



CENSUS OF INDIA, 1921

VOLUME XVII

...

**BARODA STATE**

...

PART I

*REPORT*

BY

SATYAVRATA MUKERJEA, B A (Oxon),  
SUPERINTENDENT OF CENSUS OPERATIONS,  
BARODA STATE



BOMBAY

PRINTED AT THE TIMES PRESS

1922

*Price—Indian, Rs 16-8, English, 22s*





# DETAILED TABLE OF CONTENTS

PARA		PAGE
1-13	INTRODUCTION	xvii—xxii

## CHAPTER I

### DISTRIBUTION AND MOVEMENT OF THE POPULATION

#### PART I — DISTRIBUTION OF THE POPULATION

1	Introductory	1
2-5	Boundaries	2
6-7	Area dealt with	3
8	Scope of the Chapter	5
9	Distribution of Population	5
10	Relation of Area and Population	5
11	The meaning of population	6
12	Normal population estimated	7
13-14	Density	8
15-17	Central Gujarat—natural divisions, climatic and other conditions—densities in natural sub-divisions	9
18-20	North Gujarat—natural divisions—climatic and other conditions—densities in natural sub-divisions	11
21-23	South Gujarat—general conditions—natural sub-division densities	13
24-26	Kathiawad—natural sub-divisions—general conditions—densities by natural sub-divisions	16
27	Classification by Density	18
28-32	Factors of density—rainfall, agricultural water supply, cultivation and luxury crops	19
33-37	Standard of Comfort—classification of homesteads enquiry Comparison with the Faridpur enquiry Density and comfort	23

#### PART II — MOVEMENT OF THE POPULATION

38-40	Movement of Population— <i>ante</i> 1872	27
41-42	Conditions of the period—1872-1921	29
43-45	Normal rate of natural increase—variation in population 1891-1901 and 1901-11	32
46-48	Conditions of the decade 1911-20—rainfall and sown area, food and non-food crops	35
49	Irrigation	39
50	Means of communications	40
51-52	Public Health	41
53	Labour, prices and wages	42
54	Co operative Societies	43
55	Industrial Development	43
56-57	Variation in population—actual and natural	44
58-59	Volume of migration—Vital Statistics tested	45
60	Variation in relation to density	48
61	Variation in areality and proximity	49
62-63	Variation in age constitution probable trend of birth and death rate	49
64-66	Houses and families—variation—density	50
67	Present day tendencies in the break-up of joint families	51
68-73	Divisional variations—Baroda <i>Prant</i> , Kadi <i>Prant</i> , Navsari <i>Prant</i> , Amreli and Okhamandal <i>Prants</i> , general conclusions	52
74	Possibilities of expansion	58
75	Does population outpace the means of subsistence ?	59
76	Possibilities of agriculture	60
	Subsidiary Tables I-VII	62

## CHAPTER II

### THE POPULATION OF TOWNS VILLAGES AND THE CITY OF BARODA

#### PART I—TOWNS AND VILLAGES

Para		Page
7	Reference to Statistics	63
78-79	Urban and Rural defined—definition of a town	63
80-81	Types of Towns their average population	67
83	Proportion of the Urban Population	68
83	Towns classified by Population	69
84-85	Variation in Urban Population	69
86-87	Variation in coincident urban areas	71
88	Variation in types of towns	72
89	Decaying Towns	74
90-91	Sexes in towns	75
92	Density of towns	75
93	Classification of homesteads in towns	6
94	Religion in towns	77
95	Rural population	77
96-97	Classification of villages average population	78
98-99	Variation in coincident villages in 1911-21 changing villages	78
100-101	Present day tendencies in rural economy	79
102-103	Houses in urban and rural areas	81
104	Areality and proximity of towns and villages	81

#### PART II.—THE CITY OF BARODA

106-107	Population of the City total area inhabited, density	82
108-114	Variation in population migration total births and deaths, etc.	84
115	Population not benefitted through industry	88
116-117	Immigrants from selected areas by age and occupation—their distribution	89
118	Sex ratios and variation by Ward	90
119-121	Tenement Census—scope of the inquiry classification of structures, classification by floors number of families in buildings, classification of buildings by occupants etc	90
122	Classification of homesteads	93
	Subsidiary Tables I-IX	95

## CHAPTER III

### BIRTHPLACE

126	Introductory	99
127	Accuracy of return	99
128-129	Types of migrants—clues to these types	99
130	Figures of immigration	100
131	Figures of emigration	101
132	Figures of intra migration	101
133-135	Migration between Baroda and contiguous foreign territory non-contiguous areas other places	102
136-137	Extra Indian migration and emigration to overseas	105
138	Volume of migration since 1911	106
139	Immigrant by Religion	106
	Subsidiary Tables I-IV	107

## CHAPTER IV

### RELIGION

140	Reference to Statistics	110
141	Scope of the paper	110
142-143	Main figures of Religious distribution	111

PARA		PAGE
144	Meaning of the figures	112
145	Animism and Hinduism	113
146	Hinduism and Islam	113
147	Hinduism and other religions	114
148-149	Definition of Hinduism who is a Hindu ? Suggested tests	114
150	Animism and Anthropomorphism	115
151-152	Suggested tests for distinguishing animists from Hindus , strength of animists estimated	116
153-159	Variation amongst Hindus, Musalmans, Jains, Parsis, Christians, Brahmos and Aryas	117
160	Religion of urban and rural population	121
161	Sect Statistics—reliability of the return	121
162	Classification of Hindu sects	122
163	A brief survey of Hindu sects—the three principal divisions	123
164	Modern sectaries—Kabirpanthis, etc	125
165	Brahmo and Arya Samajas	126
166	Two recent movements Radhaswami sect and Sreyas Sadhak Adhikari Varga	126
167-170	Variation in Hindu, Musalman, Jain, Parsi and Christian sect returns	127
171	Present day religious organisation in Baroda City	130
172	Present day tendencies in religious sphere , religious nationalism, the Gandhi movement , Islamic and Jain reforms , credal unity , demand for educated priesthood	133
	Subsidiary Tables I-IV	138

## CHAPTER V

### AGE

#### PART I —GENERAL OBSERVATIONS

173	Reference to Statistics	141
174	Scope of the First Part	141
175-177	Inaccuracies of the record , systematic errors of age return, graphic representation of inaccurate returns	142
178	Index of Concentration	143
179	Correction of errors of age	144
180-181	The Mean Age how calculated possible inferences from variation in mean age	144
182-184	Mean age by sex, religion, localities and censuses	145
185	Longevity by Religions	146
186-187	General Age distribution and distribution by localities	147
188	Effects of Influenza and Plague	148
189	Variation by Age periods	149
190	Traces of famine of 1900	150
191	Variation in Age distribution since 1901	150
192	Sundburg's types of population	150
193	Age distribution of Natural Population	151
194	Age distribution in different castes	152
195-197	Birth-rate and fecundity—variation in fecundity since 1901—fecundity in castes	153
198	Death-rate by Age and Sex	156
199	Infant mortality	157
200	Death-rate by locality and religion	158
201	Normal birth and death rates	159
202	Normal fecundity rate	160
203	Monthly variations in birth and death rates	161
204	Synchronous birth and death rates	162
	Subsidiary Tables I—XI	163

## PART II.—ACTUARIAL REPORT.

PARA		PAGE
205	Introductory	174
206	General characteristics of the period under consideration	174
207	The method of constructing a normal mortality table	175
208	Data in hand	175
209	Errors of Age—Accidental and Systematic	176
10	Method of correcting accidental errors	177
211	Application of the method of Columnar differencing shown	178
212	Migration	181
13	Computation and graduation of mean census figures	181
214	Defective registration of births and deaths	183
15	Rate of increase	184
16	Rates of mortality in Infancy and Childhood	184
217	Proclaimed claims experience—defects involved and experience modified	184
18	Supervision of Vital Statistics recommended	185
19	Preparation of Life Table for females	185
220	Columns of mortality table explained	186
221-222	Comparative expectations of life at decennial ages—conclusions deduced therefrom	186
223	Reasons for adhering to Hardy's method	188
224	Conclusion	188
	Tables A—D	189

## CHAPTER VI

## SEX

## PART I—GENERAL OBSERVATIONS

225	Reference to Statistics	193
226	Scope of the Chapter	193
227	The Accuracy of the Return	193
228	Sex ratio in the State and Natural Divisions	194
229-230	Influence of locality and race on sex ratios	194
231-232	Proportion of sexes in different religions and castes	197
233-234	Variation in Sex ratio in Natural Population—comparison with vital statistics	198
25	Sex proportion in vital occurrences in urban and rural areas	200
236-237	Proportion of sexes at different age periods—deficiency of females in the age group 10-20	200
	Subsidiary Tables I—VI	202

## PART II—SEX AND SEX CONSTITUTION OF FAMILIES

238	Reference to Statistics	207
239	Size of the normal household inquiry	207
10	Comparative Fertility Inquiry	20
11	The nature of Sex Tables—their relative value	208
24	The size of the normal household	209
13	Sex of the first born	209
14	Size of the Stat. family	210
15-16	Size of family by occupation and caste	11
17	Influence of age of parents on size of family	21
18	Size of families in the City of Bombay	13
19	Sex constitution of families	13
20	Influence of duration of marriage on size of family	214
21	Ratio of survival	215
22	Correlation between survival of children and size of families	215
23	Correlation between the Age of Marriage and Survival	216

PARA		PAGE
254	Ratio of survival in the City	216
255	Proportion of fertile and sterile marriages	217
256	Evidences of birth-control	217
257	Conclusion	218
	Sex Tables I—VIII	219

## CHAPTER VII

### CIVIL CONDITION

258	Reference to Statistics	225
259	Scope of the Chapter	225
260	Meaning of figures	225
261	Main features of the statistics—Universality of marriage—early marriage and widowhood	226
262-263	Variation by Religion Locality	228
264-267	Early marriage by locality, religion caste and censuses	230
268	Factors in the postponement of marriage—effect of education on child marriage	231
269	Effect of paucity of girls on adult marriage of males	231
270	Effect of English education on adult marriage of males	235
271	Effect of social legislation on the age at marriage	235
272	Enforced widowhood and early marriage	236
273-274	Statistics re widowed widows at child bearing periods	236
275	Present tendencies towards widow re marriage	237
276	Some miscellaneous points—evidences of polygamy, disparate marriages, adult spinsters, civil condition in urban and rural areas	238
	Subsidiary Tables I—V	240

## CHAPTER VIII

### LITERACY

277	Reference to Statistics	248
278	Some Baroda innovations	248
279	General review of results	250
280-281	Main results by locality—divisions and sub divisions	251
282	Literacy in urban and rural areas compared	253
283-284	Literacy in the City—comparison with other cities	254
285	Literacy in towns	255
286-287	Literacy by religion and age, religion and locality	256
288-289	Literacy amongst castes by males and females	258
290	Literacy by languages and communities	260
291	Progress of education by religions and castes	261
292	Effect of mass education on social differentiation	261
293	Variation in the degree of literacy in population	262
294	English Education by religion, caste and locality	262
295	English Education in the City	263
296	The Partially Literate	263
297	Progress in general literacy since 1881	264
298	Variation in literacy for ages below 20 since 1901	265
299	Progress in English education	265
300-301	Comparison with education returns—correlation with education returns by individual ages	266
302	Expected and actual literacy	268
303	How far literacy once acquired is retained	269
304	The Library Movement	270

PARA		PAGE
306-306	Comparison of education results of this State with British Gujarat and other States and Provinces	271
307	General educational outlook	274
	Subsidiary Tables I—V	274

## CHAPTER IX

## LANGUAGE

308	Introductory	279
309	Accuracy of return	279
310	Certain difficult cases of language entries	280
311	Grierson classification followed	280
31	Was there any falsification of returns?	281
313	General review of results	281
314	Linguistic distribution by division	283
315	Distribution of languages other than Gujarati in the State	283
316	Variation in Gujarati, Bhili, Western Hindi	283
317	Strength of Western Hindi amongst Mussalman estimated	283
318-319	Variation in Marathi and Kachchhi	286
320-321	True variation since 1911 Correspondence between Language and Caste returns.	288
322-326	Grierson classification considered based on his Theory of Indo-Aryan movements—Affinities of Gujarati with the Outer Band group—Phonetic resemblances with the outer Band—Grammatical resemblances	288
327	Proposed Classification	292
328-329	Linguistic and literary influences on modern Gujarati and Marathi	292
330	Literary or journalistic Activity in the Decade in the State	291
331	Interaction of languages—the <i>lingua franca</i> movement	295
332	General conclusions	296
	Subsidiary Tables I—III A	297

## CHAPTER X

## INFIRMITIES

*General Observations*

333	Definition and Statistics	299
334	Accuracy of the Return	300
335	General review of result	300
336	Co-existent infirmities	301
337	Order of prevalence of infirmities by Caste and Race	301

*Insanity*

338	Main Figures	303
339-340	Distribution by Sex, Locality and Age	303
341	Figures of age—a test of accuracy of record	304
34	Some correlation on the variation since 1911	305
343	Insanity by Caste and Community	305

*Idiot Madmen*

344	Main Figures	307
345	Variation since 1911	307
346-347	Distribution by Locality, Sex and Age	307
348	Locality and Distribution	308
349	Insanity by Caste and Community	309

*Blindness*

PARA		PAGE
350	Main Figures	309
351	Local Distribution	310
352	Connection of blindness with small-pox	311
353	Accuracy of Return	311
354-355	Increase since 1911—Causes of variation	311
356	Cataract Operations	312
357-358	Blindness by sex and age, caste and community	312

*Leprosy*

359	Main Figures	314
360	Distribution by locality	314
361	Variation since 1911	314
362-363	Distribution by Age and Sex, Caste and Community	315
364	Leper Act of 1910	316
365	Cure of Leprosy	316
366	Asylums and Institutions for the Infirm	317
367	Civil condition of the Infirm	318
	Subsidiary Tables I—III	319

## CHAPTER XI

## CASTE

368	Reference to Statistics	322
369	Utility of Return	322
370	Scope of the Chapter	323
371	Accuracy of Return	323
372-374	Caste index—its utility, unintentional and intentional errors	324
375-376	Case of Barias and Khants, and Brahmabhatts	325
377	<i>Parvenu</i> accretions to Castes	326
378-384	Strength of main castes—Hindu and Jain—Forest Tribes—Musalman (foreign and indigenous) Hindu Arya	327
385-387	Local Distribution of castes—Hindu and Jain—Forest Tribes—Musalman	330
388	Variation in the number of Castes and Sub-Castes	332
389-402	Variation in the strength of Castes grouped occupationally—Landlords and Labourers, Forest and Hill tribes, Traders, Priests and Devotees, Weavers, Carders and Dyers, Military and dominant classes, graziers and dairymen, leather workers, sweepers, village watchmen and menials, the Artisan groups, Bards and Geneologist, Musicians, Singers, Dancers, mimics etc, and the miscellaneous groups	332
403	New Caste entries	338
404	Europeans and Anglo-Indians	338
405	Present day disintegrating tendencies	339
406	Caste pride	339
407	Tendencies towards fission	339
408	Tendencies towards union—fusion by marriage	340
409	Caste and Nationality Idea	340
	Subsidiary Tables I—II	342

## CHAPTER XII

## OCCUPATION

410	Reference to Statistics	347
411	Subsidiary Tables	348
412	Nature of the question asked	348



Page		Page
413	Instructions to Superior Census Staff	319
414-415	Accuracy of the return errors of record and compilation	350
416	Scope of the Chapter	331
41-418	Changes in the classification since 1901 and 1911	331
419	Principles underlying the classification	333
420	Main Features of the Return	331
421	Comparison with the Occupational distribution of 1911	333
422	Distribution of Occupations by Natural Divisions	335
423	Urban Occupations	336
424	Occupations in the City of Baroda	337
425	Rural Occupations	337
426	Normal Occupational distribution in a village of 1,000 persons	339
427	Workers and Dependents	339
428	Local distribution of workers and dependent	360
429	Occupations of Females	360
430	Proportion of Female workers in the Natural Divisions	361
431	Effect of women work on general wages	361
432	Occupations by Religion	362
433	Occupations by Caste, Tribe or Race traditional occupations	363
434	Occupation of literates in English	363
435	A Brief Review of Occupation Statistics by sub-classes and main orders.	365
436	Class A—Production of Raw Materials	365
437	Sub-Class I—Order 1 Pasture and Agriculture	365
438	Landlords	366
439	Ordinary cultivators	367
440	Farm servants and agricultural labourers	367
441	The Hali System in South G. Jarat	367
442	Local distribution of landlords, cultivators and agricultural labourers	368
443	Occupations combined with Agriculture	368
444	Non-agricultural Occupations Pasturage and the exploitation of Animals.	369
445	Sub-Class III Industry	370
446	Orders 6 Textiles	371
447	Orders 9 Hides and Skins Wood metals	372
448	Orders 10-13 Ceramics, Chemical products, food, dress and toilet	371
449	Orders 15 and 18; Building Industries goldsmiths, etc scavengers	375
450	Sub-Class IV—Transport	376
451	Sub-Class V—Trade	377
452	Sub-Class VI—Public Force	378
453	Sub-Class VII—Public Administration	378
454	Sub-Class VIII—Professions and Liberal Art	378
455	Sub-Class IX XII	380
456	Imperial Table XXII Industrial Census how taken	380
457	Limitations of the Return	381
458	Kind and Distribution of Factories	382
459	Factories by their size	383
460	Factories by their Seasons	384
461	Statistics of Employers	384
462	Index of Industrial wages in the City	385
463	Type of organisation in Factory Industries	385
464	Cast or Race in Industries (a) Direction and Supervision (b) killed and un-killed workers	385
465	Places of Origin of the killed and un-killed	386
466	Distribution of workers in Factories	386
467	Number of houses in use	386
468	Overthrow of Factory Labour how recruited	387





# LIST OF MAPS AND DIAGRAMS

## CHAPTER I

No		PAGE
1	Diagram showing relation of Area and Population	6
2	Density compared with other States and Provinces	8
3	Map of the Baroda Division showing average population per sq mile	10
4	Map of the Kadi Division showing average population per sq mile	12
5	Map of the Navsari Division showing average population per sq mile	16
6	Map of the Amreli and Okhamandal Divisions showing average population per sq mile	16
7	Diagram showing percentage of gross cultivated Area under different crops	20
8	Diagram showing variations in population since 1872	29
9	Chart showing general conditions per Division 1872 1920	31
10	Diagrams showing variations from normal in rainfall 1910 1920	36
11	Diagram showing variations in rainfall per natural Division during the last decade	38
12	Diagram showing net area sown with crops	38
13	Map showing variation in relation to density since 1872	48
14	Map of the Baroda Division showing variation by Mahals	53
15	Map of the Kadi Division showing variation by Mahals	55
16	Map of the Navsari Division showing variation by Mahals	56
17	Map of the Amreli and Okha Mandal Divisions showing variation by Mahals	57

## CHAPTER II

18	Distribution of population in Town and Country per Division	69
19	Map of Baroda City showing density by Wards	81

## CHAPTER IV

20	Diagram showing the proportionate strength of the different religions in each Natural Division	112
21	Diagram showing the distribution per 10,000 of the Population of Hindus, Animists and Musalmans	120
22	Distribution of Hindu population by Sects	128

## CHAPTER V

23	Diagram showing corrected age distribution compared to normal age distribution	147
24	Age distribution by age groups 1901 1921	150
25	Recorded death rate by age and sex	156
26	Rate of mortality among infants	157
27	Average rates of births and deaths	159
28	Average monthly variations in birth and death rates in 1911-21 in Baroda State	161
29	Births, deaths and infantile mortality in Baroda State	162
30	Diagram showing inaccuracies of Age returns	176
31	Smoothed age curve for males 1921	179
32	Smoothed age curve for females 1921	180
33	Graduated mean age curve for males showing the numbers living at each age out of a total population of 100,000	183

## CHAPTER VI

34	Diagram showing proportion of Sexes (Actual population)	191
35	Diagram showing proportion of Sexes (Normal population)	195

No	PAGE.
36 Diagram showing the frequency of the State family	10
37 Diagram showing number of females per 1,000 males in families of different sizes	13

## CHAPTER VII

38 Diagram illustrating universality of marriage	227
39 Map showing the number per 1,000 Hindu females aged 0—10 who are married	230
40 Diagram showing the proportion of the married per 1,000 of each age-period by districts	231
41 Diagram showing the number per 1,000 aged 0—10 who are married	231
42 Comparative diagram illustrating change in Age of Marriage since 1891	233
43 Diagram showing the number per 1,000 aged 15—40 who are widowed (by religions)	237

## CHAPTER VIII

44 Diagram showing number of literates per 1,000 aged 5 and over in each natural division	241
45 Proportion of lit rates to all ages five and over	241
46 Diagram showing proportion of literates by sex per 1,000 aged 5 and over	242
47 Proportion of literates to all ages 7 and over Map of the Central Gujarat Division	243
48 Map of the North Gujarat Division	243
49 Map of the South Gujarat Division	243
50 Map of the Kathiawar Division	244
51 Diagram showing the number of persons aged 5 and over per 1,000 in each religion who are literate	246
52 Progress of education among males since 1891	261

## CHAPTER IX

53 Diagram showing predominance of Gujarati by Divisions	283
54 Distribution of languages other than Gujarati	283

## CHAPTER X

55 Diagram showing proportions per 100,000 of population suffering from each infirmity 1881-1921	301
56 Map to illustrate the proportions of insanity per 100,000 of the population	303
57 Diagram illustrating distribution of insanity per decennial age-period per 1,000 insane	304
58 Map to illustrate the proportions of deaf-mutism per 100,000 of the population	307
59 Diagram illustrating distribution of deaf-mutism per decennial age-period per 1,000 deaf-mutes	308
60 Map to illustrate the proportions of blindness per 10,000 of the population	310
61 Diagram illustrating distribution of blindness per decennial age-period per 1,000 blind	313
62 Diagram illustrating distribution of leprosy per decennial age-period per 1,000 lepers	315

## CHAPTER XI

63 Diagram showing the relative strength of Hindu and Jain castes	327
64 Diagram showing the relative strength of Ahirvatsias	328
65 Diagram showing the relative strength of Musalman castes	329

## CHAPTER XII

66 Diagram showing the general distribution of the population by occupation	331
67 Diagram showing the distribution of the population by occupation (Males) in the divisions	332

No		PAGE
68	Map showing the proportion of female to male workers in each district	361
69	Diagram showing the main distribution by occupation (class) for Religions	362
70	Diagram showing value of Agricultural Land	393

# APPENDIX I

71	Map of the Baroda Division showing the centre of population for 1911 and 1921	i
72	Map of the Kadi Division showing the centre of population for 1911 and 1921	ii



## INTRODUCTION

---

**1. Censuses—1872-1921—**It was between the years 1867 and 1872 that the Government of India first essayed the task of a general census of this country. In that work this State was one of the few advanced Indian States that ventured to co-operate. A regular census was held throughout the State on the 21st February 1872. The preliminaries were undertaken independently by the State and the materials were afterwards tabulated partly in Bombay and partly in Baroda but no separate Census Report was written on that occasion. The second census was taken synchronously with the rest of India on the 17th February, 1881, and the whole operation from beginning to end including the writing of a Report, the first of its kind, was undertaken by the State authorities. Since that date, censuses are undertaken and organised by the State synchronously with the general Indian Census and its Reports have formed part of the all-India Series. The third census was taken on the 26th February, 1891, the fourth on the 1st of March, 1901, and the fifth on the 10th March, 1911. The present Census was held, as in the rest of India, on the night of the 18th March, 1921. The present Report is the fifth of its kind and forms Volume XVII of the Census of India Series.

**2. Present Census Publications—**The publications of the Census Department of this State consist besides this Report of two volumes of Tables in English and a Village Directory and a summary of the Report in Gujarati. The Imperial Tables Volume contains the standard statements prescribed for all India. The unit for these tables is the Administrative Division. At the end of that volume however two tables containing main statistics of population, density, variation, distribution by religion and number of literate persons for each taluka (Tahsil) are appended. The State Tables Volume contains the additional statistical matter collected specially by the State. These are either the results of special enquiries or further detailed figures per taluka regarding matters about which the Imperial Tables give information only by Divisions. This Report deals with the statistical material compiled in both these volumes but as the State Tables Volume has a more limited circulation than the other, an endeavour has been made to embody within the Report itself summary statements containing the general results of the special enquiries which the State has undertaken in this census.

**3. Census Organisation and Officers—**Besides the publications named above, the Census Department of the State is also responsible for another volume called the Census Administrative Report wherein a full account of the procedure adopted for the enumeration of the people and of the compilation of results has been given. It is not necessary therefore, nor is it of any interest to the general reader, to repeat in any detail the measures that were adopted. Besides, the procedure has now been so standardised that any reader who has been familiarised with Census literature does not require to be reminded of the main details of census operations. Mainly the routine followed in this census closely corresponded to that of 1911. As on the last occasion, an elaborate census agency consisting of District Census Officers, Charge Superintendents, Supervisors and Enumerators had to be appointed and trained. As soon as I was appointed to this office on the 1st of June, 1920, as the permanent Census Superintendent, the five District Subas (Collectors) were appointed District Census Officers for their respective charges and the Municipal Commissioner was given the work of organising the census of the City of Baroda as the City Census Officer. In this State as elsewhere the land-revenue and the police staff are the backbone of the census organisation. It is on them that the primary responsibility fell of preparing the ground for the census. The first work was to prepare a complete register of inhabited villages. In previous censuses there was much confusion between the Revenue and Census Lists of Villages. This confusion was mainly due to the laxity with which the term "Village" was interpreted. On this occasion it was decided to identify the village with the revenue Mauza. All hamlets formerly included within the village area and treated as part of it in village papers were merged in the parent village. After the list was prepared and passed the next duty of the Census Office was to divide the villages and towns into convenient blocks and circles. Generally it was the practice to group together 60 houses into a block normally



under an enumerator. But this rule was relaxed if the supply of enumerators was inadequate. As the village was the unit of abstraction, care was taken not to include different villages in the same block. The blocks were so arranged as to be compact. From 10 to 15 of these blocks were constituted into a circle under a supervisor. Each Mahal was under a Charge Superintendent. Towns with Municipalities were put under a Charge Superintendent usually non-official who ran the census of his town under the general supervision of the taluka officer. The Inspecting Staff were the District and *Pibhag* (sub-division) census officers. There were altogether 96 Charge Superintendents, 1,206 Supervisors and 11,099 Enumerators in this census as against 92 Charge Superintendents, 1,273 Supervisors and 10,803 Enumerators in the preceding census. Preliminary conferences were first held in the head-quarters of all districts. Instructions were then orally given to Talatis and other Enumerators at almost every taluka headquarters town. To these were added written instructions. Manuals, standard lists of occupation caste language and birth place entries, lists of common errors to be avoided explanatory circulars, inspection memos etc., were issued at all stages of the work. No stone was left unturned to obtain accuracy of record.

4. **House Numbering**—After the preliminary step of preparing the list of blocks and circles was over towards the end of the rains (from the 1st of October to 15th November 1920) the first direct step towards the actual enumeration of the people was taken in the numbering of their houses, an operation which was carried out by the supervisors with the aid of their enumerators. Throughout the State with very minor exceptions, the social definition of a house was continued. In 1911 the old structural definition was given up and a new one defining a house as the residence of a commensal family was adopted. The few exceptions to this general definition were in regard to temples, *dharma-shalas*, houses of Europeans and Anglo-Indians, etc. to which the structure rather than the family was the criterion applied. When the houses were finally numbered a block list (Form 8) showing per each block the census number of the house, the description of the house and the name of the head of each family was prepared.

5. **Special Inquiries**—Along with the work of house-numbering it was decided to have a census of livestock per household and an inquiry into the size of house-room per standard of comfort. For this purpose the block list was expanded with a perforated portion containing details for the classification of homesteads according as they are above comfort in comfort or below comfort and also columns showing kinds of livestock—agricultural and other kinds—and of ploughs, carts and carriages. In the City of Baroda under the auspices of this Census, special Tenement Enquiry was undertaken by the Municipality.

6. **The work of Training**—After the houses have been numbered an idea could be had of the exact number of census staff wanted. In this State both in 1911 and 1921 the preliminary work upto house numbering was done by the subordinate Revenue and Police establishments. It is only after this stage is reached that hand from the Educational and other departments are requisitioned and put under training for preliminary enumeration. These appointments are all made by the 1st December 1920. The preliminary enumeration did not begin till 1st February in villages and 15th February in towns. The intervening period was a very busy time with me, my Assistant and my office. The work of training the Census Staff and the distribution of forms throughout the State were our chief occupations. My Assistant and myself were travelling continuously throughout this period from August till March. Although the area of the State is small, we had to travel from Songadh to Bort and from Latan to Billimora and thereby covered a country which is about as large as Bengal. Some idea also of the pressure on my small office of six clerks can be had from the number of forms that were printed and distributed. 4,000 copies of each leaflet manual, instruction sheet and circular were sent out. Over 5,000 *parcenas* (permits) were issued to selected supervisors and enumerators for the special Sex Enquiry (of which mention will be made presently). 12,000 copies of special explanatory circulars were also distributed. 25,000 enumeration schedules, 30,000 covers (containing instruction) 16,000 enumeration passes (of which 10,000 were bought from the Bombay Census Office) and 25,500 copies of Block list were sent out from the Central Office. Ordinarily in other provinces this work is attended to by the Superintendent of the moment in force or where there is decentralisation by the District Officers themselves. Here the entire work fell upon the small Central Office staff itself.





entailed a very serious strain upon me and although the collection of other statistical materials and notes for the Report was going on apace, the actual writing of it could not be taken in hand till the first week of November. In view of the greater statistical interest of this Census, compared to other years, a mass of miscellaneous information of economic interest had to be collected and analysed. Besides the 51 tables published in the two Tables Volumes, this Report contains 101 Subsidiary Tables and innumerable marginal statements which help the reader to understand the figures better. Every effort has been made to ensure accuracy and enable this Report to become—as its ambition is to be—a reliable work of reference.

I make no apology for its bulk. As Mr (now Sir Edward) Gait pointed out in the Bengal Census Report of 1901,—“Completeness is more important than brevity, especially in India, where there is no body of professional statisticians ready and eager to pounce on the raw material provided for them at the Census and to make the required deductions, and, unless the Census Superintendent himself analyses the figures and points to the conclusions to be drawn from them, they are in danger of being left unnoticed altogether.” I have always thought that the Census was an excellent agency, with whose aid any amount of valuable and important information could be collected, provided no undue strain was put on its intelligence. I have therefore endeavoured to place before the reader a volume of statistical material, the extent of which has not been equalled by any other Census in this State. I present the results to the reader's judgment. Finally I have pleasure in stating that the value of this Report has been much enhanced by the excellent actuarial analysis (Part II-of Chapter V) which Prof Vaidyanathan has contributed on the Age figures. A Life Table for this State was long felt to be a great want. I am hoping that Prof Vaidyanathan's work will be found very useful. He has also written one of the appendices *viz* —the centre point of population.

**12 Cost of the Census**—A few details of the cost of the census may not be uninteresting. The final accounts are not yet made up, so that some of the items herein included are estimates. When the bills for the printing of the Report are paid an expenditure of nearly Rs 1,12,500 will have been incurred, or a little less than double of the figure of the last census. The very great increase in the cost of printing and paper, the rise in the scale of wages and the increased volume of statistical work that we undertook to do in this census at once suggest themselves as causes of this circumstance. Where my predecessor could get slip copyists and sorters for Rs 12 and Rs 15 I had to offer Rs 25 and Rs 35. The cost of printing and paper now is more than double. Compared to 1901, however, when the cost of the census was Rs 1,25,000, our expenditure is less. The Census of 1921 has cost Rs 53 per 1,000 of the population as against Rs 28·8 as in 1911 and Rs 64 in 1901.

Items of expenditure	Expenditure in Rupees	
	1911	1921
Establishment and Allowances	41,702	72,500
Contingent and Printing Charges	15,425	37,960
Deadstock	2,646	4,587
Total	59,773	115,047
Less Recoveries	1,773	2,662
Net Expenditure	58,000	112,385

**13 Acknowledgments**—The essential requisites of a successful census are finance, guidance and co-operation. In presenting this Report I must therefore express my cordial indebtedness to His Highness's Government, for lending a ready ear to all my requisitions. Altogether since April 1920, sums amounting to Rs 1,52,000 were set apart in the budget for Census work, and in this respect, I appreciate very much the complete confidence which the Government of the State thought fit to repose in me. To Mr J T Marten, the Census Commissioner, I have to express my especial obligations. He has done this State the compliment of visiting it twice, which if I remember rightly no other Census Commissioner had done. His talks with me on a variety of subjects and in particular in regard to the Statistics of Marriage in which I happen to be specially interested, have formed the basis of many a paragraph in this Report. To his notes and circulars and also his own Report on the Central Provinces Census of 1911, I am thankful for many helpful suggestions in statistical analysis. To the Dewan of the State, Sir Manubhai Mehta, Kt, CSI, I owe more than I can acknowledge in the way of helpful advice. The forms of the eight Sex Tables were submitted to him and their present shape is almost entirely due to his suggestions.

He has looked through the Chapter on Language which bears the seal of his approval. In Chapters on Literacy and Civil Condition I frequently sought his advice. Of the others, the foremost are my distinguished predecessors, Khan Bahadur Dalal to whom every writer on the Baroda Census must look back as to a master and Rao Bahadur Govindbhai, whose remarkable neatness and lucidity of treatment of figures I took as my model. Their Reports have been my constant companions in the last two years, and my indebtedness to them for much valuable knowledge has lain rather heavily on my conscience. Of the other officers, Mr A. B. Clarke, Educational Commissioner Dr C. V. Sane Director of Agriculture and Mr Manilal B. Nanavati, Director of Commerce, co-operated with me very cordially and made available to me and my staff all the materials at their disposal. To the India Reports of 1901 and 1911 Mr Blunt's Report on the United Provinces Pandit Harikishan Kauls on the Punjab Mr O. Malley's on Bengal and Mr Morgan Webb's on Burma, my gratitude is due for valuable suggestions and new ways of statistical analysis. A writer on the Census—particularly in this year of grace—cannot hope to produce an original Report, and I am not sure whether the reader is not thankful for this circumstance. This Report has sought its inspiration from a variety of sources. I have tried however to acknowledge my borrowings always in the body of the Report. But I should like here to add the names of the following authorities: Dr Radhakamal Mookerjee's *Foundations of Indian Economics* Dr Farquhar's *Modern Religious Movements in India* Mr R. N. Gilchrist's *Indian Nationality* Prof Ramaprasad Chandra's *Indo-Aryan Races* the Baroda Economic Development Report and lastly my friend Mr Pivare Krishan Wattal's *Population Problem in India* which was recommended to me by the Census Commissioner as one of the best statistical studies on the Census that he had read. Mr N. D. Mehta B. A. LL. B. Chief Officer of Ahmedabad Municipality kindly acceded to my request for a note on an interesting Baroda religious movement which I have published as an Appendix to this Report. Prof. A. G. Widgery M. A. (Cantab) and Mr D. L. Purohit, M. A. LL. B. were very helpful with their suggestions.

Turning nearer home I have to acknowledge my obligations to the office. No one could wish for a more devoted staff. Mr Maganlal N. Thakkar B. A., LL. B. who was Head Clerk and Personal Assistant in the last Census, worked in this as Assistant Census Superintendent. His intimate local knowledge and experience of the minutiae of census were invaluable assets to me when I took over charge. His constant travel and heavy work told upon his not very strong constitution and from May 1921 till November '2 of the same year when he left me he was ill practically for the whole period. But still even in his illness he never denied me such assistance he could after he left me he has kindly read for me some of my chapters before finally passing them for the Press. Mr Anant N. Dikshit B. A. (Honours) worked as my Head Supervisor and then acted for Mr Maganlal during his periods of absence on leave. He had to bear the brunt of the very heavy work of supervision and even of organisation. Later from November till end of March he worked as my Personal Assistant. In these capacities I have pleasure in bearing testimony to his signal devotion to work. Mr Natwarlal M. Parikh B. A. deserves special commendation for the painstaking accuracy with which he prepared the Subsidiary Tables. Mr Jhaverbhai T. Patel, B. A., my Head Clerk, has a good command of English which made him a useful literary amanuensis. Mr Dharmaji Harjiwandas Shah was my Shikrestedar and one of the most efficient clerical hands that I have ever come across. He had charge of the entire spade work of the preliminaries of the Census. Without any previous experience of this kind of work, he yet attained a singular mastery of its detail. Mr Chunibhai Jambdar the Map Drawer has an excellent hand and managed to complete his work in spite of a very severe illness. Finally the Typist, Mr Ashabbhai S. Patel must not be forgotten—one of the best workers in his line. His gifts of rapid work were sometimes embarrassing to me for his speed was faster than my thoughts.

In the but not less sincerely my gratitude for the *Times of India* Press. I do not know which to be grateful for the most—the excellence of the work they turned out or the tolerating patience with which they were with my many unreasonable requests. The Laxmi Electric Press was responsible for the Stat. Tables Volume the tele. set of which are a credit to local printing enterprise.

SATYAJIT MUKHERJEE

Census Superintendant Baroda Census

# REPORT

## ON THE

# CENSUS OF BARODA

## 1921

### CHAPTER I

## DISTRIBUTION AND MOVEMENT OF THE POPULATION

### STATISTICAL DATA

Subject	TABLES		
	Imperial	State	Subsidiary
Area, Houses and Population by Divisions	I		
Area, Houses and Population by Talukas with densities		I	
Density Water Supply, and Crops			I
Distribution of the Population classified by Densities			II
Variation in Population by Divisions since 1872	II		
Variation in Population by Mahals since 1881		II	
Variation in relation to density			III
Variation in Natural Population			IV
Comparison with Vital Statistics			V
Variation by Talukas classified according to density			VI
Persons per House and Houses per square mile			VII
Classification of Homesteads by Talukas		XVII	

### PART I

## Distribution of the Population

**I Introductory**—The territories of the Indian State of Baroda cover an area of 8,127 square miles. Although in extent, the State covers only about one-eighth of the Natural Division of Gujarat, its administrative divisions are spread over the whole of the region and are so situated that each shares the special characteristics of that part of Gujarat to which it belongs. Its three *prants* (or divisions) of Kadi, Baroda and Navsari belong respectively to North, Central and South Gujarat, while Amreli and Okhamandal Divisions belong to Kathiawad. Their physical features, rainfall, climate, variations in soil, productive capacity and the like, and the characteristics and aptitudes of their inhabitants are very similar to the conditions existing in the contiguous areas in the Bombay Presidency. Not one of the administrative divisions of the State is adjacent to one another, and while Baroda and Kadi Divisions are more or less compact blocks of country, Amreli is riddled with foreign territory; Navsari is cut almost into two unequal halves by the Mandvi, Bardoli, Jalalpur and Chikhli Talukas of the British district of Surat, and at the far end of Kathiawad, isolated from the rest of the State, is the little taluka of Okhamandal, now constituted into a separate administrative unit. It is important to remember that the scattered character of the State is the result of historical circumstances connected with the successive partitions of Gujarat which began as early as 1751 with the wars between the Gaekwad and the Peshwa, and were governed solely by fiscal aims and dynastic ambitions. Little regard was paid, in the sharing of the spoils, to considerations of communal homogeneity or

to the administrative advantages of a compact territory. One of the consequences that have flowed from this circumstance is important for our statistical survey of the population. The divisions are isolated from one another and beyond the tie of a common government have little intercourse with one another. Navsari for instance has more to do with Surat its markets its produce, its labour its social exchanges, its inter migration are almost exclusively with the neighbouring British districts of Surat and Khandesh rather than with the other divisions of the Raj. Similarly Baroda has more to do with Kaira Broach and the adjoining Indian States, and Kadi with Ahmedabad Palanpur Agency and Kathiawad generally than with each other or with Navsari and Amreli while the last named *prant*, situated in the heart of Kathiawad, has few traces of the other parts of the State to show in the composition of its people besides the imported official class and their families.

2. **The Boundaries**—Roughly speaking these territories lie between  $20^{\circ}45'$  and  $21^{\circ}9'$  N and  $70^{\circ}42'$  and  $73^{\circ}59'$  E with the exception of Okhamandal which lies between  $22^{\circ}5'$  and  $22^{\circ}35'$  N and  $69^{\circ}5'$  and  $69^{\circ}20'$  E. Within these wide limits it is but natural that great diversities in scenery physical configuration, climate etc. are observable in this State. In four out of its forty talukas, it touches the sea. Its Navsari *Prant* has the most varied scenery comprising within its area of 1807 square miles a sea-coast, large rivers, plains, forests and hills. Its Kadi and Baroda *Prants* are mostly level country consisting of sloping river valleys and undulating plains with occasional hills and ridges of blown sand which relieve the monotony of the flat surface. In the East and South East of Navsari and towards the Cr in the South West of Amreli the cultivated plain gives place to the forest and rises into uplands and even high hills.

3. **The Natural Divisions**—We shall attempt a closer analysis of these differences when we come to the question of density but it is sufficient here to remark that these differences justify the continuation of the scheme of Natural Divisions adopted by Rao Bahadur Govindbhai Desai in the Census Report of 1911. Census Statistics are presented in two ways in the Imperial Tables, the absolute figures are given as compiled from the Census Schedules according to administrative divisions. In the Subsidiary Tables these figures are generally reduced to proportions for facility of study and distributed according to divisions into which the administrative units may naturally group themselves according to their physical and racial affinities. In the different parts of India it happens that administrative convenience and physical considerations have not coincided and thus the absolute figures given in the Imperial Tables are redistributed according to the Natural Divisions in the body of the Report. Such a readjustment has been rendered necessary this time in the case of Amreli and Okhamandal, which though now separate administrative divisions belong to Kathiawad and may be taken as one Natural Division. In regard to the other three *prants* such a regrouping will not however be necessary as they constitute for the reasons stated in the introductory paragraph separate Natural Divisions by themselves. So the four Natural Divisions of 1911 have been continued in this Report also with this innovation that in order to direct our attention more exclusively to the physical aspect of the statistics they have been called by their geographical instead of their administrative names in the Subsidiary Tables.

4. **The Administrative Divisions**—The State consists of four Divisional Collectorate (or Subaships) of Baroda, Kadi Amreli and Navsari and the special commissionership of Okhamandal. The last named taluka was under the jurisdiction of the Saka of Amreli in the Census of 1911 and continued to be so until February 1924, when the complete rendition of control over the Waghers to the Government of the State was agreed to by the Government of India. In 1861 after the suppression of the Wagher rising with the aid of the British subsidiary force His Highness the late Maharaja Khanderao agreed to entrust his civil and criminal authority over these turbulent and piratical people to a British Officer subordinate to the Resident at Baroda and to organise a Regiment under the command of that officer for the policing of these people. The jurisdiction over the non Wagher population continued however with the authorities of the State. During this period of dual control, the revenue jurisdiction of the taluka was under the Saka of Amreli. An enlightened policy of conciliation under which the Waghers were given a privileged share generous advances of money to till their lands and liberal facilities of sale soon led to the question of complete rendition of control over these people. A small advance in this direction was registered in

1909, when the State Magisterial authorities were given second class criminal powers over the Waghers. In 1920, the full control was restored to the State the British political officer stationed at Dwarka was withdrawn, and, as the headquarters at Amreli were considered far away and the taluka required to be governed on different lines from the settled parts of the State, it was constituted into a separate *prant* under a Commissioner with special powers analogous to those exercised by the executive head of a non-regulation district in British India. This is the only administrative change in the number and constitution of the divisions in the decade. The taluka of Velachha was amalgamated in 1916 with the Peta Mahals of Vakal and Umarpada and renamed Mangrol. Excepting transfers of villages from one taluka to another, there have been no other changes to record.

**5 Average area of Divisions**—If we exclude Okhamandal, the circumstances of whose separation from Amreli are exceptional and perhaps temporary, the average area of a Baroda *Prant* (corresponding

to a British Indian District) comes to 1,963 square miles. Including Okhamandal, the average area per *prant* is reduced to 1,625 square miles. Certain figures showing the average area of districts in selected British Indian Provinces and States are given in the margin for purposes of comparison. It will be seen that the size of a normal division in this State is smaller than the size of a district in any of the British Provinces or States taken for comparison, with the exception of Travancore. There is, however, exact correspondence in the size of our *prants* with the British districts of Gujarat with which they are closely interlaced. Kadi *Prant* with 3,046 square miles corresponds to Ahmedabad with 3,824 square miles, Baroda (1922) may be compared with Kaira, 596), Broach (1468) and Panch Mahals (1606), Navsari (1807) corresponds to Surat (1651). In fact, if we exclude Thana from the Northern Division the average area of a Gujarat mainland district comes to 2,029 in Bombay and 2,258 in Baroda State. The proportion is reduced for the whole State, of course, by the addition of the old Amreli *Prant*. The districts in Bengal and the United Provinces, it may be added, correspond also very closely to the Gujarat districts in size. These five *prants* are further subdivided into forty mahals and sub-mahals. Excepting Beyt, which is a little island in the Gulf of Cutch, and Ankhatta which is an isolated village with a little cultivated land around it to the north of Kathiawad, the size of a normal taluka in the State comes to 213 square miles. In Kadi, the largest district, the size of an average taluka is also the largest (253 square miles). In Navsari, the average is 250 square miles. In Baroda it is 173 square miles. In Kathiawad, the size of talukas is smaller being an average 152 square miles.

Province or State	Average area per district
Bombay	4,745
Northern Division	2,263
United Provinces	2,234
The Punjab	3,326
Bengal	2,860
Central Provinces	4,537
Hyderabad State	4,804
Mysore State	3,684
Travancore State	1,520
Baroda State	
incl Okhamandal	1,625
excl. "	1,963

5,165

rat (1651). In fact, if we exclude Thana from the Northern Division the average area of a Gujarat mainland district comes to 2,029 in Bombay and 2,258 in Baroda State. The proportion is reduced for the whole State, of course, by the addition of the old Amreli *Prant*. The districts in Bengal and the United Provinces, it may be added, correspond also very closely to the Gujarat districts in size. These five *prants* are further subdivided into forty mahals and sub-mahals. Excepting Beyt, which is a little island in the Gulf of Cutch, and Ankhatta which is an isolated village with a little cultivated land around it to the north of Kathiawad, the size of a normal taluka in the State comes to 213 square miles. In Kadi, the largest district, the size of an average taluka is also the largest (253 square miles). In Navsari, the average is 250 square miles. In Baroda it is 173 square miles. In Kathiawad, the size of talukas is smaller being an average 152 square miles.

**6 The Area dealt with**—The area of the State as disclosed by the best figures furnished by the Survey Department comes to 8,127 square miles, distributed as in the margin by administrative divisions. In extent the territories of His Highness the Maharaja have remained unaltered since 1911, except for petty rectifications in the frontier line which have had no effect on the population. Within this area is included one square mile for the Camp near the City of Baroda, which is under British jurisdiction. The area was shown in the Report of 1911 to be 8,182 square miles. In 1901, the figure was 8,099. In 1891, the area was given out as 8,226. In the previous Census of 1881, it rose even higher to 8,570, and as if this was not enough statistical evidence, the Census of 1872 stated the area of the State to be only 4,399 square miles.

Division	Area
Baroda	
incl City	1,022
Kadi	3,046
Navsari	1,807
Amreli	1,077
Okhamandal	275
Total	8,127

**7 Changes in Area explained**—It is not possible to explain the variations of all the previous Censuses, but since 1911 the changes in area are due to two main causes. Certain areas, which had hitherto been unsurveyed, were either included or even omitted from the total area in 1911. Such was the case for instance with the great reserved forest areas in Vajpur (under Songadh) and of Um-



arpada (under Mangrol) the Vajpur forest area was not surveyed till 1914 but was estimated in 1911 and in previous Censuses at 400 square miles. The greater portion of it (estimated at 438 square miles) was included under Songadh and the remaining part known as Umarpada (with an estimated area of 22 square miles) was transferred to Velachha as a separate *peta mahal*. In 1914 these areas were traversed for the first time and the results are shown in the margin. Thus

Portion belonging to Songadh	900 sq. miles.
Portion belonging to Mangrol	118 sq. miles

the net loss in area of the Navsari Division from this cause amounts to 52 square miles. The alienated villages, and the disputed *razza* lands in certain parts of the State were also brought under survey during the decade and resulted in slight changes in area, mostly in the Kadi Division. Another cause of change is to be found in the additions to the area resulting from the settlement of *lakrari* lands (or lands which were in dispute between alienated and Sarkari villages in the taluka itself). These disputed areas were not measured at all in the original settlement and it was only when the revision took place that they were apportioned between the respective villages and measured. In such manner Baroda *Prant* (in Savli and Baroda talukas) gains in area to the extent of 22 square miles. The settlement of boundary disputes with the British Government and other Indian States has led to very inconsiderable gains in area without any effect on the population. In regard to boundary disputes with British territory we have to record ridges of blown of Wadi Salher to this State in 1918 by the Bombay Government and South East of this hill fort was a matter of protracted controversy between the cultivated plain of Bombay since 1898. This hill fort has however been occupied by the Baroda State authorities and has been censused since 1872 so when in 1918 the Government of India decided that it shall attempt to be regarded as within Baroda territory under the sole jurisdiction of denanty business this formal transfer did not effect any change either in area or population. The Pashu islets in the Gulf of Cutch, near the island of Beyt, and the matter of long continued dispute between the Jamnagar Darbar and two ways. These islets are eight in number and with one exception all are in the visible only in low water and therefore uninhabitable. They formed part of the Pashu Estate and were included in Okhamandal, when it was ceded in 1817 to this State under the Definitive Treaty of 1817. In 1907 the Jamnagar group of islands however raised a question about their jurisdiction. By the award of the Commissioners appointed for this purpose given in 1912 and later confirmed by the Commissioner Northern Division, in January 1914 seven of the islets, including the habitual island, Manmaroli were declared to belong to the State. These islets have gained for the State 639 bighas or nearly one square mile and area. Apart from boundary disputes and measurement of *razza* lands, there have been mistakes in the posting of figures apparently and the formal census proper and of Kodinar. The area of Songadh (without the forest reserve) is 341 square miles, while the true area is only 298. The status of the State and the Government corrected figure for the forest reserves accounts for a net gain of 107 square miles instead of 901 as shown before. In the Kadi *Prant* the village should be made up mainly of 17 square miles gained in Vajpur and the measurement of *lakrari* lands and unsurveyed alienated villages or population discrepancies in the areas of division are due to mistakes or another discovered at the revision settlements of talukas. The effect of this State *lakrari* transfer of villages has been calculated on the areas, as well as the area of the Mahals, particularly in Baroda Waghodha and Savli.

Division	Area shown in 1911	Area shown in 1914	Variance
Baroda Taluka	1,994	2,922	+ 928
Kadi Taluka	2,722	2,614	- 108
Navsari Taluka	1,911	1,917	+ 6
Amal Taluka	1,712	1,717	+ 5
Unsurveyed	2	213	+ 211
Total	8,141	10,373	+ 2,232

the net loss in area of the Navsari Division from this cause amounts to 52 square miles. The alienated villages, and the disputed *razza* lands in certain parts of the State were also brought under survey during the decade and resulted in slight changes in area, mostly in the Kadi Division. Another cause of change is to be found in the additions to the area resulting from the settlement of *lakrari* lands (or lands which were in dispute between alienated and Sarkari villages in the taluka itself). These disputed areas were not measured at all in the original settlement and it was only when the revision took place that they were apportioned between the respective villages and measured. In such manner Baroda *Prant* (in Savli and Baroda talukas) gains in area to the extent of 22 square miles. The settlement of boundary disputes with the British Government and other Indian States has led to very inconsiderable gains in area without any effect on the population. In regard to boundary disputes with British territory we have to record ridges of blown of Wadi Salher to this State in 1918 by the Bombay Government and South East of this hill fort was a matter of protracted controversy between the cultivated plain of Bombay since 1898. This hill fort has however been occupied by the Baroda State authorities and has been censused since 1872 so when in 1918 the Government of India decided that it shall attempt to be regarded as within Baroda territory under the sole jurisdiction of denanty business this formal transfer did not effect any change either in area or population. The Pashu islets in the Gulf of Cutch, near the island of Beyt, and the matter of long continued dispute between the Jamnagar Darbar and two ways. These islets are eight in number and with one exception all are in the visible only in low water and therefore uninhabitable. They formed part of the Pashu Estate and were included in Okhamandal, when it was ceded in 1817 to this State under the Definitive Treaty of 1817. In 1907 the Jamnagar group of islands however raised a question about their jurisdiction. By the award of the Commissioners appointed for this purpose given in 1912 and later confirmed by the Commissioner Northern Division, in January 1914 seven of the islets, including the habitual island, Manmaroli were declared to belong to the State. These islets have gained for the State 639 bighas or nearly one square mile and area. Apart from boundary disputes and measurement of *razza* lands, there have been mistakes in the posting of figures apparently and the formal census proper and of Kodinar. The area of Songadh (without the forest reserve) is 341 square miles, while the true area is only 298. The status of the State and the Government corrected figure for the forest reserves accounts for a net gain of 107 square miles instead of 901 as shown before. In the Kadi *Prant* the village should be made up mainly of 17 square miles gained in Vajpur and the measurement of *lakrari* lands and unsurveyed alienated villages or population discrepancies in the areas of division are due to mistakes or another discovered at the revision settlements of talukas. The effect of this State *lakrari* transfer of villages has been calculated on the areas, as well as the area of the Mahals, particularly in Baroda Waghodha and Savli. The full area of the State is shown in the margin as compared with the figures given in 1911. The point to be noted is that an unjustifiable length but a little more of the State has now been surveyed and it is anticipated that in succeeding censuses no large divergences from the area already given will be disclosed. In regard to the area of certain tracts which will be definitely laid at rest.

**8 Scope of the Chapter**—These introductory paragraphs have been written with the intention of supplying a frame work for the discussions with which this opening chapter is concerned. Its scope is sufficiently indicated by the statistical data with which it is headed. Any statistical review of the population must start naturally with what may be called its static aspects, namely, the distribution of the people at some given moment, such as disclosed by the results of a synchronous Census, and the extent to which the factors of social aggregation have operated in favour of settlement in certain areas and adversely in others. After these aspects are referred to, the changes in the population as disclosed by successive Censuses will be considered with particular reference to the physical and economic conditions in the preceding decade, and also how far such changes are due to a real movement of the population and the causes that have operated in regard thereto. The general question of the balance of migration affecting variation will have to be referred to although its consideration in detail must be reserved till Chapter III. The question of vital occurrences and their effect on the survival rate, and of the age-constitution of the people, as disclosed from decade to decade,—a detailed consideration of which belongs to the Chapter on Age,—must be also discussed in general, and the main results will have to be stated to facilitate the study of the changes in the character of the populations from Census to Census, how far they have been progressive, and whether such progress has been maintained by the natural increase of births over deaths or by the incoming of settlers from the outside. From these considerations of the past, the Chapter will proceed to discuss the problem of future expansion, and in that respect an attempt will be made to consider the extent to which present density corresponds to real pressure of the population on means of subsistence, and whether in view of such pressure, agriculture will tend in the coming years to give place to industrialisation. In Appendix I attached at the end of this Volume, my colleague, Prof L S Vaidyanathan, M A., A I A, will test the movement of population in the decade by finding out the centre points of population in Baroda and Kadi Prants in the Censuses of 1911 and 1921. In the course of the discussion in this chapter, as also in other chapters of the volume, minor marginal tables will be given to elucidate the facts presented in the text, so that constant references to the Tables Volumes will be avoided but care will be taken that a mere repetition of figures otherwise easily accessible does not cumber the body of the Report.

**9 Population**—The Statistics regarding Area, Houses and Population are given in the Imperial Table I by Divisions and State Table I by Talukas. The Census taken throughout the State on the night of the 18th March 1921 revealed a population of 2,126,522 persons, distributed as in the margin per each natural division. This population is roughly about one-ninth of the population of the British districts of the Bombay Presidency. Although in area this State is only about 1 per cent of the total extent of Indian States, it has proportionately to its size a much larger population. At least 16 other Indian States are known to exceed it in area, but in population only six other States \* in India are more important. Hyderabad has over ten times its area, but only about six times its population. Kashmir is also of the same extent as Hyderabad, but its inhabitants number only about a million more than this State. Mysore and Gwalior are each three times larger in area, but the populations of these States are much less in proportion. Jaipur is nearly double in extent, but its population only just exceeds that of Baroda. Travancore alone of the States that are higher in population has a slightly smaller area than Baroda.

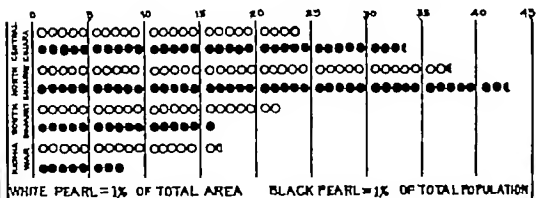
Natural Division	Population
Central Gujarat (including City)	707 512
North Gujarat	900,578
South Gujarat	340 372
Kathiawad	178 000
Total State	2,126 522

\*Hyderabad  
Mysore  
Travancore  
Kashmir  
Gwalior  
Jaipur

**10 Relation of Area and Population**—From the marginal table above it will be seen how the population is distributed in the four natural divisions. North Gujarat (or Kadi) has 42.4 per cent of the population, Central Gujarat with the Capital in its centre comes next with 33.4 per cent of the total population. The other two divisions of South Gujarat and Kathiawad come next respectively with 16 and 8.2. A diagram is given below showing the relation between area and population of the five administrative divisions. Each white pearl represents 1 per cent of the total area, and a black pearl similarly shows 1 per cent of the total popula-

tion. It will be seen therefrom that roughly three-fifths of the total extent of the State bears three-fourths of the total population while the remaining two-fifths, containing large forest areas, supports a fourth of the population.

DIAGRAM SHOWING RELATION OF AREA AND POPULATION



### 11 The Meaning of Population—Accuracy of the Enumeration.

Before we come to a closer analysis of the figures, it is necessary to ascertain what this population means. About a month previous to the Census date, as is pointed out in the Introduction to this Report, a preliminary record is prepared throughout the State of all the inhabitants, which is tested and corrected finally on the Census day. Births and deaths as also departures and arrivals on or before the Census date are of course adjusted. The question that is asked of the people is not whether any one is normally resident within the area but whether he is actually so resident on the day or rather the night of the Census. A synchronous Census taken within a specified time limit throughout the State has therefore no necessary reference to the normally resident population. The Preliminary Record may perhaps give a truer picture of the normal population, as it concerns itself mainly with the families normally residing in their houses, all Census of dharmashalas, hotels, hospitals, railway stations, and such other places where there is a perpetually moving population, being reserved for the final Census date. In this State, as in previous Censuses, the population was throughout counted there being nowhere any estimate of the population. The Census was also for the most part synchronous being taken from 6 o'clock in the evening of the 18th till the midnight of the same date. In certain big Railway Centres like the Baroda Railway Station the time for platform enumerations was extended up to 6 o'clock in the morning of the 19th March. In certain other areas, mostly forest regions and sub-montane tracts owing to the difficulties of a night-enumeration a day Census was provided from 4 o'clock till after sun down and the people were enjoined not to go into synchronous areas. These areas were the forest areas of Songadh and Vyara, the Umarpada Peta Mahal of Mangrol, the Anavaltappa of Mahuva taluka, (all in Navsari *Prant*) and the Amroli tappa in Tilakwada peta mahal in Baroda Division. But these non-synchronous tracts did not have any disturbing effect on the general accuracy of the figures. As they are even at day time isolated areas, after sunset there could not have been any movement of population from these to the synchronous areas on the Census night. To secure accuracy of enumeration it was provided throughout the State that the preliminary record should be revised at day time on the 18th March before the final revision should take place between 6 p.m. and the mid-night of that day. As compared with 1911 it may be stated generally that the Census conditions were more propitious in this year. Plague which was raging about the time in 1911 in the three *prants* of Baroda, Kutch and Navsari caused a little inconvenience. In Dabhoi town, for instance a great part of the inhabitants remained in kutchas tenements away from the town-site and consequently the population showed a large decrease from the figures of 1901. In these plague infected areas, the synchronous principle must have been to a great extent abandoned. In 1911 fortunately no such untoward event happened to disturb the operations. It is true that the Census date happened to be a market day for the City of Baroda where usually a great many people foregather from the surrounding villages. But all these return long before the evening to their homes and there is no reason to suspect that the fact of the Census date being a market day had any

effect on the City's figures. As a matter of fact, the City Census was most thoroughly inspected by the Census Staff, and the usual public complaints of people being omitted, which follow in the wake of all Censuses, were happily conspicuous by their absence on this occasion.

**12 An Estimate of Normal Population**—The population then as disclosed on the night of the 18th March 1921 was the *de facto* population. It is the resident or *de jure* population of the State, normally inhabiting these territories, plus those who are temporary sojourners in their midst and less those out of the normal population who may have temporarily gone abroad. The Census Schedule gives details of birthplaces of inhabitants but does not give any clue as to their normal residence. One indication is roughly given by the separation of figures for Railway platform enumeration and for boats arriving at ports from the general totals. In the Tables, these figures are added to the totals for the respective areas in which the Railway Stations are situated. This is not strictly accurate, but as the figures are small, no large error is involved. The total number of persons so enumerated in Railway platforms and trains and in boats arriving at ports of the State is only 2,783 (2,233 males, 550 females) distributed in the natural divisions as in the margin. The comparative paucity of figures for Kathiawad is due to the smallness of its Railway mileage. But these figures only refer to the movements on the Census date, they are no indication of the actual normal population of the State. An attempt was made in this Census to estimate this from the preliminary record which as above hinted, does make a closer approximation to the normal state of things.

Natural Division	Railway and Boat Population		
	Males	Females	Total
The City	707	148	855
Central Gujarat	613	175	788
North Gujarat	440	173	613
South Gujarat	389	33	422
Kathiawad	84	21	105
Total State	2,233	550	2,783

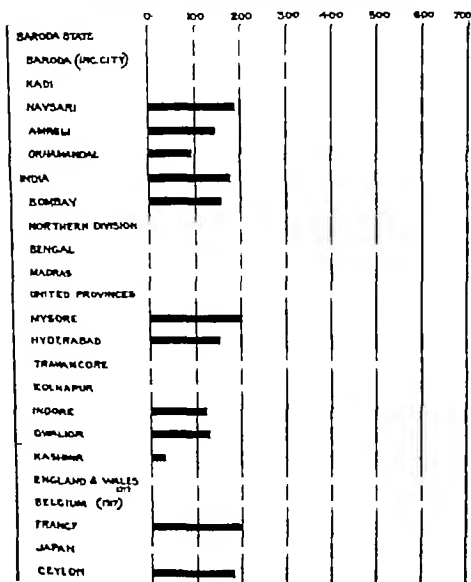
Along with the Preliminary Census an additional enquiry was conducted into the number of persons per inhabited "house" which in this Census as in the last was defined to be "the residence of a commensal family". An inhabited house was therefore taken to be identical with a family. Care was taken in regard to this enquiry to exclude from the calculation all casual visitors and servants. Inmates of asylums, hospitals and jails, and the residents of dharmashalas, hotels, vishis, dak bungalows and other places of temporary residence were excluded from this calculation, so that an idea could be obtained of the size of the normal family and also roughly of the normal population. The question of the size of the family may be deferred till we come to the question of comparative fertility and the sex constitution of families which will be discussed in Part II of Chapter VI. But we shall now see how far this enquiry throws any light on the extent of the normally resident population in the State. Of course the work was not very accurately done. The instructions were not precisely followed. The mistakes were numerous, at some places casual visitors were without inquiry reckoned in the number, even servants were also sometimes counted, at other places the totals were not even entered. These mistakes were as far as possible carefully eliminated by reference to the entries in the books. It cannot be said however that all of them have been so eliminated. Under the circumstances the following results can only be given as a tentative contribution to the problem —

Natural Division	Census Population	Estimated number of Normal families	Estimate of Normally resident population	Normal population per 1,000 of Census population
Baroda City	94,712	25,776	88,625	936
Central Gujarat	612,800	151,501	595,428	972
North Gujarat	900,578	219,342	863,823	959
South Gujarat	340,372	68,317	330,178	970
Kathiawad	178,060	38,896	173,615	975
Total State	2,126,522	503,832	2,051,669	965

From the above Table it appears that the final Census totals make the nearest approach to the estimate of normal population in Kathiawad, where the railway communications are the least numerous, and the people are the least mobile, while in the City the disturbing influences are the greatest, and the population at the Census date is larger by over 6,000 than the estimated normal population of that City. No comparisons with 1911 can be attempted as this enquiry was conducted for the first time in this State in this Census --

13 **Density**—From a consideration of the absolute figures we now proceed to consider the proportional and in this respect the usual practice is to state first the density or the average number of persons per square mile obtained on the hypothesis of uniform distribution of the population over the total area dealt with. The utility of such a calculation is of course mainly that it affords a standard of comparison with other countries. In itself the density of any area is unmeaning because it is the arithmetical expression of a uniformity which does not exist in practice. In particular is this statement true of this State for the crude density for the State as shown in the State Table I given at the end of Part II (Tables) is 20<sup>7</sup> while the range of densities within the State extends from 7,288 per square mile in the City to 71 in Songadh. Taking for the present only talukas into account, the highest density is found in Gandevi with 753 to the square mile. The distribution of the population therefore is far from uniform, but the natural divisions can be arranged in order of density as follows Central Gujarat, North Gujarat South Gujarat and Kathiawad. The densities of these divisions are stated in the Subsidiary Table I printed at the end of this Chapter. The detailed consideration of these densities will be presently taken in hand but in the meanwhile it will not be out of place to follow the practice of previous reports and give a diagram below of the density of this State and its individual administrative divisions, as compared with the figures of India generally certain British Indian Provinces and Indian States and a few representative countries of Europe and Asia. For these latter where the latest figures were not available at the time of writing the latest estimates have been given.

DENSITY COMPARED WITH OTHER STATES AND PROVINCES



In regard to this comparison, a scale of densities has been adopted in Indian Census literature. Areas are "dense" if over 500 to the square mile, "fairly dense," if between 300 and 500, "average" if between 200 and 300, "thin" if over 100 and below 200, and "sparse" if below 100. According to this standard, Baroda State belongs to the class of "averagely dense" countries, although its metropolitan district belongs to the class higher. In the scale of densities Baroda ranks in the same class with the Northern Division of the Presidency of Bombay and the State of Kolhapur, which however are a little higher in density than this State. Baroda exceeds Bombay Presidency, Mysore, Indore, Gwalior, Kashmir and even Ceylon and France in the closeness of its population. Bengal, England and Wales and Belgium are each more than twice as densely peopled, while Travancore is nearly so. Other places like Japan, the United Provinces and Madras are greater in density. Although this State has a slightly smaller density than the Gujarat districts of the Bombay Presidency, it is denser than Gujarat as a whole. Of the Natural Divisions into which India is divided, only Bengal, Bihar and United Provinces, East Malabar and Konkan and South East Madras largely exceed this State in density, indicating the regions where the pressure of population is greater. West United Provinces, and East and North Punjab are regions of about the same density as here. In order of density the contiguous districts of this State and of British Gujarat may be arranged as follows: Kaira (445), Surat (408), Baroda (368), Ahmedabad (235), Broach (210), Panch Mahals (234), and Navsari (188). The Mahi Kantha and Rewa Kantha agencies have each a lower density than this State. The Kathiawad portion of His Highness's dominions supports the sparsest population per square mile, but even then the mean density of 132 for this area is higher than in the rest of Kathiawad which supports only 122 to the square mile. Thus, although forming part of the Natural Division of Gujarat which itself has only a density below 200 per square mile, this State compares very favourably in this respect with its contiguous territories, has a higher mean density than the average for India as a whole and is one of the most populous of Indian States.

**14 Density by Natural Divisions** — We will now see how the population is distributed per natural division and whether any light is thrown by such distribution on the physical or other factors of density. We shall take the metropolitan division first, in the first place for the reason that its possession of the capital gives it a primacy of place amongst divisions, but also because it supports the densest population. Density may be calculated on the total area, irrespective of regions which from their nature preclude settlement, such as forest areas. Then, for a closer analysis, we can exclude such tracts from the calculation, and reckon the density on the area-space available for settlement. Again to help us to arrive at a correcter appreciation of the influence of physical conditions we may confine ourselves purely to the rural areas and leave the population of towns out of count. The situation in the area as a whole can then be contrasted with the particular densities of the different regions into which the natural division can be further subdivided.

**15 Natural Divisions in Central Gujarat**—The Central Gujarat division or Baroda *Prant* has 11 talukas and peta mahals which are arranged thus in order of density —

Dense	Fairly Dense	Average	Thin
Petlad Bhadran	Padra Baroda Mahal excluding City	Dabhoi Sankheda Sinor Tilakwada Savli Karjan	Waghodia

These talukas group themselves naturally under four fairly well-marked areas. The main block of the *prant* is enclosed by the Mahi on the north-west and the Narmada on the south. The Petlad and Bhadrans Mahals are situated across the Mahi on the north-west and have sufficient natural affinities of soil and of the character of its population to be grouped under one name. This Trans-Mahi area together with the Anand and Borid talukas of the British district of Kaira



ble portion of the *prant*. The bulk of the population in Charotar, Vakal and Kahnām are typical agriculturists. The Rajput and the Koli appear in Kahnām, but are there dominated by the Kanbi and the other richer classes. They abound however in Chorasht.

**16 Climatic and other conditions in Central Gujarat**—The general health conditions of this *prant* are favourable to the growth of population except in Tilakwada and towards the east of Chorasht generally. The normal rainfall is 37·34 inches, distributed as in the margin amongst the natural divisions of the *prant*. The Kahnām area, although its black soil grows cotton and needs only a rainfall of about 25 inches for its cultivation, happens to have the highest normal rainfall in the Baroda *Prant*. Chorasht which is capable of growing rice comes after Kahnām in point of rainfall, while Charotar which has the highest density is lowest in rainfall. As the metropolitan division, this *prant* has been more highly favoured than the other divisions with means of communications, particularly railways. Besides the main line of the Bombay Baroda and Central India Railway there is a net work of narrow gauge lines connecting all the talukas excepting Tilakwada and Bhadran. The projected extensions to these parts will in the near future completely encircle the division.

Natural Division	Normal Rainfall
Kahnām	43·39
Chorasht	40·59
Vakal	35·44
Charotar	32·47

**17 Central Gujarat Densities**—The densities of these four natural subdivisions of the *prant* are indicated in the marginal table. Density as calculated

on the total area is given along with that on the rural area alone. From the marginal table it appears that Vakal follows Charotar in density. Kahnām, inspite of the money-bringing capacities of its soil, is not so favoured as Vakal for settlement, and Chorasht comes at the end with the lowest density. Calculating the figures purely on the rural areas the same order of density is found.

Natural Division	Density on			
	Total area	Area without forests	Pural*	Rural without forests
Central Gujarat (excluding City)	321	323	267	268
Charotar	637		439	
Vakal	358		333	
Kahnām	256		214	
Chorasht	227	231	203	206

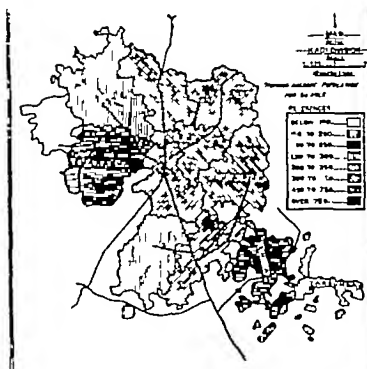
It is not within the scope of this report to attempt an analysis of the different capacities of soils, but one aspect of theirs seems to have a demological interest. Briefly it may be stated that black soil has the advantage of "being easily tilled, while, being generally of great depth and containing a fair proportion of organic matter, it requires no manure, though where manure is employed the crops are naturally benefited. On the other hand *goradu* requires careful cultivation and abundant manure to produce good crops, but with good husbandry, and especially when means of irrigation are available, good *goradu* is capable of producing better crops than the best black soil, while at the same time it possesses a great advantage in the great variety of crops which can be produced. The intermediate soil, *besai*, when of good quality, may be accounted the best soil in Gujarat producing in luxuriance all the crops which can be grown in the best *goradu* soil."† The above quotation gives the clue to the reason why a tract like Charotar and Vakal offers greater attractions to the settler, particularly to the superior type of agriculturist than even the best Kahnām, and that is the variety of crops which the soil in these areas is capable of producing. Another reason is supplied namely that in Charotar, where *goradu* requires intensive cultivation, a great many more hands are required per unit of cultivation than in Kahnām, where, the tilling being comparatively easy, the cultivator can economise in his demand of field labour.

**18 North Gujarat**—North Gujarat or Kadi *Prant* is the largest division in the State. Like the Central Division, it consists of a main block which is com-

\*For calculating rural densities for this and other tables, the areas and populations of towns have been excluded.

† Mr J. L. Jenkins, Settlement Report on the Dabhoi Taluka.





tract and a tract of country which is much interlaced with foreign territory. As in Baroda also these two parts have a river—the Sabarmati—as the dividing line. The Trans-Mahu area in the Central Division is to the north west while the Trans-Sabarmati area is towards the south-west in North Gujarat. The main block is also enclosed as in Central Gujarat, by two rivers, the Banas in the north-west, and the

Sabarmati on the south and east. The Trans-Sabarmati area comprises the taluka of Dehgam and the pata mahal of Atarsumba. The whole aspect of the country here is flat and well wooded. Rivers abound intersecting the face of the land with innumerable *Kotars* the Vatrak which flows in the middle the Khan between it and the Sabarmati and the Varasi towards the east may be mentioned. The soils are of two varieties—a light *gorat* very inferior to Charotar much intermixed with salt, and requiring heavy manuring and on the other side of the Varasi the *soal* land with scanty vegetation—and its soil of light brown but very inferior clay. The population partakes of the nature of the soil. Towards the west, between the Sabarmati and the Vatrak the Anjana Kanbis predominate, but the Kolis the aboriginals of the plain, also abound and in the east these form three-fourths of the agriculturists. Coming to the main block of the *prant* we find that the Rajputana Malwa Railway roughly divides it into two more or less equal portions—the eastern populous and fertile and the western poorer drier and more thinly inhabited. East Kadi consists of Vijapur, Varnagar, Kherali, Sidhpur, Mehsana and Kalol. West Kadi comprises the rest of the division—namely the Lug Patan taluka in the north with the ancient capital of Patan as its headquarters Kadi in the south-west Chanasma in the middle and Harij towards the far west. The Talukas in

Part of the	Average	Then
Vijapur	Pa	Harij
Amreli	A	
Amreli	A	
Amreli	A	
Amreli	A	
Amreli	A	

the division can be arranged according to density as shown in the margin. In the class Fairly dense are seen all the talukas which form part of East Kadi. It is here that the best soil conditions are found the climate is the healthiest and the population the most intelligent and the hardest working. At places, notably about the centre of this area, the soil is very fertile it is free from faults

and with a fine texture. In these parts it approaches Charotar in its capacity to produce all kinds of crops. A part of this tract especially in the north-east produces rapeseed reputed to be the best in the world. The remainder is of the usual Vatal type light sandy and needing irrigation. The natural drainage of the area is never is not favourable to cultivation. Rivers like the Rupen are not thick for their thinning up at flood time volumes of drift sand two to four feet in thickness and thereby turning fertile soil into white wastes of salt. Towards Vijapur the land becomes well ridged rows of mango and mahoba of wood. The fertile zone in the southern half of Sidhpur the bulk of Kherali, Varnagar and Vijapur taluka the east of Mehsana and north of Kalol. In West Kadi, and the remainder of the soil is of the usual type of a dry *gorat* intermixed with a *k* especially west of the south of Kalol. But the *k* is very inferior to the *k* of the larger area being very much mixed with salt and clusam. The aspect is generally bare except in parts of Patan and Kadi talukas.

Towards Harij the country is a flat gray plain, "almost treeless" to quote Mr Maconochie, 'save where the dead level is broken by small villages rising like islands from a sea. The crops are thin and stunted and the fields are everywhere interspersed with large patches of *Ahar* land on which nothing will grow. The villages are clusters of miserable hovels built of mud and straw, more like pigsties and beehives than abodes of human beings.' The south of Kadi taluka together with the southernmost extremity of Kailol which forms what is known as the Khakhar tracts is equally bleak and treeless. The Kohis and Musalmans of this region call themselves Mevasis 'turbulent' or 'given to plunder'. Living on an inhospitable soil for centuries they have preyed upon their richer Kanbi neighbours. Under the settled regime of present days the Mevasis have been given a privileged tenure and mured to the arts of peace. Peace has of course diminished crime but instead of inducing these people to stick to their land and make it profitable has made them lazy, careless and improvident.

**10 Climatic and other conditions in North Gujarat**—The general health of the *prant* is very good except in the extreme east of the Trans-Sabarmati area towards the *Mal* country where it is unhealthy and malarious. The rainfall in the division is precarious, the last decennial average of 22.61 inches shows that it is less than the normal for this area which has been ascertained to be 25.61 inches. The rainfall in the different parts of the division is as shewn in the margin. The Trans-Sabarmati Area has as may be expected the largest rainfall in the division because it is the region where the trees most abound, and it is the only part of the division where forests exist. In point of Railways again this division is almost as equally favoured as the Central Mehsana, the headquarters town is the centre whence many branches tip the farthest talukas. All the taluka headquarters are connected by rail, except Atarsumba. By the completion of the Kadi Becharaji section,\* the metre gauge system will have almost completely encircled the division.

Natural Division	Normal Rainfall
West Kadi	25.38
East Kadi	24.42
Trans-Sabarmati	30.05

**20 North Gujarat Densities**—Having obtained a general idea of this division we are now able to understand the densities of its different parts. A table has been prepared on the same basis as for Central Gujarat above and is given in the margin. It is interesting to note that while West Kadi as a whole exceeds the Trans-Sabarmati area in density, in rural areas the latter has the denser population. The presence of large towns like Patan and Kadi in West Kadi helps to inflate its density figures. The rural population however is very sparse especially towards Harij and North Patan. In this *prant*, as in Baroda Division, the presence of forests affects density only to a very slight extent. The highest density is found in East Kadi, which is blessed with a good soil which at places can produce all kinds of crops. This part is also provided with many facilities for well-irrigation.

Natural Division	Density on			
	Total area	Area ex forests	Rural area	Rural area ex forests
North in Division				
East Kadi	206	296	247	217
West Kadi	244		206	
Trans-Sabarmati	290	243	217	222

**21 South Gujarat General Conditions**—In South Gujarat, or Navsari *Prant* the territory ceases to be compact. The British district of Surat intrudes in the middle and nearly cuts it into two unequal portions. Only Mangrol in the north and Mahuva in the south serve as links between its western and eastern talukas. Partly from this circumstance and also in view of the differences in their physical conditions, this *prant* can be divided into three distinct areas, the western portion, consisting of the talukas of Navsari, Gandevi, Kamrej and Palsana, the middle area consisting of the detached talukas of Mangrol and Mahuva,

\*At the time of going to press, the Kadi-Becharaji Section is completed with regular train service.

and to the east the talukas of Vyara and Dongadh. The whole of this division offers a striking contrast to the rest of the Raj. In aspect it is the most diverse within its small compass it comprises the scenery of plain and upland, forests, rivers and the sea. In respect of the composition of its population this *prant* has a wider range than any other division—from the highly intelligent Parsi, Anavala and Vohora communities to the half-naked Dhanka, every variety of culture or lack of it resides within its limits. In the matter of climate also the differences are equally striking. The Western group of talukas is generally healthy and temperate. Navsari and Gandevi from their proximity to the sea are particularly so. The maximum temperature rarely goes beyond 101° F. during the hot season. The Eastern mahals however are unhealthy throughout the year. Added to their general unhealthiness is the circumstance that these talukas are subjected to sudden onsets of epidemics, particularly cholera. The middle region has the climatic peculiarities of both these areas. Parts of Mahuva—notably to the North of the River Purna—and of Mangrol are reckoned healthy. The forests in this *Prant* are important and noteworthy. Of the total area of 1,807 square miles 60 square miles are forest land. The forest reserves are in Son-gadh and Vyara and in the Umarpada portion of Mangrol mahal. These forests not only contribute to the unhealthiness of the climate but also to the heavy rain fall that is the feature of these regions and in regard to density and the movement of population they have naturally a most important influence. The rain

Natural Season	Normal rainfall
Western or Middle or Western	32 in
Middle or Western	45 in
Eastern or Eastern	56 in

fall conditions also vary according to the nature of the tract. The normal rainfall for the whole division is 30–81 inches and varies in the different parts as shown in the margin. In regard to railways the state of things is inferior to that in Baroda or Kadi *Prants*. Besides the main line only three other lines exist—one in the north serving Mangrol, and another in the south con-

necting the port of Billimora with the hot springs of Unai are owned by the State. A third in the middle the Tapti Valley Railway starts from Surat and passes through the Vyara and Dongadh talukas of this division.

**22 Natural Divisions in South Gujarat—(a) The Rastri Areas—**The Western talukas are usually grouped under the name of Rastri Mahals or the areas of civilisation, highly fertile and populous. The Rastri tract contains some of the finest lands in India. But even in this area a distinction must be made between the highly cultivated talukas of Navsari and Gandevi and the less dense talukas of Kanurej and Lalsana. In Navsari the prevalent soil is *besar* of a rich, black, malleable mould more black than otherwise but distinguished from the typical *kalinam* by an abundant growth of trees and sugarcane. It is adapted for every variety of crop, particularly cotton (of the best variety), rice, sugarcane, plantain, *jucar* etc. It is better than *govat* for it needs less manuring and labour for tilling. Toward the sea-coast however the soil becomes charged with salt the water turns brackish and crops are poor and stunted. Gandevi is even more highly fertile in nature. It has a rich and pleasing aspect. Its alluvial soil is extremely fertile. It is reddish brown in colour of great depth, and uniformly of a very fine texture. There is besides a little black soil rather inferior to *kalinam*. But in the whole these two talukas are exceptionally well favoured and may form a class apart. The other talukas of the Rastri area, Kanurej and Lalsana, are cotton growing tracts. They are both unbroken plains of black soil fairly well wooded and carefully cultivated. Rice is also alternatively grown in Kanurej but of an inferior quality while in Lalsana *jucar* is a extensive as cotton. In all these four talukas the cultivating class consist of the highly intelligent Anavala and Vohora. The general appearance of the people is one of comfort and well-nourished life and in that respect a great contrast to North and Central Gujarat. House are much better built here as we shall see later than elsewhere in the State with the exception of Chetara and Kalinam.

(b) *The Semi-arid Area*—From the Rastri we go to the less favoured and arid region which for want of a better name may be called Semi-arid. Here the forest begins to emerge and in Mangrol a whole *gata* mahal is covered with dense jungle. The physical conditions are inferior to the Rastri and the constitution of the population also has the upland or hill characteristics. It is given place to the *Indrapur* or the Lark at Mangrol. In the settled portion of Mangrol however the soil is of good quality.

and mostly black. The staple produce is cotton with very inferior rice alternating. In Mahuva the natural drainage is ample which makes road-building and railway construction difficult by reason of the land being furrowed by rivers and smaller water-courses. The whole country is wooded. The soil is mostly black, inferior of course in quality both to the Baroda and the Navsari Khamam, but at places, notably along the banks of rivers there is very good *goradu*. A large portion of the area is grass land—*puran* cotton and rice being the principal crops. The southern villages beyond the Purna except round about Anaval are the poorest but the new railway line from Billimora it is hoped, may help to open up these parts.

(c) *The Rani Mahals*. As we leave the middle region, further eastward, we come to a wilder and more difficult country comprising the Vyara and Songadh talukas. These talukas in their physical characteristics are very unlike the settled portions of the State. From their unhealthiness they are called the Rani Mahals. Over half of their total area is covered by dense forests. The Ambika River forms for part of the way its Southern boundary. To the North, the great forest reserve is cut in two by the River Tapi. The Zinkhi and the Gira are the only other rivers that are worthy of mention but except in the rains their waters sink in their upper reaches amid a mass of boulders and gravel. Towards the South, the lofty spurs of the Sahyadri appear and in the isolated hill-fort of Wadi Salher a height of 5,263 feet above the sea level is attained. The cultivable portions are few—the cultivated are fewer. The soil is mostly black with patches here and there of very inferior *gorad* all riddled with gravel. The greater part of this tract is submontane like the well-known Terai section of the Himalayas. As mentioned above it is notoriously unhealthy—its water is unfit for drinking and full of organic matter. The bulk of the people belong to the various *Kaliparay* tribes whose stunted mental development seems part of the darkness of their forest landscape. By nature incapable and thriftless they have not taken kindly either to the soil or even to the cheapened form in which in the name of compulsory education polite learning is brought home to their doors. A perpetual prey to malaria it is not surprising that the local Dhanka should soak himself in drink and readily sell himself and his belongings to the liquor seller. The bulk of the people is agriculturist but the land has deteriorated through the often rude and thriftless cultivation of these primitive tribes.

**23 South Gujarat Densities**—The talukas of this division may be ranged according to their density in the following order —

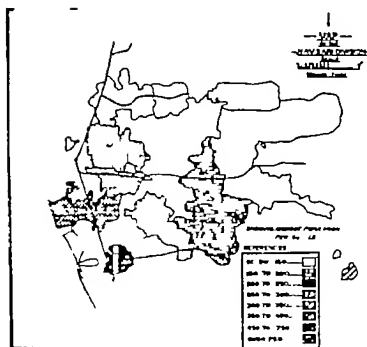
Dense	Least dense	Average	Thin	Sparse
Gandevi	Navsari	Palsana Kamrej Mahuva	Vyara Mangrol	Songadh

According to the natural divisions the densities for this *plant* are as shewn in the marginal table. The figures are interesting. The Rani area has a total density of 111, while if we

exclude forests the density mounts up to nearly double. For a proper comparison with Semi-Rasti only the density in rural areas exclusive of forests should be taken, as in the Semi-Rasti tract there are

no towns. We find that excluding forests, Semi-Rasti still has a higher density than the Rani area. The order of density in any event is therefore not disturbed—the Rasti followed by the Semi-Rasti and then by the Rani. In the Rasti area, the figure of 390 is somewhat misleading. As indicated above it consists of two distinct types of country, and so while Kamrej and Palsana together have a density of 279 to the square mile, in Navsari and Gandevi, it rises as high as 584

Natural Division	Density on			
	Total area	Area ex forests	Rural area	Rural area ex forests
Southern Division	188	271	189	235
Rasti	390		292	
Semi Rasti	179	210	210	210
Pani	111	214	103	109

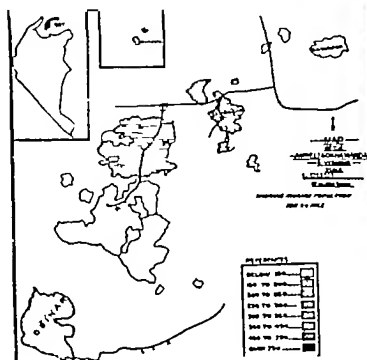


Compared to Charotar these two talukas combined have almost as high a density—Kamrej and Palansa together have a density similar to Kachch.

24 Kathiawad Natural areas—(a) The Middle Block—Turning to the Kathiawad portion of His Highness's territories we come to a leafless country of moribund rivers and precarious rainfall. Except for three favoured spots,—

the area round Damnagar the region of the Shetranji valley comprising the rich cotton growing villages of the Vankia Tappa in Amreli taluka and the North and East of Dham and the little oasis near Kodinar town which is of exceptional luxuriance—the soil conditions in the two parts of Amreli and Okhamandal are very depressing. In Amreli taluka, the river banks of the Shetranji have at

places true gorat soil where the mango thrives and at other places a strip of *behar* runs parallel to its bed. Beyond it, but for no great distance is the tract of black soil where cotton is grown. In the rest of the Taluka, the soil is shallow with the rock frequently cropping up to the surface slight ridges abound and loose tones make cultivation difficult. The surface of the country is generally flat and monotonous.



On Dham and Khamthi it has been with regard to the tract of the Kathiawad. The general level of these two talukas is higher than in Amreli and Dham. The latter level "stones" to give a more fertile soil. The soil is generally of the same quality as in Amreli. It is a hard and uneven soil. The surface of the country is generally flat and monotonous. The surface of the country is generally flat and monotonous. The surface of the country is generally flat and monotonous.

barren as the hill top. Whatever is culturable is between ridge and river. To the untrained eye the whole aspect is hard and desolate. The tiny villages, half concealed by a few trees, are lost in the vastness of the undulating plain and in the general prevalence of stoniness, the cultivated portions of the land are unobserved. One peculiarity intensifies the impression I have sought to record. Kathiawad is pre-eminently a wheat-growing country wherever irrigation is possible. In Dhari the efforts of the cultivator are generally concentrated on small patches of sugarcane and wheat is neglected."

To the south and south-west of this region we have the Gir. Khambha Peta Mahal is almost all forests and hills. Here in the Gir, which is the source of so many of Kathiawad's streams, the ridges of the Dhari basin become transformed into ranges of hills, covered with tall trees, from which an abundant supply of timber and grass can be obtained. To the north and the east, are the fruitful low lands with good soil producing cotton, wheat, or sugarcane. These three talukas form a more or less connected block of country and may be referred to as the middle area. The climate of this area varies according to configuration. Amreli taluka and the north and east of Dhari are healthy. The Gir region, on the other hand, is malarious. The population of Amreli taluka consists very largely of the industrious and frugal Kanbis, and the proportion of Kolis is small. It increases however in Dhari, and in Khambha the Koli is predominant.

(b) *The Sea Coast Areas*—Kodnar and Okhamandal though widely separated from each other may be grouped together because both have a sea board. Both are similar also in their isolation from the rest of the Raj. These two talukas are cut off and hemmed in by surrounding foreign territory and as yet unconnected with the State railway system. Kodnar however is superior to Okhamandal in the possibilities of its soil. Within five miles of its headquarters town, where the Singhawada rushes into the sea, its steep banks form ridges which enclose some of the finest alluvial land in the State. There is a copious supply of water to fertilise the soil and the richness of its mould enables it to grow all kinds of crops. The extensive mango groves, and the fine wells which in solidity and magnificence are unequalled in the State are a feature of this part of the taluka. On the ridges and the higher levels, however, the villages are poor and the water facilities are nil. The other two rivers, the Sangawadi and the Somat bound the east and west respectively of this taluka and their valleys maintain fairly prosperous villages, but the land is generally inferior compared to Central Gujarat. Okhamandal is even poorer and has the lowest rainfall in the State. On the sea coast, there is light sandy soil, but further inland a little better quality is met with—occasionally black, but more often *gorat*. None of these orders are however rich. The sea-winds are against the growth of large trees, and the country abounds in stunted cactus shrubs and a variety of smallish trees called "*char*", which grow on marshy lands. The aspect is generally bleak and waterless, there being no rivers. In these sea-coast areas, the population is non-agriculturist in instinct and methods. Besides the commercial classes and the sea-faring population, the "lazy smoking Karadia", the thriftless Ahir and the turbulent Wagher are the typical squatters on the land. The Lewa and Kadwa Kanbis are scarcely to be met with. The prospects of this tract are more industrial than agricultural. The advantages of a sea-board are more than counterbalanced by large invasions of salt which seriously hamper the cultivator. The harbour possibilities of Velan, now only a quiet appanage of Verawal, and of Beyt, now given to temples, may have in store a rich future for this region.

(c) *The Scattered Areas*—The next group of areas included in the Gaekwad's Kathiawad is the scattered bits comprising the talukas of Damnagar, Ratanpur and Bhimkatta. The last named is as has been mentioned before only an isolated village to the north near the Rann of Cutch, but in regard to the others, the general conditions are about the same, similar if a little inferior to those obtaining in Amreli taluka, without the latter's advantage in markets and railway facilities. In a word, "the soil is often shallow, the wells are good, the rainfall is uncertain." The country is level enough but occasional ridges of low hills intersect the plain, and through the thin layer of the soil, the stone or murrum frequently obtrudes itself. Round about Damnagar town, the soil is of an excellent black, and the wells are very good. Cotton is mostly grown here, and at long intervals, sugarcane. Near Shiyanager

in Ratanpur Mahal the soil is also fairly uniform and on the whole of a superior class but the wells are poorer and brackish. Generally the condition of the people is not good, the problem of agricultural indebtedness being more acute here than normally elsewhere. The composition of the people in these areas is similar to Amreli.

**25. General conditions in Kathiawad**—Generally the contrast from Gujarat to Kathiawad is striking. The villages are huddled and wretched the houses appear to be mean, and the people poorly clothed. "They are people who lead wrote Mr Seddon, hard lives with few comforts. They complain of debt and sometimes their general courage to meet adversity and their gratitude for kindly treatment received seem to suggest too somber a degree of resignation." For centuries this region has only supported a population of a moderately low density content to live on the margin of subsistence and clinging tenaciously to the land. The normal rainfall for this region is 21.38 inches distributed among the different parts as in the margin. The middle block has comparatively the largest rainfall owing to its forests and hills. The total forest area in Amreli and Okhamandal Prants is 112 square miles, its bearing on density is of course less important than the forests in South Gujarat. The bulk of the forest area in this Natural Division is contained in the Middle Block, in the portions of the Gir included in Dhari and Khambla Mahals.

Natural Division	Normal rainfall
Middle Block	21.38
N. & S. forest areas	22.97
Scattered areas	20.70

**26. Kathiawad Densities**—The talukas in this Natural Division are divided according to density as under —

Average	Total	Sparsely
Amreli	Kodhar Damnagar	Dhari Okhamandal Khambla Ratanpur

A marginal table similar to that prepared for the other divisions is given giving density for the area of the whole division as also separate figures for the different parts. Without the forest area mean density rises to 141 for the whole division. In the middle region where the forests mostly occur the density rises from 133 on the whole area to 158 on the area excluding forests. The Scattered Areas have the largest mean density

Natural Division	Density on			
	Total area	Area ex. forest	Rural area	Rural area ex. forest
Kathiawad	125	111	90	104
Middle Block	133	138	102	129
Scattered areas	131		114	
Forest area	129	130	91	83

(both total and rural) in the prant. The general range of densities however is altogether lower than in other divisions of the State. Even the Rural area in South Gujarat (without forests) is denser in population. In Kathiawad even where the physical condition favours the growth of population the other factors operate against it.

**27. Subsidiary Table II—Classification by Density**—We have now surveyed the four divisions in turn. We have seen the distribution of the talukas according to the natural areas in which they can be grouped and studied the general physical condition operating in each. Subsidiary Table II shows how the talukas are classified according to density. Excluding for the moment the categories of 900-1050 and 1050 and over in which are included the town and island of Bori and the City and Cantonment of Baroda respectively the highest densities are 50-900, 600-750 and 450-600. In these classes are included the Charotar talukas and the garden half of Hathi Varsani. In the next lower class 300-450 the Vatal area and East Hathi are included. In the class 150-300 we have the two Bahmans (of Central and South Gujarat), West Hathi (except Hathi) (2) and the Trans-Bahmati Mahuva and Varsa talukas and four individual talukas of Kathiawad (Amreli, Damnagar, Kodhar and Bhimkatta). The last class under 150 consists of the remainder of Kathiawad, Hathi and the forest covered Singuli and Margdar talukas. Thus, whether we take the natural regions or take the

talukas individually, the distribution of densities works out nearly the same results. The mean density of the State being 262, we find that individual talukas with an extent of over 48 per cent of the total area of the State belong to this class of density. In South Gujarat and Kathiawad where the bulk of the forests exists, over 50 per cent of their total area is occupied by talukas, each with a density under 150. The grouping under natural areas enable us to perceive the affinities in physical conditions which cause similarities in density. The analogy between Charotar and the garden lands of South Gujarat, on the one hand, and the two Kanhams have been already pointed out. Vakil and East Kadi may be similarly grouped together and so may West Kadi and Trans-Sabarmati be classed with Chorashi and Semi-Rasti. The forest regions of Kathiawad and South Gujarat have a like correspondence in this regard.

**28 Factors of Density—Rainfall and Density**—The above discussion gives us the basis for the statement that in an agricultural country, where the majority derive their sustenance from the land, it is physical factors such as soil, rainfall and climate entering into the general environment that have the most powerful operation in the distribution of the population. But there are other factors as well—the history of the tract, the composition and aptitudes of its people, the standards of their social life and comfort, the economic factors also—nearness of markets, facility of communications and so on. And in regard to these factors, not any one of them, without the coexistence of others, can alone account for the density of a particular tract. Mere fertility of soil in Damnagar and Amreli will not produce density, if unaided by a steady rainfall or the facility of markets or of means of communications. On the other hand, a heavy rainfall does not help in the Rani area, where a hard soil added to the general unhealthiness of climate makes it unsuitable for settlement. Again West Kadi in spite of its salubrious climate supports a sparse population, while the Rasti area, which is not so healthy and occasionally suffers from malaria, is densely populated. Further some of these factors are operative only to a very limited extent. This is especially so with rainfall. If it was truly operative, there should have been a direct relation between rainfall and density, i.e., a high density should have shown a high average in rainfall. Broadly speaking, population concentrates in fertile lands and fertility is the result of a good water supply, rainfall may be regarded as the chief source of water-supply. *a priori* therefore there should be a close correlation between the rainfall and density. But there is in reality no such correspondence even if we correct the density figures by excluding forest areas and taking only rural densities into account, the correspondence is not close. In the margin we give a table of the natural areas of the State with their rural densities and rainfall. The density figures are calculated on the rural areas and excluding the forest tracts. It is on rural areas presumably that the rainfall reacts most forcibly, and in the forest regions, the rainfall is high, but the density low. The density on settled areas is taken therefore to facilitate proper comparison with the rainfall. But even then the two do not seem to correspond anywhere except in the Kathiawad areas, and there only very superficially.

Natural Division	Density on rural area	Rainfall	Order according to density	Order according to rainfall
Charotar	439	32 47	1	7
Vakil	333	35 44	2	6
Rasti	202	52 00	3	2
East Kadi	280	24 42	4	10
Trans Sabarmati	222	30 05	5	8
Kahnam	214	43 30	6	4
Semi Rasti	210	45 10	7	3
West Kadi	206	25 38	8	9
Chorashi	203	40 50	9	5
Rani	199	50 04	10	1
Middle Kathiawad	120	24 23	11	11
Kathiawad scattered areas	114	22 70	12	12
Kathiawad Coast areas	91	22 09	13	13

The low density in those areas has no necessary causal connection with their low rainfall. Again, if it is remembered that East Kadi with about the same normal rainfall as Kathiawad has more than double its density, the correspondence between rainfall and density in Kathiawad will be found to be more accidental than otherwise\*. This want of correspondence between the two sets of circumstances is due to the fact that the different kinds of soils require varying amounts of rain and at their proper times, and also it is not so much the total volume of precipi-

\*The correlation has been also worked out mathematically. The normal rainfall and the mean density of each taluka have been taken. The coefficient of correlation has been found to be .2338, which is a very low correlation.

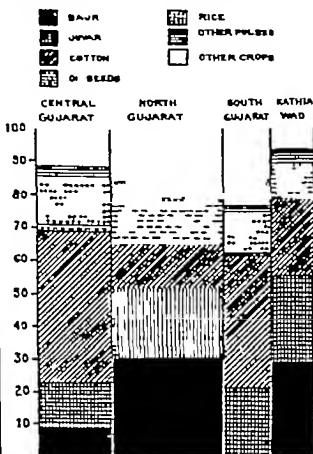


pitation, but its distribution at the proper place and season that matters. A heavy rainfall may be a blessing in Harij but brings only disaster to Kahanam.

**20 Correlation between Agricultural Water-supply and Density**—But if rainfall alone fails as an explanation of the fluctuations in density in different parts, it can be used along with other factors to serve as a fairly satisfactory test. Rainfall generally affects the *Kharif* cropping which enables the ryot to have his staple foods and also in the black soil areas to make a forward sale of his money bringing cotton. For the *rabi* crop it is only indirectly useful as increasing the store of water for purposes of tilling. A good monsoon fills up the wells and the natural water-courses while if irrigation facilities exist, this factor along with the natural rain water constitutes what may be called the total agricultural water-supply and this provides a truer test than rainfall alone for density. If we compare the extent of agricultural water-supply with corrected density such as density on cultivable area we shall be able to find an almost exact correspondence. But the question is how this factor of agricultural water supply is to be estimated. Irrigation facilities are in the shape of canals, wells, paddy tanks, and natural water courses. Rainfall is measured in inches. The two cannot be exactly combined. If however the irrigated area is added to the *Kharif* area (for which we shall take rice *bajri* wear and cotton as the typical crops) the two together will give a rough idea of the extent of water supply in a particular tract.\*

The percentages of gross cultivated area under different crops are indicated in the Sub-Table I. For facility of understanding the different percentages are plotted here in the marginal diagram. Rice is almost non-existent in North Gujarat and Kathiawad which is the case with *bajri* in the Southern Division. Cotton features largely in almost all the divisions but its quality varies being at its worst in Kathiawad. The kind of cotton that is grown in Amreli and Damnagar for instance is vastly inferior to the Broach variety of cotton usually favoured in the Kahanam although the quality of cotton grown has deteriorated in all parts of the State the deterioration has been most marked in Kathiawad where formerly two kinds of cotton—*deshi* and *malhisa*—were grown. The former has practically disappeared from Amreli and owing to the succession

PERCENTAGE OF GROSS CULTIVATED AREA UNDER



of lean years, and to the decreasing fertility of its soil. The *malhisa* though harder than the other and more quickly maturing is of a very inferior staple compared to the true Gujarat Kahanam variety. In South Gujarat for instance about 2.5 square miles are sown with cotton. In Kathiawad the cotton area is about

This must follow the general lines of the diagram in Mr. F. A. H. Hume's *Report of the Census Commissioner 1911* pp. 1 et seq. *Survey of the Census of India* as winter crop but it is taken here as it is directly dependent on the monsoon.

170 4 square miles, but in view of the inferior staple grown, it will be safe to say that the yield and the value received in exchange for it in the latter division will be about one-half of what is produced in the same area in the former. In view of the varying qualities of cotton grown in different areas of the State, the true Kharif area will be obtained not by mere adding up of the portion of the cultivated area under *Kharif* crops, but by giving a double weight to the cotton of the two Kharif crops in reference to the Amreli variety. Thus the comparison with density will be possible not on a mere quantitative basis, but on some rough qualitative criterion. Calculating thus the proportions of the *kharif* area and the irrigated area, and comparing them to density on cultivable area we get the marginal table. It will be seen that the Southern and Northern Divisions interchange places, otherwise there is correspondence. The superiority of the Southern over the Northern is due doubtless to the greater fertility of its cultivated area. In fact if we take the density on cultivable area only into account, we will find that the Southern Division has a higher figure than the Northern.

Natural Division	Proportion of watered area to total cultivated area	Order according to watered area	Order according to density
Central	83.7	1	1
Southern	70.21	2	3
Northern	73	3	2
Kathiawad	71.5	4	4

**30 Density and Cultivation**—The proportions of cultivable land to the total area and of cultivated to cultivable afford another basis for an interesting set of correlations. Of course the defects involved in the calculation of proportions of cultivable land to the total area should be at once admitted. As Mr Blunt in his United Provinces Report for 1911 pointed out, much of the so-called cultivable waste includes land which is either permanently barren or else reserved for uses which are only ancillary to agriculture. In regard to the *layak padtar* as well as *Khata padtar* land in this State, Mr Blunt's remark holds good. Some of it are reserved as private grass lands, some as well-runs or threshing floors. Occasionally the inordinate land hunger of the Kanbi induces him to grab more land, particularly in Kathiawad, in Dham for instance, than he can cultivate profitably. As a result the proportion of cultivable area is inflated more than what it should be in reality. With this reservation, we should now try and find how far cultivation may be expected to influence density. The element of double cropped area, which is insignificant in this State, may be ignored\*. Double cropping which would *a priori* have reference to the quality of the land has in reality no necessary connection with it—at least in this State, being often due to thriftless cultivation, the ryot being more often than not anxious to get as much immediate profit out of the land as possible. Double cropping exists in North Gujarat and Kathiawad more than in the other divisions, where with a richer soil and quicker crop returns, it is not always resorted to. The factor of irrigation, again, is of little consequence as a test of the quality of cultivation for in cotton areas which occupy so large an extent in the Central and Southern Divisions, the black soil requires little or no manure or irrigation. The Kadi Prant, therefore, which has the least percentage of cotton grown, shows the largest proportion of irrigated area in the State. The only safe basis for comparison with density is then (i) the cultivable area, which with the limitation noted above gives the *quantity* of land available, (ii) the proportion of the cultivated area to the total which, besides bearing on availability, shows also the aptitude and the character of the cultivator, evidencing thereby the *quality* and the *resources* of the population, and (iii) the proportion of cultivated area to cultivable, — bearing directly on the *quality* of the land. All these factors combined may have a direct correspondence with density. The marginal table illustrates this in a useful way. The figures are taken from Subsidiary Table I,

Natural Division	Proportion of cultivable to total	Proportion of cultivated to total area	Cultivable	Order according to col 2	Order according to col 3	Order according to col 4	Sum of columns 5 to 7	Order according to cultivated	Order according to density
1	2	3	4	5	6	7	8	9	10
Central	85.4	(67.8) 67.8	79.9	2	1	1	4	1	1
Northern	87.3	(53.1) 53.1	60.8	1	2	3	6	2	2
Southern	55.4	(61.4) 40.4	77.0	4	4	1	10	3	3
Kathiawad	81.8	(53.2) 48.8	59.7	3	3	4	10	3	4

\* Mr Blunt however accepts double cropping as a test of the quality of cultivation.

the absolute figures for the cultivable and the sown area have been taken and the proportions have been calculated thereafter. As regards the quantity of land available we find the Southern Division ranking the lowest because it is the most forested part of the State. The second question is as mentioned above complicated with that of availability and if we separate the forest areas and then calculate only on the area available for cultivation it is instructive to find that the order is disturbed the Southern Division comes to the second place and the Northern and Kathiawad divisions almost tie for the last. This order corresponds with order according to density on cultivable area. (The proportional figures calculated on area without forests are given in brackets in column 3 of the marginal table.) The preponderance of the Southern Division over the Northern in regard to the proportion of cultivated area to total available area is as much illustrative of the superior resources of the ryot in the Rastri tract as it is of the predominatingly agricultural character of the aboriginal population in the Saini Rastri and Rani regions. The third point about the quality of land is illustrated in column 7 of the above table. Here again the Southern Division comes to the second place and the order in this respect corresponds to order according to density on cultivable area. The sum of all these circumstances gives the order according to cultivation in column 9 where we find an almost exact correspondence with order according to density on the total area. It is true that while the Southern and Kathiawad Divisions tie for the last place in cultivation the latter is lower in density than the former. It must be understood in this connection that density in Kathiawad, both in the Gackwad's portion as outside has had to adjust itself to local means of subsistence and has been determined since long by the circumstances of its violent history which made it before the present regime a constant prey to wars and unstable conditions of economic life. The poverty of its people as much as the afflictions of providence have joined to the other causes in keeping the population of this tract to moderately low dimensions. As a result the natural increase is low and the number of emigrants who seek livelihood in other parts is also large.

**31 Density and Standard of Comfort. Luxury Crops.**—We now proceed to see how density can be correlated with the standard of comfort. Standards of comfort are certainly difficult to gauge in regard to a whole population. On the assumption, however, that the population of the State is mainly agricultural comfort may be said to have a reference to the kind of crops grown. The *Khar* crop may be generally referred to as the food supplying crop giving to the ryot his *bajri*, *jowar* and rice. Harvesting begins earliest with *bajri* and then with rice and *jowar*. Cotton is indeed sown in the monsoon generally however mixed with rice but the picking is usually undertaken in February and March and not earlier than December. The *Rabi* crop on the other hand brings to the ryot the wherewithal to pay the *Barkar* and enables him to set apart money for luxuries and extraordinary expenses. It is to the extent of the luxury crops then that we must look to find the standard of comfort of a particular area. Of the food crops *bajri* and *jowar* form the staple foods but rice belongs to the rich and is largely sold. It is therefore a luxury crop. To this category belong also wheat, cotton, oilseeds, fodder-crops, tobacco, opium, garden-stuff, etc. If we add up the

Natural Division	Order according to density on cultivable area	Proportion of luxury crops to cultivated area	Order according to luxury crops
Central	1	2	1
Northern	2	76.39	2
Kathiawad	4	34.70	4

area, sown with these typical luxury crops and after giving the same weighting for cotton as we did in para. 29 compare the figures with density we find that the order in luxury crops agrees with order according to density on cultivable area. The order according to total density on total area would give the third place to the Southern Division on account of its forest.

**32 Summary.** To sum up the physical status of each division in so far as the growth of population, their natural resources, climate and facilities of communication, in short the main factors physical and economic that go to make up an environment have now been brought up. In what is hinted in the preceding paragraph as well as in the preceding part of the natural division in the

following order North Gujarat, Kathiawad, Central and Southern Divisions In regard to natural drainage—not an unimportant consideration—the order would be Central, Southern, Northern and Kathiawad As to Railways and other means of communications, the divisions range as under Central, Northern, Southern, and Kathiawad Other factors may be mentioned but they are not so readily measurable The factors so far considered may be now combined and roughly taken to represent what may be called the environment for each division We may, therefore, sum the results and see how far they correspond with density In the marginal table this is done and we find from columns 9 and 10 that there is an exact correspondence between environment and density which goes to prove the thesis with which we started the discussion in para 27, viz, that density follows environment and is almost entirely conditioned by it

Natural Division	Order according to							Sum of cols 2 7	Order according to environment	Order according to density
	Climate	Natural drainage	Communications	Agricultural water supply	Cultivation	Luxury crops				
1	2	3	4	5	6	7	8	9	10	
Central		1	1	1	1	1	8	1	1	
Northern	1	3	2	3	2	3	14	2	2	
Southern	4	2	3	2	3	2	16	3	3	
Kathiawad	2	4	4	4	3	4	21	4	4	

**33 Density and Standard of House-Room**—We have hitherto confined ourselves more or less to agricultural conditions—climate, rain-fall, circumstances of the soil, water-supply, cultivation, and lastly crop values in their bearing on comfort There is another direction in which the density conditions can be studied from the point of view of standard of comfort, namely, their relation to the standard of house-room The classification of home-steads was a special inquiry conducted along with the recent Census, not synchronously however on the Census day, but while the houses were being numbered for Census purposes in October 1920 Along with the house list (Form No 8) a supplement was added asking for information regarding the amount of room-space per unit of population Details were also sought in the same form of the number of livestock and agricultural implements enumerated in each house Home-steads can be classified in a variety of ways according to extent for instance, as shewn by the number of floors and rooms, according to quality of structure, as shewn by the materials with which it is built, and the kind of conveniences, *e g*, windows in front, it contains, or lastly according to accommodation, as shewn by the number of families and number of individuals inhabiting per unit of space The definition of a “house” adopted for this Census was the same as in 1911—by which the social criterion was emphasised in preference to the structural The “house” was defined to consist of “the buildings, one or many, inhabited by one family, that is, by a number of persons living and eating together food cooked on one *chulah* or in one mess with their resident dependents such as mother, widowed sister, younger brothers, etc, and their servants who reside in the house” The result of this definition was that practically it identified the family with the Census “house,” except in the event where more than one family resided in one room, in which case only one number was given to that room In consequence of this definition, the classification of houses according to the standard of comfort meant in effect an enquiry into the number of rooms in the occupation of a family and thence into the extent of space available for each adult individual For this last object, the standard family was taken to mean three adult persons, children under ten being excluded as not being of any consequence from the point of view of accommodation Home-steads were divided into three classes (i) *above comfort* where the unit of space allowed for each individual was at least two rooms or a minimum of six rooms for a standard family,—bungalows with compounds were an exception, in whose case a minimum of four rooms per family was allowed for the first class, (ii) *in comfort* in this second class were comprised all houses and bungalows below the above limits, but above the third class, and (iii) *below comfort* where the standard family was allowed only one room between themselves In the last class one adult person would thus have *at most* one-third of a room-space for himself But a family consisting of a single adult person, living in one room would go up to the second class In the counting of rooms per family,

it was laid down that only living and sleeping rooms were to be reckoned—the *owri* (veranda) and the *rasooli* (kitchen) being excluded from consideration. Where the kitchen was inside a living room, it was perforce considered. The *padmal* which in many parts of the State is used as a sitting or dressing room was also included in the reckoning. Precise instructions were laid down about these and also that only occupied houses should be classed. In spite of these however numerous mistakes were discovered and the work had to be carefully revised particularly in regard to towns. In many talukas whole villages were also revised and finally a trained hand from the Central Census Office was deputed specially to revise the work in Kadi, Visnagar Vadnagar and Pij towns.

**34 Comparison with the Faridpur Enquiry of 1906-10**—It may be remembered that a similar enquiry was conducted, but under more favourable conditions in Faridpur in Bengal by the late Major J. C. Jack, I.C.S. The enquiry was conducted along with other items of economic investigation in connection with the gigantic labour of preparing a Record of Rights for the district of Faridpur. The work continued for years in leisurely stages. Mr Jack was helped by a band of enthusiastic University men, whose academic qualifications were a guarantee of the success of the inquiry. In regard to the standards of comfort, Major Jack laid down four categories—(i) *In comfort* (ii) *Below comfort* (iii) *Above indigence* and (iv) *Below indigence or starvation*. In the work of classification Major Jack left wide discretion to his staff in his instructions to them. The statements of the householder as to the size of his home-stead were to be carefully scrutinized by a personal investigation into the economic condition, the physical and social appearance the standard of subsistence generally of his family and were to be finally adjusted by reference to an analysis of the family budget the statement of earnings, of the quantity of paddy consumed and so on. "Comfort was deemed to be a condition in which the material necessities of life could be fully satisfied. The interval between this and starvation was covered by the standards above starvation and below comfort. Where the enquirer found an "agricultural family well fed well housed well-clothed this was comfort. In most cases the evidence of the eye is decisive but there are those of a miser's nature who live poorly but possess much and others of a spendthrift nature who live well but end in ruin." In the Baroda enquiry as little as possible was left to the discretion of the local enumerator. The categories were simplified as much as possible for the subtleties of the Bengal classification could not be readily intelligible to the bulk of the personnel that is available for a general Census. The enumerators were further particularly forbidden to be inquisitive about the size of income. The scope of the inquiry was restricted purely to the extent of house-room, as represented by the number and not the area space of rooms in possession of an adult individual. Again, the work was required to be completed along with house numbering within about two months. And lastly it was hoped that the large figures of a general enquiry could be trusted to eliminate the anomalies of the miser and the spendthrift.

**35 State Table XVIII**—The limitations of the present enquiry have been amply stated. The reader may be assured however that the work has been thoroughly revised. Numerous mistakes have been discovered and corrected and the results are presented in the hope that they may be regarded as a significant contribution to the economic survey of the State. The detailed figures by talukas and towns and district wards of the City of Baroda are given in the State Tables XVII and XVIII. In this chapter we are concerned only with Table XVII. As the State Tables Volume only circulates within the limits of the State for the information of the general reader the main results are summarised below. It may be premised however that out of 739,429 the total number of houses numbered in the State 2219 were classed in October 1920 while on the Census day only 512,813 were inhabited. It appears therefore that in part of the instruction some unoccupied houses must have been wrongly classed. At the same time it must be remembered that the enquiry took place in October before the Dewali, and many absent families must have returned to their homes to take advantage of the Dewali so that it may be presumed that the number of inhabited houses was larger about that time than on the Census day.

Classification of Home steads						
Division or City	Above comfort		In comfort		Below comfort	
	Number	Proportion per mille of houses	Number	Proportion per mille of houses	Number	Proportion per mille of houses
1	2	3	4	5	6	7
The State	15,892	30	87,528	168	418,400	802
The City	5,182	203	15,812	590	5,341	201
Central Division	4,004	29	32,414	201	122,164	707
Southern	2,010	28	9,391	131	60,223	541
Northern	3,490	16	27,317	122	191,719	862
Kathmandu	456	11	2,898	72	37,003	917

The Divisions and the City have been arranged according to the scale of comfort of their home steads. Excluding the City, for the moment, which naturally tops the list we find, as may be expected, the order of the districts in regard to the first two classes is exactly the reverse of what it is in the third class. According to this Table therefore only 3 per cent of the total number of classified houses belongs to the first class and as many as 80 per cent belong to the third class, i.e., in 8 houses out of 10 there is only one habitable room providing accommodation for at least 3 adult persons. On the assumption of uniform distribution of persons per each class of house, the proportions in the above Table represent also the proportion of the total population accommodated in each class of house. But we must remember that the size of families varies according to the nature of their residence or even according to their social standards. The temporary resident would presumably have a smaller family about him than the permanent, and the socially higher classes would have normally smaller families than those lower. So in regard to the former, the above Table would fail as a guide to his normal standard of living, and in view of the latter circumstance, the proportion of each class of house to the total would not give a clear idea of the proportion of the total population, accommodated in each class. In any event however the figures in columns 6 and 7 in the above Table may be taken to represent the minimum both as regards the number and proportion of houses (below comfort) and also in respect of the proportion of the total population contained therein. At least 80 per cent of the population of the State it is certain live in one-roomed dwellings, and as the number of persons per individual house of this class is larger than in the classes higher for the reasons just mentioned, there can be no doubt that the proportion of the population living in this margin of comfort is even higher than 80 per cent. Similarly, if we remember the definitions on which this enquiry is based, the figures would not by themselves give an idea of the structural conditions of the houses, e.g., of the number of rooms contained in them. But some idea of the number of rooms can be had by combining the totals of adult persons and of classified houses. From the Age Table (Imperial Table VII) we learn that persons, aged 10 and over in the State numbered 1,556,841 in the recent Census. If we divided this figure by the number of classified houses and assumed a uniform distribution of the population per house, there would be no large error involved in the proceeding, although this special enquiry did not take place synchronously with the Census and the number of houses classified does not agree with that of inhabited houses. Thus we get 298 adult persons per 100 classified houses. On the assumption of equal distribution, the first class will accommodate 17,288, and the second, 261,727 adult persons. In regard to the first and third classes, the room space is sufficiently clear, if we neglect the bungalows whose number is insignificant. For the first class houses, there would be about 91,500 living rooms on the basis of two rooms per person\*. The third class houses will have the same number of rooms as the total of that class. For the intermediate class the range is fairly wide from over one third of a room to below two rooms for each individual. The mean works out to a little over a room for one person, which gives 305,350 rooms for the intermediate class. The total for the three works out at

\*It is true that the definition allots a minimum of two rooms per individual adult for the first class. In the best class houses, the room space must be higher. But on the other hand we have assumed a uniform distribution of 298 adults per house, irrespective of class, while the truth is that in the first class, the number of persons per unit house is much less. That is why a uniform two-room basis is assumed to minimise the error involved in both ways.

818,340 rooms for 522 210 houses, i.e. 1.6 or hardly two living rooms for each house in the State. This works out also at 10 rooms for 10 adults or 26 persons of all ages.

**36 Classification of Home stands by Natural Areas Order according to Comfort**—Turning from these general considerations, we will

Natural Area	No. of first class houses in 1,000	Proportion of first and second class in 1,000	No. of third class houses in 1,000	Order according to class 1	Order according to class 2	Order according to class 3	Order according to lack of third class houses	Sum of classes 1, 2 and 3	Final order according to comfort of houses	Order according to density
1	2	3	4	5	6	7	8	9	10	
Kahnay	31	510	619	1	1	1	3	1	6	
Charotar	36	351	731	2	3	4	7	2	1	
Rasti	41	282	780	3	4	5	9	3	3	
East Kadi	17	195	725	4	4	3	11	4	4	
Vahat	15	178	820	5	4	6	17	5	2	
West Kadi	14	149	870	6	7	7	20	7	8	
Chorvadi	8	181	817	10	8	5	20	6	9	
Kathwadi mud-de black	11	107	893	9	9	9	27	8	11	
Pras Rast	6	134	865	11	8	6	27	9	7	
Kathwadi Coast	14	81	913	7	11	11	20	10	12	
Rasti	1	60	933	8	12	1	21	11	10	
Trans Sabarmati	5	192	807	12	10	10	22	12	5	
Kathwadi settled areas	4	66	937	13	13	13	30	13	13	

conclude our discussion of this question by referring to the state of things as disclosed by the figures in the different natural areas into which we have divided the Raj. The marginal figures give the details per natural area. The natural areas are arranged according to their final positions in order of comfort of houses. This final order is arrived at by taking the proportions of first and third classes each to the total and the ratio of first and second classes to the third and combining them for purposes of comparison. One factor by itself is not sufficient to explain the whole state of things in a particular locality. The presence of large urban communities with comparatively high standards of comfort, may in flate the proportion of the first class houses in certain localities while large aboriginal populations with their prolific families may help to swell unduly the proportion of third class houses in other areas. It is necessary therefore to study the cumulative effect of these ratios and to deduce therefrom the final order according to comfort. This final order is seen in the column 9 of the table, and is highly instructive. In regard to "Above Comfort" the favoured regions of Kahnay and Charotar in Central Gujarat and of Rasti Mahal in the Southern Division easily outdistance the other parts of the State by a long interval. It is true that East Kadi which comes next to these beats Rasti in the comparative infrequency of houses "below comfort," but that is due no doubt to the fact that the latter has a large Dubla and other Anumst population but on the whole the three areas above named retain their places in the final order.

**37 Density and Comfort**—It is interesting in this connection to compare this order with the order according to density. Broadly speaking density as mentioned before is conditioned by environment and would appear to seek the most favoured area. Again it is obvious that where conditions of existence are the most favourable there the evidences of comfort will be most apparent. I prove therefore some correspondence may be expected. The order according to density is given in the final column of the above table from which it will be seen that except in two instances the two sets of circumstances correspond fairly enough. The exceptions are Kahnay and Trans Sabarmati areas. In regard to the former it must be remembered that it is a predominantly cotton growing tract and the black soil has been pointed out already requires comparatively less amount of labour and less intensive agriculture per unit of cultivation than other soils (cf. para. 17 supra). In cotton areas therefore only a moderately high density is the rule. The Kahnay density is 236 and is similar to other cotton growing areas e.g., Broach in the Bombay Presidency and the Maratha Valley districts in the Central Provinces and Berar. The Narmada valley besides is much cut up by ravines and therefore unfavourable to settlement. On the other hand the enormous extension of cotton cultivation and the high prices ruling must have added to the wealth and comfort of the people and thereby brought relief the pressure on the means of subsistence. In addition the tract contains the old town of Dahod and Smore. Besides being tributary centres these towns also contain old established trading

communities whose wealth must have helped to swell the number and proportion of houses "above comfort" In regard to the Trans Sabarmati area, the correspondence between density and comfort of houses is disturbed still more rudely than in Kahnām It has a fairly-high density 239, but in point of comfort of house-room ranks last but one The explanation is found in the composition of the people of this area In the greater part of this region Kolis abound and the only other type of agriculturist is the Anjana and Kadwa Kanbī, whose ideas of living are not far removed from the Kolis Vakal is next to Charotar, the most densely populated part of the State, but it ranks fifth in regard to standard of house-room The main reason for this circumstance is no doubt that in this area there are only two towns, Padra and Makarpura, of which the latter is only a town in name Kahnām, Rastī, Charotar, and East Kadi, on the other hand have all large and old-established towns, and these help to swell their standards of comfort The standard of house-room is then mainly determined by the character, aptitudes and economic circumstances of the population, and secondly by the presence or otherwise of large towns In so far as these influence density, to that extent there is correspondence between it and the standard of comfort

## PART II

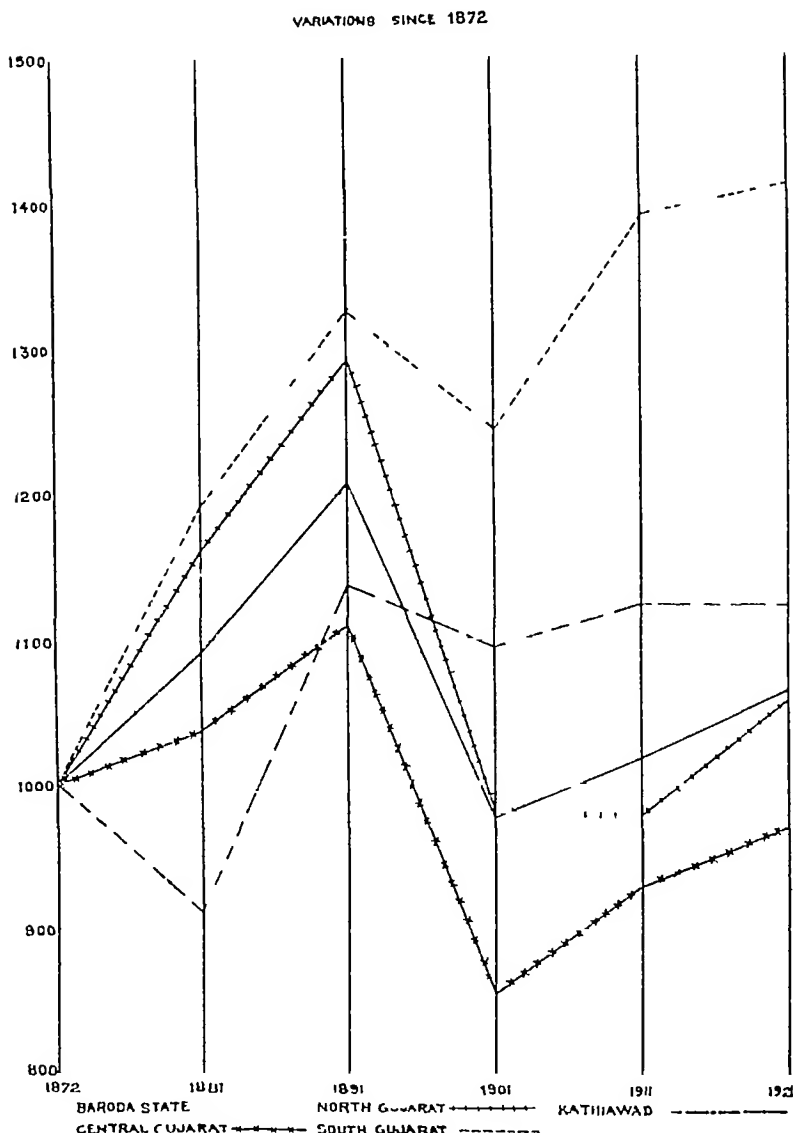
### Movement of Population, 1872-1921

**38 What is Movement of Population?**—In the first section of this chapter, we have discussed the figures as disclosed on the night of the Census We will now consider the movement of population generally since 1872, when the first regular Census of the modern type was taken, and with particular reference to the last decade 1911-1921 The term "Movement of Population" is here taken to mean changes in the population from time to time, as affected by the conjoint influence of births and deaths on the one hand and of migration of people on the other The literal sense of "movement", *i.e.*, of physical movements from place to place will be reserved for detailed treatment in Chapter III The main statistical material for this section is contained in the Imperial Table II and the corresponding Table II in the State Tables Volume, with the proportional figures deduced therefrom, supplemented by various items of tabulated information collected from many sources, which are too numerous to mention here, but which will be duly referred to at their proper context

**39 Movements of Population—ante 1872**—But before the discussion of Census variation since 1872 is taken in hand, it will not be out of place to refer to the different *Khane-sumaris* undertaken no doubt for fiscal reasons before the Census era Rao Bahadur Govindbhai in his Report on the last Census mentioned Brigg's estimate of 1849, as being the mean of varying estimates supplied to him by different officials According to that estimate the population of the State was stated to be 2,250,000 in 1849 This seems too high for that time Mr Govindbhai does not mention what these estimates were on which Briggs relied, but summarily dismisses them as very unreliable, on the assumption that none of them were based on an actual counting of the people The present records unfortunately do not give us any clue to the methods employed in the preparation of these estimates I have had access however to the records in connection with two particular Censuses—one taken in 1856 and another in 1860, and I have no hesitation in stating that these Censuses gave far more accurate results than Brigg's figures Of these the former seems more detailed and attempts to give a broad idea of the age-constitution of the people In regard to both these Censuses, it must be admitted however that their estimates of the City population are far from the truth In 1856 the City of Baroda was supposed to have 168,915 males and 127,830 females, or a total population of 296,745 In 1860, the figures rose to 305,655, while in the regular Census of 1872, the City's population was found to be only 116,274 Probably the fact that these estimates had a fiscal aim must have militated against accuracy of enumeration, and no where more so than in the City, especially when we remember that in those days, the caste organisations and the City Mahajan must have been far more powerful than now, the State machinery of enumeration was correspondingly defective, so that the strength of the one and the lack of the other must have combined to thwart the pioneer statistician of these days But if the City estimates was so grievously mistaken, it cannot be said that in the other parts of the State, the estimates were equally defective The 1856 and 1860 Censuses may be compared side by side with the regular general Census of 1872 in the marginal Table For facility of comparison, the figures for the City (for the above reasons), and for Okha







not detain us long, as since 1891, the Census area has been identical, while for the Censuses of 1881, and 1872, the adjustments that had to be made in consequence of the transfer of Chanded to the Rewa-kantha, and of Prabhas and Piachi to the Kathiawad agencies, and of the subsequent raising of Deesa and Manekwada Contingent Camps, were very slight indeed. The actual population censused on the then areas in 1872 and 1881 were 2,000,225 and 2,180,311 respectively, so that the adjustments do not amount to more than 0.1 per cent for each of those censal years. The second factor of accuracy of record will be considered more in detail presently, but in the meanwhile it is important to remember that inaccuracies of record are more in the direction of under-enumeration than over-enumeration, and that such inaccuracies are in respect of the first two censuses far more than in subsequent censuses. The Census organisation may be said to have been brought to completion by 1891, and there has been little to choose in respect of accuracy between the Census of that year and subsequent censuses. So whatever adjustments will have to be made on that score will have reference only to the Census of 1872 and in a smaller degree to that of 1881. In judging of the net result of the movement of population during the whole period, it will be safe to assume that the increase is rather less than 6.5 per cent, which is what the figures alone tell us. Bearing this point in mind, the above diagram may be studied. It has been plotted on the basis of figures of 1872, taken as 1,000.

**41 Conditions of the Period, 1872-1921**—These variations can be understood only by reference to the general conditions, both physical and economic that have operated in different ways in different parts of the State. The previous Reports discuss these in detail, and it is not possible to go over them again, but for

facility of reference the accompanying illustrative Chart is given which may be studied with advantage. This Chart is highly instructive and enables us to understand how the net increase since 1872 has not been uniform in all the divisions. In Subsidiary Table III we learn that with the exception of Central Gujarat with the City which has been showing progressive decrease since 1891 all the divisions of the State show increases. South Gujarat shows no less than 41 per cent in 49 years. In Kathiawad there is an increase of 12.3 per cent. North Gujarat shows an increase of 6 per cent which is just below the mean rate of increase in the State as a whole. The Chart shows us one striking thing—that in comparison with other parts of the State, South Gujarat has been comparatively free from afflictions both physical and economic. This no doubt mainly accounts for the large increase in that division although the factor of under-enumeration in 1872 has also to be considered. Central Gujarat has been rather better off economically than North Gujarat but the net variation during the period shows a decrease of 5.3 per cent. We shall reserve consideration of the City figures till the next Chapter and if we exclude them from the Central Gujarat total, we find the decrease reduced to 2.9. The period of 1872-1901 may be divided into two unequal halves—the earlier 1872-1897 consisting of copious years of rainfall and comparative plenty generally for the State and a later period, 1898-1901 scarred by many famines and years of acute economic distress and high mortality. In regard to the Central Division, however the first half was more unkind than to almost any other division in the Raj except Kathiawad. On the other hand the Northern Division made the most of these prosperous years and increased enormously in population. During the latter portion of the period the year 1900 stands out prominently as an unforgettable landmark. All parts of the State suffered grievously in population particularly the Northern and Central Divisions. Since then, Central Gujarat has been rather better off and has made more leeway comparatively than the Northern Division but as the first two decades showed only small increases, the increases in the last two centuries were not enough to make up for the big deficit of 1901 and the net result therefore shows a small deficit compared to 1872. Kathiawad has been perhaps the hardest-hit of all the divisions. The Chart shows, out of these 49 years under consideration seven famine years, one of acute scarcity, five of deficient rainfall, four of heavy mortality and two of acute economic distress in that Division. One would therefore expect a decrease from the figures of 1872. There is however a net increase of 12.3 per cent. This increase is due to two main causes. Kathiawad is one of the outlying tracts in the State and the machinery of enumeration even now cannot be so well supervised there as in other parts of the State. It must have been particularly defective in 1872. The Census Report of 1881 in accounting for the decrease in the population of this division since 1872 set up uncertainty about the correctness of the figures for 1872 as one of the causes. But surely inaccuracies of record in one Census cannot account for a decrease in a subsequent Census assumed to be correct. In the same report the abnormal increase in the *Navsari Prant* is put down curiously enough to inaccurate enumeration in 1872 among other reasons. The net increase in Kathiawad therefore must be due to a certain extent to under-enumeration in 1872. The other factor to be considered is migration which is undoubtedly in favour of this *prant* as against the rest of Kathiawad. Although it is the least favoured tract in the State, the backward Kathiawad is a kind of land of promise to the surrounding territory in view of the more settled conditions and the humaner fiscal burdens in existence there. This last cause which is part of the real movement of population irrespective of the factor of under-enumeration, has served to make up for whatever losses the tract may have suffered in population through famines and epidemics.

42. **Inaccuracies in Censuses of 1872 and 1881.**—The factor of under-enumeration may be now studied a little more closely in the State as a whole. A census figure far more than reduplication in census errors the net result of always under-enumeration. As has been pointed out before this factor need only be considered with reference to the censuses of 1872 and 1881 only. Taking the 1881 figures as correct we have to consider how far the preceding censuses fall short of the truth. I regret none of the previous reports has adequately gauged the operation of this factor or tried to find out how far the real movement of population had been obscured by it. The Report of 1891 and 1901 merely mention it as one of the causes of the variation. Subsequent reports accept the figures apparently without question. At this stage of time it is not possible to find out how far the first two censuses were accurate. But that machinery of en-

## CHART SHOWING GENERAL CONDITIONS PER DIVISION

1872-1920

	BARODA	NAVSARI	KADI	AMRELI WITH OKHAMANDAL
1872				
1873				
1874				
1875				
1876				
1877				
1878				
1879				
1880				
1881				
1882				
1883				
1884				
1885	+++++		+++++	+++++
1886				
1887				
1888	+++++	+++++	+++++	+++++
1889				
1890				
1891	+++++		+++++	
1892				
1893				
1894	+++++	+++++	+++++	+++++
1895				
1896	+++++	+++++	+++++	
1897				
1898	+++++	+++++	+++++	+++++
1899				
1900	+++++	+++++	+++++	
1901	+++++		+++++	
1902	+++++		+++++	+++++
1903				
1904	+++++	+++++		
1905	+++++	+++++		
1906				
1907				
1908				
1909				
1910				
1911		+++++		
1912				
1913				
1914				
1915	+++++	+++++		
1916				
1917				
1918		oooo		
1919	oooo	oooo	oooo	oooo
1920	oooo	oooo	oooo	oooo

## REFERENCES

	NORMAL YEAR
	HEAVY MORTALITY
	FAMINE
	DEFICIENT RAINFALL

	SCARCITY
	FODDER FAMINE
	HEAVY MORTALITY & DEFICIENT RAINFALL
	ECONOMIC DEPRESSION

enumeration was defective compared to 1891 cannot be denied. From the administrative section of the Report of 1881 one learns that in 1872 and even in 1881 one enumerator per four or more blocks was a common and in some parts a normal, feature of the Census organisation. The communications were then few and difficult in the jungle area anything like a synchronous Census could not have been possible in those days. To add to these difficulties, a disastrous fire on the Census day in 1872 in the City must have considerably dislocated its machinery of enumeration. In other parts of India notably in Bengal and Burma, attempts were made to gauge the extent of errors of record. Mr (now Sir Edward) Galt in discussing the movement of population in Bengal almost entirely ignored the Census of 1872, and started with 1881. Even the Census of 1881 he did not accept fully. After elaborate local enquiries he assumed that roughly a half million or about 10 per cent. of the total increase in 1891 should represent the number of omissions in the Census record of 1881. The ratio of omissions would thus amount to about 1·3 per cent. of the censused population of Bengal in 1881. In Burma, Mr Morgan Webb calculated from actuarial estimates that the Census figures for 1891 were out by about 2·8 per cent. For 1881 he assumed a similar percentage of error and for 1872, he believed that the degree was much greater. The mistakes in Burma were ascribed to the extension of Census work to newly settled areas. We have for our part no data to estimate the extent of errors in these early Censuses in this State but we may assume that in regard to accuracy of record this State did not fare better than Bengal at any rate. The crude increase shown in 1891 over the figures of 1881 was 233,238—10 per cent. of this following the Bengal method, would give 24,000 in round numbers or about 1·1 per cent. as the number of omissions in the Census of 1881. On this basis the true population would figure at 2,206,138 for that year. The omissions would roughly amount to two per cent. of the 12,000 blocks in the State. For 1872 the problem becomes more difficult. Both in Bengal and Burma, no estimate seems to have been made. If we assume the mistakes in 1872 to be double the number of 1881 even then the percentage of under-enumeration would work out to only 2·4 of the Census figures of 1872 and point to a degree of accuracy which would be higher than what obtained in Burma two decades later. Personally I am inclined to favour a round 50,000 which would mean roughly about fifty omissions per 12 blocks or a circle in 1872. This is a conservative estimate but in the absence of any reliable data it will have to do. These errors are mostly to be expected in South Gujarat and Kathiawar in view of their forest areas and the dispersed character of their mahals. Distributing these errors among the divisions in the scale of 5 for the Southern 3 for Kathiawar and one each for the Central and Southern Divisions, per 10 errors, we

Division	1 deduct population in 1872	Variation per cent. 1872-1891
Central	72,477	-3·97
Northern	833,215	+5·3
Southern	468,253	+7
Kathiawar	173,281	+5·6
Total	1,517,226	+3·9

get as in the margin the deduced population of the divisions in 1872 and the net variation in 1891. Thus if we accept a margin of error somewhat similar to the Burma rate for 1891 we get a real increase in population for the whole State of only 3·9 instead of 0·5 the crude rate of variation. The Kathiawar rate of increase is also reduced from 12·3 to only 2·6 and South Gujarat similarly has a reduced increase of 27·8 in the place of 41. The Central Gujarat figures include those of the City. If we

take the City figures for 1872 to be approximately correct then the whole of the 1000 errors allocated for this division will go to the District area. The net variation for Baroda district area will then be -3·7 instead of -0·9 the ratio arrived at from crude figures.

43. An Estimate of the Normal Rate of Natural Increase.—The above table proves the importance of deducing the corrected population from the crude Census figures of 1872. In order that the real movement may be helped to come to view. But if adjustment were necessary in 1872 there are even more to fear for 1891 at least for the whole State for that year happened to start a local of prosperity which was the like of which has not befallen the State since. The rainfall was fairly plentiful throughout being only slightly in defect in 1889 and 1890 famines became a thing of the past and deaths ruled low. All the influence that favour the growth of population were fully operative. The chart itself shows a comparatively lean period. Subsequent statisticians have agreed to mark back to the happy period which was fully a normal decade. It is very important therefore to find out the correct population of the State at the beginning of the local year that the real movement at the end can be ascertained. The increase or decrease of population

in any tract at the end of a decade is the result of a combination of two forces,—*i e* by the difference between births and deaths and the balance of migration. What results from the operation of births and deaths alone is called the natural variation. This can be arrived at by isolating the second factor. It will be useful to find out the natural rate of increase in the normal decade. The migrations are generally studied from the figures showing birth place. People born outside the State, but enumerated within it, may be correctly regarded as immigrants, while those born in the State but enumerated elsewhere are similarly emigrants, on the assumption that spurious migrants of both kinds cancel each other. In the decade 1881-1891, immigrants numbered 303,600 at the beginning and 311,922 at the end. Emigrants in 1891 were shewn as 252,396. In 1881, complete figures of these were not available, but approximately they were estimated to number 228,000. Thus both show increase during the decade. But the problem is to find out how many immigrants came, and emigrants went out, during the decade. There are various methods of estimating this—the Longstaff Method is well-known. It takes the average of the migration during the decade and, subjecting it to some assumed rate of mortality, adds the result to the Census increase. The Bengal method is somewhat similar—it subjects the migrants at the commencement of the decade to the normal mortality. Then it takes the Census increase and deduces therefrom the number of migrants assuming them to come (or go) in equal annual waves and subjected to the normal rate of mortality. The method adopted in this report is somewhat simpler and claims to be more correct\*. According to this method, the two sets of figures (for immigration and emigration) at the beginning and the end are taken, the progressive rate of variation per unit migrant is calculated therefrom for each year as well as for the ten years (*i e*,  $R^{10}$  and  $R$  are first found). Then the incidence of deaths is isolated by the use of a simple formula,  $ax \frac{R^{10}-1}{R-1}$  where  $a$  is the assumed rate of mortality, and  $x$  is the number of migrants at the beginning of the decade. We find thereby the number of deaths amongst the migrants. This is deducted from the migrants of the first year of the decade, and the difference between the remainder and the migrants at the end of the decade gives the number of migrants during the decade. It must be remembered in regard to each of these three methods, that calculations are necessary separately for immigrants and emigrants. Adopting this formula and assuming a mortality of 35† per mille per annum we get 116,157 immigrants and 107,915 emigrants during the decade, 1881-1891. The net result is a slight gain to this State of 8,242 persons at the end of the decade.

\* The method adopted here has the sanction of Prof L S Vaidyanathan, A I A, the Actuary who has prepared the Life Table for the State. It makes full allowance for the influence of deaths on the Census increase, which the Longstaff Method does not, and it subjects the migrants at the beginning of the decade to a progressive mortality which the Bengal method omits to do. For a description of the Bengal method, see p 102 of Bengal Census Report of 1911. The Longstaff method is worked out in p 40 of Longstaff's *Studies in Statistics*.

† The mean expectation of life has been calculated to be 22.67 years, which would give @ 1,000—22.67 a death rate of 44.11 per mille per annum. This death-rate is the mean of different death-rates for different age-groups. The age-distribution of the actual population and that of immigrants (which has been specially compiled for this State) may be compared with advantage. The following table illustrates why the 35 per mille rate has been assumed for migrants—

Average Age distribution of actual population		Age distribution of migrants		Mortality per mille per annum
Age period.	Per cent	Age group	Per cent	
0-5	14.9	0-5	4.9	141.2
5-60	81.0	5-60	88.3	24.8
60 and over	4.1	60 and over	6.8	108.4

It will be seen that the middle age group amongst immigrants mounts upto 88 per cent and thereby lowers the death rate for all ages from 44.4 to somewhere about 35.

Crude Census returns of 1891	2,182,158
Corrected population of 1891	2,046,188
Population of 1901	2,418,396
Deduct balance of migration at end of decade	8,440
Estimated population through natural increase in 1901	2,407,184
$2,046,188(1+r)^{10} =$	2,407,184
$(1+r) = \frac{2,407,184}{2,046,188} =$	1.0911
$1+r = 1.0911$	
Normal rate of natural increase per mil of population per annum.	1.0911
Rate of movement (1891-1901) =	1.0911

The margin gives the remainder of the results. The normal rate of natural increase is thus found to be 8.75 per mille per annum. In ten years, by geometrical progression the rate of natural increase will be 9.11 per cent. It is necessary to bear this rate in mind because it will help us later on to find out the incidence of disturbing factors such as famine plague or influenza.

**44. Variation in Population 1891-1901.**—The year 1891 is statistically important. It marks the highest point in the population curve in the Census era.

Population	1891	1901	Variation per cent.
Actual Population	1,832,892	2,418,396	+32.18
Immigrants	172,931	311,822	+80.3
Emigrants	202,870	255,396	+25.9
Natural Population	1,802,953	2,356,870	+31.1

We have now learnt what the normal rate of natural increase is. If it was allowed to operate in this decade we should have had in 1901  $2,418,396 \times 1.0911$  or a population of 2,635,453 persons. If we get rid of the factor of migration by using the formula explained in the preceding paragraph we find that at the Census year of 1901 there was a net loss of 84,033 persons through emigration since 1891. Adding this to the Census population of 1901 we will get 2,030,747 the result of natural variation through the operation of births and deaths alone. The difference between this figure and the expected population of 2,635,453 represents the loss due to famine and plague. The loss amounts to 598,708 or 24.8 per cent of the population of 1891. If we consult the Chart, it will appear that the year 1898 forms the land mark. In 1894 the rainfall was seriously in defect, throughout the divisions but the conditions nowhere approached the scarcity level of 1898. There was indeed famine in 1877. That year was marked by a heavy famine throughout India, its intensity being felt particularly in two divisions of the State—Baroda and Amreli. But the memory of this famine had by this time become so remote that the visitation of 1899-1900 found the people quite unprepared. The enormous loss as indicated by the estimate given above

Age Period	Percentage of Population		
	1891	1901	1911
0-5	14.2	16.1	15.8
5-10	21.4	24.7	20.5
10 and over	4.4	2.2	4.0

left its mark on the age-constitution of the people. Famine and plague both combined to force up the mortality in the earlier age-periods to an appalling extent. A comparison of the age figures shows how the dread famine of 1899-1900 had thinned away the child population of the State.

**45. Variation in Population 1901-1911.**—The history of the next decade is the record of the sequelae of the great famine of 1900. The Chart shows us that in the first half upto 1906, the record continued to be dismal. One lean year followed another until 1906 when though the rains were propitious a heavy death rate supervened. The first year of this decade saw the largest toll of human lives. In 1903-04 the death rate though smaller was very high. In 1906, the death rate

Population	1911	1901	Variation per cent.
Actual Population	2,032,794	1,832,892	+10.9
Immigrants	222,931	172,931	+29.0
Emigrants	233,870	202,870	+14.8
Natural Population	2,021,855	1,802,953	+12.1

was high. In 1906, the death rate

The estimate may be compared with Mr. Dalrymple's, *Table pp. 81-82*, Census Report of 1901. Mr. Dalrymple assumes 10 per cent as the normal rate of increase without making adjustments for immigration or emigration. His estimate of actual population, however, is arrived at by the geometrical method which is now generally accepted as the more scientific and more reliable calculation of the balance of migration. It does not use any of the method referred to in this report but simply takes the crude balance of the birth and death rates. Lastly he assumes that the normal rate of increase was 10 per cent. The last 10 years of the decade and ignore the fact that births were below the normal rate in the first 10 years of the decade and

was equally heavy. Plague was the dominating feature of the mortuary returns of this decade—no less than 77,975 deaths from this cause being recorded during 1899-1910. From 1906 till the end of the decade a little respite followed—agricultural conditions showed a tendency to return to the normal and the health of the people improved. The crude balance of migration as given in the above table shows 9,527 in favour of this State in this respect. Applying our formula we get 117,891 immigrants set against 109,119 emigrants within these ten years. The net balance would thus appear to be 8,772 in favour of this State, but even this slight balance is reduced to about 5,000 when we deduct 3,555 persons who were reported by the local authorities to have emigrated from this State to places outside India before the Census date of 1911. The total natural increase in this decade is therefore 75,100, or

3.5 percent. The marginal value gives the estimate of the expected population by the normal rate of natural increase, and the actual population of 1911 with the migration factor related. We see a net deficit of 102,700 which should be ascribed mainly to plague and cholera. The recorded figure much below the number.

[illegible]

and cholera. The recorded figures of deaths from these two causes were not much below the number.

46 **Condition of the Decade, 1911-20** We now come to the period with which we are chiefly concerned. But before we attempt to analyse the figures of variation in this decade the general physical, agricultural and economic conditions obtaining in this period must be succinctly set out, in so far as they have a bearing on the real movement of the population.

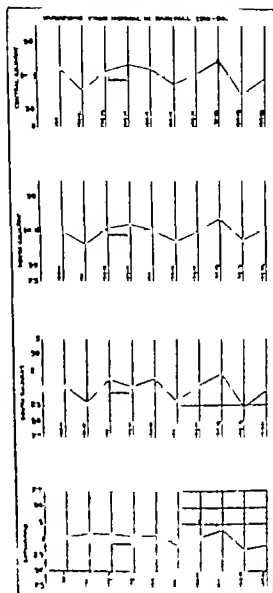
1911-17. The decade opened in auspiciously with a frost. To quote the Famine Commissioner's report of that year: 'The evening of January, 31st, at once crisp and cold, found vast fields of corn waving cheerfully under a piercing north-eastern wind, next day came the frost and the 1st of February awoke to see the blades of ripening corn blighted and chilled. Seas of smiling cotton and prosperous tobacco of the night before gave place to crumbling stumps of shrivelled shrubs and shagreened stalks'. This disaster on the eve of the Census was not however fore-shadowed by the monsoon immediately preceding. It was on the whole satisfactory: the rainfall indeed was higher than the decennial average and the agricultural conditions were good. The frost did undoubted damage in Kadi and Baroda Divisions, and the outturn of crops was poorer than the normal in consequence. But cotton fetched high prices and the cultivator was enabled to tide over the temporary misfortune and to wait hopefully for the next rains. The monsoon of 1911 however did not bring relief to them. After the early showers in the middle of June, the succeeding months went rainless. The defect was most apparent in Kadi *Prant*, where the total rain was less than one fourth of the last five years' average, and in Kathiawad, where the conditions were serious, Okha mandal having only two inches. Navsari was safe, but the Baroda *Prant* north of Kadi, suffered privations. Charotar and Chorashi saw their rice crop blighted and the rich tobacco growing area failed also, West Kadi was the first to feel the pinch. And it was here that the famine conditions produced a little movement of population. A rough census taken in November, 1911, showed that 17,331 persons had emigrated since the census from the four talukas of West Kadi to Bombay, Ahmedabad and as far afield as Sindh in quest of labour. Some crossed the Saraswati and the Banas to Kankrej. Kathiawad showed little trace of this emigration. On the other hand, the surrounding territory being in a still more parlous condition, immigrants flowed into our territories in search of shelter and relief. The difficulties

\* The 1911 Report mentions (p. 31) 77,975 deaths from 1899-1911. Deducting the plague deaths for 1899 and 1900, we get 71,128 deaths for the last decade. Cholera claimed an additional toll of 5,181 lives.



about fodder led to serious loss of life amongst the cattle of these two divisions. As a matter of fact their number at the beginning of the monsoon of 1912 was found to be exactly decimated, the ratio of mortality being 110 per mille and the accession by births being only about 10 per thousand. In this respect the loss of milch-cattle was more serious than that of plough-cattle. Had the State not undertaken promptly the supply of grass on a huge scale the loss in the live-stock would have left a permanent mark on agriculture. Timely rains in June and July 1912, however helped to retrieve the situation. Rainfall conditions continued fairly normal in the following years until the monsoon of 1916 when again the shadow of famine crossed the land. June saw a sufficiency of rain in all the districts, but in practically the whole of July August and part of September the rains held off in Kadi Amreli and Okhamandal *Prants*. A serious prospect ensued for the feeding of cattle on account of the threatened deficit in grass. This situation forced up the price of grass from about 5 or 6 Rs. per 1 000 lbs. to Rs. 30 or even higher. Extensive grass operations had therefore to be undertaken by the State. Depots were opened at Mahal headquarters in the Kadi *Prant*, where grass was sold at the comparatively cheap price of Rs. 12 8 per 1 000 lbs. the State meeting the difference between the purchase price and the proceeds of the sale. From the middle of September well on to October there was general rain which enabled to quote from the Administration Report of that year "the cultivators to sow their fields and raise jumar wheat, gram rapo-seed, oil-seeds and other crops to some extent. The inflated prices of fodder suddenly came down

and the fear of the people for a dire famine were removed. Food supply was ample in all the talukas and the prices of cereals were normal. This was mainly due to the jumar crop raised with the help of the later rains, and the import from Cawnpore and other places of Bajri and pulses. Jumar which is usually exported to Arabia remained in the district owing to the Great War and its selling price was consequently lower by four to six annas as compared to that of the preceding year. There was sufficient work available for those in need and there was no perceptible increase in crime. No beggars were found wandering about aimlessly and but for the brisk demand for grass it did not appear that there was any thing unusual in the year." The monsoon of 1916 passed off normally enough. In 1917 however there were indications of a wet famine the rainfall was heavy being about 20 inches in excess in the Northern Central and Southern Divisions and 13 inches in excess in Kathiawad. The Great War continued to dominate the economic situation. There was an abnormal rise in the prices of food stuff and other necessities of life. The heavy rainfall was responsible for the spoiling of a great part of the *khars* crop of that year. It particularly hit *lajri* the people staple and to a certain



extent cotton. To add to the difficulties of the people plague reap-

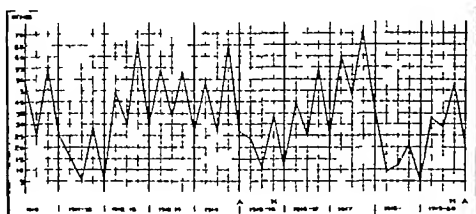
peared in a virulent form and carried off 27,460 persons. The death rate was again heavy, the rate of recorded deaths being 40 per mille of the population.

1918-20—The next year was still more unfavourable. The few showers that fell in May and June of 1918 were mostly in Navsari *Prant*. In other parts, the sowings were delayed in consequence. In July, the rainfall was better but badly distributed. There was fairly good rain in August, but September and October were almost rainless. Okhamandal had not even an inch. Baroda *Prant* was 32 inches in defect (compared to the normal), Amreli and Kadi were each a little under 20 inches in defect, and even Navsari, which is usually lucky, was 23 inches in defect. Crops failed in all districts except Navsari. Cotton fared a little better, and *bagri* in some places, but in Okhamandal even *bagri* was destroyed. The wet famine of the previous year had already caused a shrinkage in the yield. The failure of crops in 1918-19 intensified the shortage of food-stuffs and the price-curve rose even steeper in consequence. Fodder was also seriously threatened by these circumstances. The supply of potable water was however ample, as the heavy rains of the preceding monsoon had filled the wells and water courses. From September to November of this memorable year, one other calamity more disastrous than the famine was added to the misfortunes of the people. In common with the rest of India, this State was ravaged by the influenza pandemic. Its toll is sufficiently indicated by the recorded number of 71,472 deaths. The reported death rate for that year was 62.9 per mille for males and 64.1 per mille for females. The cumulative effect of these afflictions as disclosed in the recent Census may not look as serious as that of the great Famine of 1899-1900, but that this was so was more on account of the greater preparedness of the people, stiffened by a series of misfortunes, to bear these sacrifices, their greater foresight and resourcefulness, in a word, to a more organised economic environment, than to anything else. In fact I am inclined to think that in its widespread intensity the distress of 1918 was almost as bad as 1900. That this disastrous year did not have the effect that afflictions of similar magnitude have had on population in previous years shows how scarcity-conditions—and even famine—have ceased to have their demological importance of earlier days. The improvement in the means of communications and in the level of general intelligence and of foresight has led to this that famines have ceased to kill people. They may affect vitality to the extent of causing a little shrinkage in birth-rate and affecting the age-distribution of the people, but they do little else. Resuming our narration, we see in the two closing years of the decade few relieving features. In 1919, the monsoon was indeed fairly normal. The rains were slightly in defect in Navsari and Baroda *Prants*, but in Amreli and Okhamandal, the amount approached the normal and in Kadi the total seasonal precipitation was a little above the normal. But the rainfall was unevenly distributed. The late rains in November spoiled the standing and harvested crops of the *lharif* season. Baroda and Navsari, besides, received heavy rains in January 1920 which did no small damage to the tobacco and juwar crops. A little later, frost did damage to castor and cotton in Amreli and Kadi. The monsoon of 1920, again, was not very favourable. In Baroda *Prant*, the rainfall was below the decennial average by over 13 inches. In Kadi and Okhamandal, the defect was proportionately larger. In Navsari only 39 inches, instead of the usual 53, fell. These circumstances however did not lead to much diminution in the yield of crops, although scarcity conditions continued unabated. The prices of necessities and food-stuffs though a little easier than in the previous year, continued high. The wages of labour also became high, as a consequence mainly of the world-crisis in money brought about by the world-war, the shrinkage of labour caused by influenza and plague must have also contributed to the raising of its wage-level. Imperial Table XVII gives the figures of agricultural labourers. In the margin actual workers in the two Censuses are compared. There is a large decrease amongst them in the present year. Even taking the population supported by agricultural labour, we find the number has decreased from 313,479 to 295,815.

	1911	1921
Agricultural labourers		
(actual workers only)	201,224	179,271

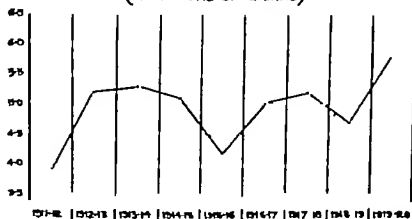
#### 47 Diagrams showing Correlation between Rainfall and Sown Area—Two diagrams are here given one showing variations in rainfall

DIAGRAM SHOWING VARIATIONS IN RAINFALL PER NATURAL DIVISIONS DURING THE LAST DECADE



per natural division during the period, and another showing the net area sown

NET AREA SOWN WITH CROPS  
(IN MILLIONS OF BIGHAS)



with crops. Both are instructive as they show how closely increase or decrease in the sown area corresponded with the vagaries of the monsoon.

48. **Rainfall Food and Non food Crops**—The history of the last ten years would show slight though perceptible decrease in rainfall since 1881. This steady diminution is seen throughout the State and particularly in the three parts of Navari Baroda and Kadi. The following table gives the decennial averages since 1881. The figures for 1891 must have been calculated on very imperfect data, but the later figures are instructive.

Variation in Decennial Averages in Rainfall 1881 to 1911 (in inches)

Division	1881 Estimated Normal	1881-91	1891-1901	1901-11	1911-21
Navari	27.3	23.9	24.9	27.20	24.02
Baroda	27.3	27.9	24.1	21.47	27.27
Kadi	27.3	27.1	27.4	25.19	27.99
Amreli (Akhamnadi)	27.3	27.3	27.6	19.3	27.29

The frequent recurrence of lean years during the latter half of the century must have led to the bringing down of the rainfall average. There is hardly a change noticeable in the course of the season. June does not appear to have so much rain as in the former years, and the total also seems also much more uneven than formerly. What a pity that the cultivator no longer relies on the

rain and betakes himself more and more to the kind of crop which besides being profitable is comparatively the least dependent on rain. It is not therefore merely anti-social reasons—the selfish motive for gain—that prompt the ryot to leave the food crops more and more to the margin of cultivation and to have recourse to an increasing extent to cotton. The area sown with cotton has gone on increasing until in 1917 the cotton area was roughly about 400 square miles more in extent than in 1890. The proportional figures in the marginal table do not show the extent of the increase so strikingly as the absolute figures would have done, because the sown area has also increased, *pari passu* with the extension of cultivation. The proportion of the area sown with food crops, it may be noticed, has also shrunk correspondingly. As more land is declared fit and leased for cultivation, the tendency is to relegate the foodcrops more and more to these marginal

Year	Proportion of cultivated area sown with	
	Cotton	Food crops
1881-90 (Average)	20.7	68.0
1891-1900 (Average)	21.7	68.0
1904	24.7	64.5
1917	27.4	62.2
1920	25.6	55.9

areas, reserving the better soils to cotton and other more commercial crops for preference. The subject will be more closely studied in Chapter XII, but in the meanwhile it is interesting to know that in 1919-20, the total produce of food crops amounted to 5.27 maunds\* per person in the State. Similar figures for non-food crops (cotton, tobacco, sugarcane, oilseeds, etc.) give a proportion of 3.27 maunds per person for that year. In 1910-11, on the other hand, the food crops yielded no less than 11.8 maunds per person, while the non-food yield was only 2.45†. These figures are obtained from the annual reports furnished by the Subas (Collectors) to the Revenue Department. The crop estimates by themselves are not very reliable, but at the same time the margin of error must at least be the same in 1911 as in 1920, and the conclusion that the figures point to a marked and serious shrinkage in the volume of food-produce in the State may be accepted without reservation. The Famine Commission of 1878 determined the minimum food required for sustenance of an average male to be 10.26 maunds per annum. To take a later estimate, Mrs. Anne G. Strong, Director of Household Arts, in her paper on "The Cost of Living in Baroda, 1920," in *The Indian Journal of Sociology*, ascertained the standard diet (vegetarian) for an individual clerk,—the maximum was fixed at 40 seers of food products (Rice, wheat, etc.) per month, and for the standard minimum for the same class of person, 32 seers were deemed necessary. Even if we take this minimum to be obtaining generally in the State,  $32 \times 12$  or 384 seers (9.6 maunds) per person will be at least the food supply required for the year. Thus the general position as disclosed by the figures seems to be that, while in 1910 this State was self-sufficing in regard to the main articles of its diet, in 1921 it has to look elsewhere to the extent of about a half of its requirements in food. The failure of successive monsoons has no doubt contributed very largely to this result. And this deficiency in rainfall points to the need of irrigation and of concerting measures whereby the consequences of a bad season may be obviated.

**49 Irrigation in the Decade**—Irrigation in this State of the indigenous type is chiefly carried on with wells and to a smaller extent by paddy tanks, of which the Navsari *Prant* has the largest number. The wells for agricultural use numbered 61,953 in 1920, of which 47,085 were pucca structures. The irrigation tanks of the indigenous variety numbered 557 in 1920, of which no less than 322 were found in the Navsari *Prant*. The difficulty with irrigation in this State is that, although streams abound, very few have a perennial flow or at any rate have water flowing at a level which would enable it to be carried by canals to the land. As a result most of these tanks are in disrepair. The irrigation works constructed by the State consist of *bandharas* or weirs across water-courses with channels to lead the impounded water to the fields. They also include a number of tanks with distributory channels. Some of these large works have not been very successful owing to the frequency of famines in recent years as also to the incompleteness of the projects themselves. The lean years since 1901 have been utilised for the pushing forward of irrigation works

\*A maund is taken here to mean 40 lbs., or Kachcha seers

†In regard to these figures of yield, it is interesting to note that the maximum number of maunds which a *Bigha* is capable of turning out may be estimated at black soil, rice 35 maunds, Kodra 28, cotton 10, wheat 10, *Juvar* 12, Gorat Soil, tobacco 25, *bajri* 20. *Gazetteer of Bombay Presidency* (1883), Vol. VII, Baroda, p. 83

as part of the machinery of famine relief. They provide plenty of scope for unskilled labour and are very well suited for relief purposes. The famines of 1911-12 and 1918-19 provided opportunities for this kind of Public Works activity in Kadi and Amreli *Prants*. The irrigation works undertaken during the decade amount mostly to extensions or repairs to present works.† The prospects of successful irrigation in Gujarat or Kathiawad are not very good. In Kathiawad apart from the deficiency of natural streams mentioned above the soil is porous and the tank beds are found to be leaky. Accordingly Government has carefully to eschew expensive projects which have not been considered by Irrigation experts. Two large schemes—one in regard to the Sabarmati in North Gujarat, and another referring to the Zhanikhri river in South Gujarat—have been referred to Mr Purves, an expert from the Punjab. With these reservations the following statement showing comparative irrigation statistics for 1900-1901 and 1910 may be studied—

Division and year	Mileage in operation		No. of irrigation works	Area of land (in hectares) irrigated during year	Gross receipts in Rs.	Working expenses in Rs.	Total capital outlay at end of year in thousands Rs.
	Main canal	Distributaries					
Central Gujarat	11.5	48.75	18	705.15	21,883	8,503	2,008
North Gujarat	20.15	23.70	9	4,503	9,448	3,237	1,186
South Gujarat	8.25	7.25	2	1,519.2	1,476	3,572	242
Kathiawad	12.8	11.01	8	418.8	1,547	8,943	613
Total State—							
1900	52.7	88.11	37	7,130.6	44,364	22,816	4,036
1910	69.41	87.26	23	6,630	19,791	26,519	3,779
1910		Not available	23	2,728	8,943	16,119	2,964

The figures of 1900 show a uniform increase under all heads over those of the previous years taken for comparison. Not only is the area irrigated about twice as large as that in 1910 but also the working expenses which in 1910 were three times the gross receipts of that year have now come to be about half of the receipts in 1900.

**50 Means of Communications—Railways and Roads.**—The mention of irrigation works as a remedial measure against famines reminds one of the importance of means of communications as a preventive of famines and an aid to the growth of population. And in this regard particularly in reference to Railways this State has always maintained a very forward policy. There are 209 miles of Railway under foreign jurisdiction within the limits of the State. Besides these we have 560.5 miles of State-owned railways open in 1921. Baroda *Prant* has 228 miles, Kadi 210, Navsari 61.3 and Amreli 3.2 miles of railways. Comparative details for 1911 and 1921 are given in the marginal table for the State-owned Railways. The marginal figures indicate that the increase in the number of passengers has been larger proportionately than the increase in the mileage; and this in spite of the raising of fares and the abolition of return tickets and other Railway concessions. The increase amongst the passengers of higher classes are indicative of the rise in the standard of comfort as well as of the taste for Railway travelling. The increase in Railway mileage is also significant.

In 1901 for every 14 square miles of area, we have one mile of State-owned railway as against 2.5 square miles in 1911. If we add up the total mileage of State-owned and other Railways we have in 1911 775.5 miles of railway as against only 500 miles of metalled roads in the State. The metalled roads are mostly confined to Navsari which has 410 miles and Amreli and Okhamandal *Prants* which have 28 miles. There are less than 200 miles

† The famine of 1911-12 the extensive and repairs to Kadi river tank and to Humliadath and F. S. tank were the main work taken in hand. In 1914-15 the repairs to the Vankia tank the construction of a weir on the Mithra N. D. and the repairs to certain tank in Hopt were the chief undertakings in respect of irrigation.

of Kutcha (fair weather) roads in the State, of which 659 miles are in the three above mentioned *prants*. Kadi and Baroda have very few made roads except round about the capital and headquarters towns. Road-making in these two *prants* is not profitable, the sandy and alluvial soil making it a very difficult and costly problem to the engineers. As the writer in *The Bombay Gazetteer* Vol VII (1883 edition) pointed out without exaggeration: "It is almost literally true that except in a few unimportant districts near the hills, not a stone can be found in the Gackwad's dominions large enough to throw at a dog."

**51 Public Health in the Decade**—In the general recital of conditions in the decade in para 46 a brief reference was made to the two epidemics of Plague and Influenza in 1917 and 1918. These two were the chief causes of death there were besides, a mild outbreak of cholera in 1915-16 (mostly in the Baroda *Prant*), a milder one of small-pox in 1916-17 and a heavy mortality from fever in the two last years of the period. The principal causes of death are summarised in the marginal table.

Fever as usual claimed the largest number. South Gujarat was the worst hit in this respect, losing 19 per cent from this cause, as

Cause of Death	Central Gujarat	North Gujarat	South Gujarat	Kathiawad	State
Influenza	24,627	30,625	13,616	10,000	71,472
Cholera					
Plague	14,060	17,066	4,349	2,767	38,242
Pneumonia	903	391	1,275	815	3,280
Fever	120,685	158,957	61,889	32,088	375,619

against 18, the proportion for the whole State. Apart from the general unhealthiness of its climate the general habits of its aboriginal population must have also contributed largely to this high fever mortality. The diet of these people consists mainly of edible forest products, the most important of which is the flower of the *mahuda* tree with other jungle fruits and roots which are eaten both cooked and raw. This kind of food though adequate for the appeasement of hunger has been pronounced to be very injurious to health, unless it is supplemented by rice or other healthy food-grain. Besides, the large number of deaths from fever in 1918 and 1919 is due as much to general unhealthiness of the period as to wrong classification. The registration of vital occurrences is left to the subordinate village agency who are no medical experts. All miscellaneous cases of death which they cannot identify with any well-known disease they put down to fever. The largest number of cholera deaths occurred in 1915. There were smaller outbreaks in 1916 and also 1918 but deaths from this cause were in evidence in every year of the decade. Influenza was limited to 1918 and almost to three months of that year and yet in that short period it claimed at least 71,472 lives. Pneumonia was the cause of 3,280 deaths of which 2,049 occurred in 1918. Influenza raged in all parts of the State, but Kathiawad comparatively suffered the most. Plague was present throughout the decade but was particularly virulent in 1917, when Central and North Gujarat suffered the most. From these epidemics, influenza (with pneumonia), plague and cholera, all parts of the State suffered grievously but on the whole Kathiawad was the chief sufferer. While the mean mortality in the State from these causes was 59 per mille, the ratio for this luckless division was as high as 76 per mille.

**52 Incidence of Influenza and Plague**—Exactly how many lives were lost from these causes, it is not possible to state with certainty. The above figures are given from the mortuary returns which however are defective. It seems that in the face of an epidemic the machinery of registration is apt to break down but the effect of such a break down is mostly seen on the birth returns which usually run low in years of high mortality. Thus the recorded birth-rate for males decreased from 32.1 in 1915 to 30.7 in 1917 and 23.5 in 1918. The accuracy of birth and death returns will presently be tested but in the meantime it will be sufficient to state that the experience of this State has always been that births are less accurately reported than deaths. Whatever may be the case it is not possible to ascertain accurately the incidence of such a thing as plague or cholera mortality. A virulent infective epidemic like these always leads to a kind of general stampede of people from their usual habitations in town or village sites to temporary structures in the open air. In such an event the registration authorities are unable to cope with the record of vital occurrences amongst a dispersed and unsettled population. In regard to influenza however we are somewhat on surer ground. Its appearance though not without warning was so sudden and its course was so dramatic in its swiftness, that the people had little time



the nature of the labour as on the character of the labourer and his bargaining power. In Charotar and some Vakil villages the agricultural labourer seems now to get Re 1-4-0 or even Re 1-8-0 a day as wages. In Waghodia and Savli the demand is as low as even four annas. In Songadh and Vvara, the wage level is also low. But in Navsari and Gandevi, the wages range from 12 as to 1 Re 4 as per head. In North Gujarat, the general range is between eight and twelve annas and a rupee at places. In Kathiawad the highest wages are given curiously enough in Okhamandal, where perhaps the scarcity of labour accounts for 12 as to a rupee being the average rate. Ameli and Kodinar would appear to give the next best wages. These rates are for agricultural labour required for sowing. Artisans like carpenters and blacksmiths show even larger rates of increase. The data in regard to wages are however indefinite. In regard to prices, however we have more certain knowledge. If we take 1904-8 as the basic period, the rise in the price of nine principal articles of foodstuffs and fuel was nearly double, i.e. 97 per cent in July 1919. The increases range from 194 per cent in the case of *mustard*, 178 per cent in *bagri*, 161 per cent in *ghee*, 114 per cent in fuel and 112 per cent in wheat, to 71 per cent in regard to rice and 25 per cent in raw sugar. The variations in prices is separately compared with the price averages of 1904-8 and also with the pre-war prices of 1913-14 each taken at 100 are shown in the marginal table. This abnormal rise in the price of foodstuffs must obviously hit the fixed-wage earning consumer the hardest of all people, but it helped to offer the producer some compensation to set off against the rise in the wages of labour.

Year	Variation in the price averages of prices as compared with	
	1904-8	1913-14
1915	116	101
1916	125	110
1917	121	109
1918	112	127
1919	197	170

**54 Extension of Cultivation Co-operative Societies--** The marginal table shows that in spite of the stress of these circumstances, the extension of cultivation has gone on steadily since 1901.

This increase in occupied areas is seen in all the districts. It will be seen therefore that agriculture has not by any means lost its popularity, although industries are developing to be its serious rival. In the meantime, all the stable elements in the agricultural classes seem to be pooling their resources for certain common ends. In this connection the increase in the strength and capital of co-operative societies is a striking illustration of this growing sense of self-help and foresight.

Division	Occupied area in bags (000s omitted)		
	1900	1910	1920
Central Gujarat	1,539	1,600	1,738
North Gujarat	2,440	2,441	2,638
South Gujarat	946	1,039	1,049
Kathiawad	870	986	1,012
Total in Gujarat in acres	58,220	60,066	65,438

There were only 79 of these societies at work in July 1911, with a membership of 1805 and a total working capital of Rs. 126,567. In July 1920 their number increased to 491 with a membership of 15,500 and a capital of about 24 lacs of rupees. The deposits held by these societies increased from about Rs. 4,000 in 1911 to 10 lacs in 1920. With the expansion of these institutions their functions have also widened. The present number of societies include 33 non-credit institutions, 2 for milk supply, 6 for irrigation, and 25 for fodder storage. These show how the intelligent sections of the peasantry are using it not merely the extinguishment of their debts but also the organisation of defence against famines. These were also included in the above total 42 non-agricultural societies of which 5 were for Government servants, 19 for weavers, 5 for charvats and 2 for Antyajas (untouchables generally). The principle of co-operative credit is being extended to other classes who are taking advantage of it to reduce their burden of indebtedness.

**55 Industrial Development in the Decade** If agriculture is buckling up its armour industry is not lagging behind. The handicrafts of the indigenous type like weaving, dyeing, calico printing, etc. for which certain towns like Patan, Vadodra, Dabhoi and Patala were famous are on the decline. But industries of the new type with modern organisation are increasingly in evidence. Imperial Table XVI of the 1911 Census showed 86 industrial establishments employing 20 persons and over; these had a labour force of 7,216 men and 2,205 women. Imperial Table XXII of this Census shows 124 establishments of a similar kind.



employing 8,033 men and 2,911 women. The most striking feature of the industrial returns is the increase of factories dealing with textiles and connected industries from 63 in 1911 to 68 in 1921. The dyeing factories increased from 4 to 10 in the decade. Joint Stock Companies have risen in number from 39 in 1911 with a capital of 66 lacs to 88 in 1921 with an authorised capital of over 8 crores. As to the condition of these industries, the Administration Report of 1919-20 writes in a vein of optimism. All the well-established factories continued to work well and have been expanding. The Cotton Mills were adding more looms and spindles and the Agents of all the successful cotton mills and dyeing factories were starting new industries also. The weak and the struggling were also being rehabilitated. The rehabilitating process took the shape in some cases of changing the management, in others of turning them into joint stock concerns. Some of the hampering conditions against industrial development were being removed towards the end of the decade by an enlightened State policy of encouragement and liberal facilities. Capital is always shy of planting itself in an Indian State but confidence in the honesty of the laws and regulations and in the stability of the general administration of this State was being sedulously cultivated and developed. A definite industrial policy of investigating raw materials and helping new and important industries was clearly laid down. The close of the war also in 1918 set free a large volume of capital for industrial enterprises. The years 1919 and 1920 were thus marked in this State as well as in India generally by a wave of industrial revival. These years saw the flotation of no less than 64 joint stock companies in Baroda. Besides the existing cotton mills, schemes for establishing 14 other mills have now been developed. One new mill in the City, four sewing thread and hand loom factories for weaving silk (on a large scale) at Kalol, Debgam and Varnagar and three oil mills all in the Kadi *Trant* were also projected. Besides these chemical industries were planned (including large alkali works at Dwarka and Velan). A cement factory designed to turn out 90,000 tons of cement annually was established at Dwarka. A sulphuric acid factory was started in the capital. A joint stock concern is being organised to work the salt and lime deposits on the Kathiawad coast. The location of a sugar factory near Vvara under the auspices of the Tata Sugar Corporation was then considered. Factories for the manufacture of cement, Hume pipes at Miyagam and granite and marble working quarries at Bhulwan have been started. None of these projects were however in working order when the Industrial Census was taken last April. It is quite possible that owing to the monetary stringency which is going on at present some of these projected concerns may not materialise. The wave of company promotion brought up on its crest numerous speculative ventures which have ended disastrously. But there is no doubt that this State is on the threshold of immense industrial developments which may have far reaching effects on the character of its people, the population of towns may and in fact will undoubtedly increase very largely and the process of change from agriculture to industrial pursuits may be accelerated beyond the conception of the present generation. The present difficulty in the industrial situation in the State apart from the homes of Indian Capital in the matter of investing in Indian States is the labour problem. Hitherto Baroda has suffered from the vicinity and competition of the industrial centre of Ahmedabad and Surat. Their superior resources also drew all the most efficient labour leaving the residue for the use of the State. The four cotton mills in existence are situated in Baroda and Bhulpur towns. The introduction of the industry at Ahmedabad has made labour expensive and scarce for the entrepreneur in Baroda. Indian labour is not so much numerous and the factories have to compete in getting it and securing it for their purposes. One can hardly prophesy about the new industrial projects and their future. But one advantage certainly has which is a hidden one. If one studies their local distribution, besides the new mill projected at the capital there will be 4 at Kalol, 1 at Bhulwan and one each at Bhilunora, Bhulpur, Varnagar, Navsari, Debgam and Kadi. One finds that the selection of the places has been wisely conceived which will help in the transportation of raw materials and in getting the outflow of Baroda State labour to the area. Besides this advantage there are other possibilities which cannot yet be gauged. The unfolding of the statistical results of the State industrial programme must therefore be left to the Census of 1931.

56 Variation in Population 1911-1921.—The above is a list of the agricultural and other main occupations of the people which are being prepared for the first time in the census of 1921. The total increase in the State population is 33.7 per cent. of the population of 1911. The

margin gives the figures per division. The total increase is distributed and proportioned per division and compared thereafter with the proportion which the population of each division bears to the total. It will be seen that the Northern Division has increased in this decade proportionately as well as absolutely the most in the State.

Division	Increase	Rate per cent	Percent age of increase	Percent age of population
State	93,724	4.6	100	100
Central Gujarat	20,612	3.0	22	23
North Gujarat	68,416	8.2	73	43
South Gujarat	4,907	1.5	5	16
Kathiawad	-299	-12		8

Although having only 43 per cent of the total population, it claims 73 per cent of the increase. Baroda shares in only about a fifth of the increase. Kathiawad is almost stationary. In Navsari, the increase is as we shall see later on largely confined to the urban population. Under these circumstances, it will be necessary to find out what proportion of this total increase may be ascribed to natural causes and what to migration.

**57 Variation in Natural Population**—The mortality in the decade has been shown to be very heavy, in fact much heavier than in the preceding decade, and yet the rate of increase has been higher in this Census than in the Census of 1911. The explanation must be sought therefore in a favourable balance of migration. For population can only increase in one of two ways. If the surplus of births over deaths is expected by all the evidences to be small, then the balance must be made up by the excess of immigrants over emigrants. The marginal figures give the birth-place figures summarised from the Subsidiary Table IV. The actual population shows an increase of 4.6 while the natural population increases only by 3.4. If we take into account only the natural population we can study the variation in population of the

Population	1921	1911	Variation per cent
Actual Population	2,126,522	2,032,788	+ 4.6
Immigrants	232,494	222,957	
Emigrants	220,606*	235,523	
Natural Population	2,114,724	2,045,361	+ 3.4

Baroda State-born, no matter where enumerated. This is one way—though not the most accurate—of isolating the migration factor.

The margin shows the variation in natural population taking the figures for 1891 as 100. The natural population in 1921 shows a decrease of 10.3 since 1891. The decrease in actual population since 1891 is 11.9. Roughly there has been therefore a decrease in population since 1891 through migration to the extent of 1.6 per cent. In the present decade, the natural population however shows an increase of 3.4 since 1911, and the actual gain has been 4.6, therefore one would give 1.2 per cent as gain through the balance of migration being in favour of this State during the decade. We will now see what the natural population in 1921 would have been if the normal rate of increase was allowed to operate in the natural population of 1911. The margin works out the result. The natural population was expected to rise to 2,239,605, but instead it was only 2,114,724. The deficit of 124,881 may be compared with that worked out on the basis of the actual natural increase in the next paragraph.

Year	Natural Population	Proportional variation since 1891
1891	2,355,870	100
1901	1,982,031	84.1
1911	2,045,364	86.8
1921	2,114,724	89.7

Natural Population in—	
1911 =	1,982,031
Plus or	
1.0911 =	2,239,605
Natural population in—	
1921 =	2,114,724
Deficit =	124,881

**58 Volume of Migration in the Decade Estimated**—A more accurate way of estimating the operation of the migration factor in the movement of population is to calculate the volume of migration by the method explained in para. 43. Applying this method we find that immigrants in 1911-21 numbered 100,593 and emigrants 76,685, leaving a balance of 23,908 in favour of the State at the end of the decade or about the date of this Census. This figure is 1.17 per cent.

\*At the time this chapter was written two provinces had not yet sent in their birth-place figures. The figure 220,606 was arrived at by assuming that the number of emigrants in 1921 was the same as in 1911. The final figures will be found in the Chapter on Migration.



ters while on tour. Furthermore, like Baroda City all other towns with Municipal institutions (about 42 in number) have now been brought under the operation of the Compulsory Birth and Death Notification Act. Apart from this prosecutions under the Act were for the first time instituted but apparently the local magistrates were not yet impressed with the enormity of these offences, and they usually let off the culprits with only nominal fines of four to eight annas. At any rate there is no doubt however, that the registration of vital occurrences is far more accurate now than heretofore. To take the case of births, which is far less accurately registered than deaths the average of the last decade (1901-11) was 20.7 per mille. In the present decade (1911-21) the registered birth rate is 28.6 which surely points to greater accuracy of work in this regard. The greatest number of omissions happens in cases where infants die within two or three months from their birth. Now it has been calculated that approximately 60 per cent of deaths under one year happen in the first quarter. If we assume that all these are unregistered, then the registered infant deaths would be only 10 per cent of the truth. The average annual number of registered deaths of infants under 1 year has been found to be 11,049 in the decade. The true infant mortality would appear to be therefore 27,622 per year. Again the usual Indian experience has been that 30 per cent of births result in deaths within the first year. If we take this experience, we ought to have an annual average of births to the extent of 92,073, instead of the registered average of 58,039. Calculating on an actuarial basis, we find from Mr. Ackland's Life Table for Bombay males and females that to keep alive a population of 2,269,375 persons 100,000 annual births are necessary so that for 2,079,660 the average population of the decade, an annual average of 91,640 births will be required. Another method is to assume that the population found at a census living under one year bears a constant relation to the births in that year. This constant relation is the resultant of the decreasing ratios of risk to which the infant is subjected month after month before he attains his first year. By this constant relation and the assumption that infant mortality proceeds more or less on the basis of a law it is found that 100,000 births occurring between March, 1920 and the Census day in 1921 would return 78,727 infants under the age of one year at the latter date. Our next step is to find out the corrected mean population\* of infants during the decade. This appears to be 69,258. Calculating on the above proportion we get 87,972 as the average number of births per year. Thus whatever method we apply, we get to approximately the same figures. Taking the mean of the last two estimates the total number of births in the decade comes to 898,060. Of the above estimates the most scientific and therefore accurate is the actuarial. The almost identical estimates by this method and the first proves the correctness of the conclusion that the registration of infant deaths is out by more than a half of the truth. They prove also that the registered births fall short of the reality by about 32,000 or over 56 per cent per annum.

The proportion of omissions in death registration is happily less. If the births are estimated to have been 898,060 then according to our calculation of the natural increase the total deaths should have figured at 826,744 instead of 612,055. There is thus an excess of 214,689 or 35.1 per cent due to defective registration. The above estimate of deaths is also arrived at by other means. The population of 1921 aged 10 and over may be taken (allowing for migration) to be the survivors from the population of 1911. If this figure is subtracted from the population of 1911 we get the deaths amongst the 1911 population. We have to add the deaths amongst the births in the decade to get to the total of deaths in the decade. The margin works out the calculations from which it will be seen that allowance has been made for migration in both sets of figures --21,000 being allocated to those aged 10 and over and 1,408 to those below

Population of 1911	2,072,798
Deduct Population of 1921—	
Aged 10 and over (21,000) and	
below 10 and over (1,408) and	
Deaths in 1911 (1,408)	1,408
Deaths in 1911 (1,408)	1,408
Deduct 1911 population of 1921	1,408
(1,408) and 1911 population	1,408
Deduct 1911 population of 1921	1,408
1911 population of 1921	1,408

\* For Suburban Local IX Chap. V Part I

\* For Appendix II which shows the calculation of the population of 1921

Corrected according to the calculation of the population of 1921, the excess of 214,689 Chapter V Part II

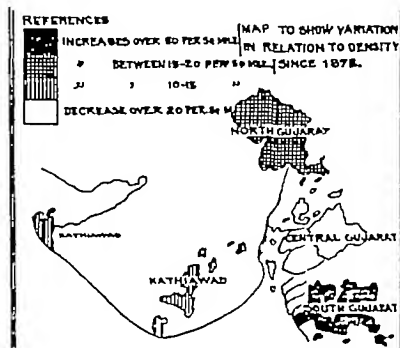
that age. The deaths can also be approximately estimated independently by recourse to Sir George Hardy's method described in paras 13-16 of his Age Report for 1901. It consists in simply deducting the population of 1901 aged 10 and over from the total population of 1911 and assuming that the difference represents the deaths in the decennium at an average age of 5 years and over. This assumption although involving an under-estimate of child mortality below the age of 5 seeks to neutralise this circumstance by the fact that the registered deaths of 5 years and over are doubly overstated "firstly as being more completely registered and secondly as including certain deaths of persons at younger ages.\* This difference is then compared to the registered deaths at ages 3 and over and the deaths at all ages are estimated from registered deaths at all ages on this proportion. Thus —

Deaths in 10 years at 5 years of age and over	400 937
Registered deaths in decade at 5 years and over	380 435
Registered deaths at all ages in decade	610 003
Estimated deaths at all ages in decade	$\frac{610,003 \times 400,937}{380,435}$ or 700 477 deaths

By this estimate we get rather a less number of deaths than the total arrived at by the other. But as pointed out by Mr Ackland, the factor of under-estimation of child mortality may not have been completely neutralised by this process. If however we take the last of the above estimates of births and deduct the natural increase we get a total of (890 700—71,316) or 808 404 deaths, which figure corresponds much more closely to the estimate of deaths by Hardy's method.

**60 Variation in Relation to Density.**—Having studied the constituent elements in the movement of population, it will be interesting to compare how far

the increase in population (in absolute figures) compares to the change in relation to the actual population found per square mile. The map given in the margin gives the variations in relation to density since 1872. The consideration of mere percentages of absolute figures would



not give as much idea of the movement of population as the increase as measured by the addition of persons to the square mile would do. For instance from the consideration of the fact that the Northern Division has increased by only 6 per cent since 1872 and that Kathiawar has increased by other hand amount to 12, one would conclude that the latter division had exercised the greater influence of the two in the total movement of population. But this is not a fact. With only half the percentage of increase North Gujarat has added 17 to the square mile while Kathiawar has added only 13 in the last forty-nine years. This map should therefore be studied in conjunction with the diagram given in para 60 so that the two aspects of the variation in the population can be seen. Subjunctive Table III gives the proportional figures.

# 61 Variation in Areality and Proximity—

One way of studying the variations in populations is, as above, by proportioning them to the square mile. There is another way which enables one to gauge the pressure of population on land as to calculate the area commanded by each person from Census to Census, this is known as Areality, and proximity is the distance between each individual, on the assumption of equal distribution, which can be calculated on the formula

$$d^2 = \frac{200}{n\sqrt{3}} \text{ (where } d \text{ is the distance between any unit-person, house, town, village$$

or whatever else—, and  $n$  is the number of such units in 100 square miles †) The areality of persons per divisions and the proximity of persons in the State are worked out in the margin. The areality is by acres, and the proximity is by yards. Since 1901, when proximity of individual person was 122 yards, the proximity has become closer by 5 yards in twenty years.

Division	Areality (acres)		Proximity (yards)	
	1921	1911	1921	1911
State	2 45	2 56	117 yds	120 yds
Central Gujarat with city	1 74	1 79		
South Gujarat	3 40	3 45		
North Gujarat	2 16	2 31		
Kathiawad	4 86	4 85		

# 62 Variation in age-constitution • Probable Trend of Death-rate in the near Future—

The net result of the movement during the decade may be now studied in reference to the age-constitution of the population. It has been found by actuarial methods that the Baroda death-rate for the age-period 0-5 is 141.2 per mille per annum\*. The corresponding death-rates for the age-periods 5-60 and 60 and over are 24.79 and 108.4 per mille per annum respectively. Thus any large change in the age-constitution cannot but have a profound effect on the mean death-rate. In para 44, the effect of the famine in thinning away the extreme ends of the age-constitution was shown. In 1901, the people aged 5-60 constituted no less than 86.7 per cent of the population. The result should have been a lowering of the death-rate and an increase in births. It is usually thought that a severe famine like that of 1900 results in the decade following in what is described in general terms as an outburst of fertility. That the increase in 1911 was not large but only 4.1 is because the period, 1901-11, was not very favourable. But the statement that famines usually result in large increases in population can only be true to a limited extent. In a settled community like Gujarat, where the economic sense is well developed, a famine may be expected to have the result of inhibiting reproduction amongst large classes of people. It is only in sparsely populated and backward tracts that the law above stated can operate to any extent. From that point of view, the large increases that happened in 1911 in Trans Sabarmati area and West Kadi (particularly in Hanj Taluka), in the forest areas of South Gujarat and Kathiawad, and in the Chorashi talukas of Central Gujarat can be explained. On the other hand wherever the inhabitants belonged to a more intelligent class, decreases occurred. In the decade of 1911-21 the so-called outburst of fertility may be said to have spent itself. The age-constitution at the 1911 Census, besides, was more or less a return to the normal. Thus the population at the beginning of the decade was exposed to a heavier rate of mortality, and the birth rate was normalised. The marginal table will enable the reader to compare the age constitution of the total population of 1921 with that of the natural population (born and enumerated in the State) of the same year. This comparison will enable him

Age period	1911	1921		Increase per cent since 1911
		Natural Population	Actual Population	
0-5	15.5	13.91	12.9	-2.2
5-60	80.5	81.70	82.4	0.7
60 and over	4.0	4.39	4.7	1.0

†If 100 square miles be conceived as a rectangle, then four full hexagons, 16 villages and four triangles, altogether equal to  $6\frac{2}{3}$  hexagonal areas, can be formed. If villages are arranged on each point of a hexagon, 20 can be so formed in the rectangle.  $n$  = the number of villages =  $3N$  or three times the number of hexagons.  $3N \div \sqrt{3} = 100$  square miles by hypothesis. Hence  $N = \frac{100\sqrt{3}}{3}$ .

\*From the Table attached to Part II of Chapter V

to see that the increase in the middle age-period was due doubtless to the influx of immigrants. But in this decade there was another tendency at work which thinned away the middle-age group. Influenza and the plague put all their weight on the middle ages, sparing the young and the feeble. But we see also that the child population has decreased by 12.6 per cent and now forms only 17.9 per cent of the total. On account of the greater deficiency in children therefore the middle age-group now forms 82 per cent of the total population. The position therefore seems to be that in the coming decade a slight decrease in the death rate may be expected.

**63 The Probable Trend of Birth-rate in the Near Future**—As to births, a different choice of age-periods and a reference to the civil condition

Age Period	1901	1911	1921
0-15	33	33	30
15-50	51	55	50
50+	16	10	11

figures will be required. The marginal table gives two sets of proportionate figures for the age-periods 0-15 15-50 and 50 and over for three Censuses. This table shows the full effect of the epidemics on the healthy age-groups. From Subsidiary Table V of Chapter V we also learn that the proportion of married females aged 15-40 to 100 of their sex has decreased from 37 to 33. This circumstance together

with the age-constitution of 1921 indicates a probable shrinkage in births at least in the first few years of the ensuing decade, but as the girls aged 5-15 advance in years, they will swell the percentage and in the end repair the deficiency of births. The marginal table shows, that children aged 0-15 are now 4 per cent more than in 1911 proportionately to the total population. The female children aged 5-15 are now 12 per cent of the population, while in 1911 they were only 9. With this added strength there is no fear that the ensuing decade will fare badly in regard to births than the previous one.

**64 Houses and Families**—The general features of the movement of population have now been presented. Before carrying the analysis further into the different districts of the State it will be useful to turn for a moment from the persons enumerated to the houses which they inhabit. As houses form the unit on which the subsequent enumeration is based the point has to be decided quite early in the course of census operations as to what should be taken to be the 'house.'

Accordingly it was decided in this Census to adhere to the definition adopted in the Census of 1911. Circumstances vary largely in different parts of India, but there are two main definitions of 'house' which have prevailed—the structural and the social. The social definition has been adopted here since 1911 as explained in para. 33. The structural criterion on the other hand lays down that a house should be the dwelling place of one or more families, having a separate entrance whether that entrance be from a public road, compound, corridor, balcony, gallery or otherwise. In the latter definition, which was adopted in the Censuses of 1901 and previous years, the unity of the tenement was emphasised irrespective of the families residing therein. In the former now adopted the unity of the Census family was more insisted on. In fact the Census family is in practice identified with the Census house. Therefore the enumeration of houses with this definition gives a clue to the number and size of families in the State. The other great advantage of the social definition is that it is readily understood by enumerator and people and that therefore the record is fairly accurate. The old fear that the household is the prelude to some new Municipal imposition revived in some towns, but as the Censuses in urban areas were conducted entirely under the direction of Municipal authorities with popular help much misunderstanding was successfully removed. Occasionally with the Tenement Census in the City people looked upon the inquest with some suspicion as if some new fangled attack were contemplated upon their liberties. On the other hand some people tried to take advantage of the tenement census to put in claim for ownership of flats thinking that registration in a Census record would have probative value. The change in the definition made in 1911 precluded any accurate comparison with previous figures but on the whole as Han Bahadur Govind has pointed out, "except in the case of the comparatively well-to-do the differences arising from the change do not seem to have any marked effect on house numbering." The differences however are not merely connected with the well-to-do. An increase in urbanisation certainly led to a great increase in the number of large buildings. The Tenement Census taken in the City will illustrate this point in the next chapter. It may be noted





the families of the modern type. The family of the modern type would mean usually that of the married house-holder with his grown-up wife (assumed in India to be of the age of 15 and upwards) and his young unmarried children and dependents. There are also the adult-widower and the adult bachelor presumably independent earners, with separate establishments. The widow in India is usually a dependent and the problem of the independent "bachelor girl" not yet seriously encountered with in India may be ignored. Thus if the number of houses is found to correspond closely with the total of married females aged 15 and over as well as of bachelors and widowers (both say of 25 years and upwards) one would imagine that

the joint family system has succumbed seriously to disruptive influences. The marginal table gives the comparative figures since 1901. The married female aged 15 and over has been taken because it is when she has attained that age that the young wife begins to strain at the control of her mother in law and the disruptive tendencies ensue with

quarrels between the wives of the brothers living jointly in a single commensal family. The bachelor and widower aged 25 and over have been taken because it is about that age that a man irrespective of his civil condition begins to set about to earn his livelihood.\* Taking the divisions separately into account the

marginal table gives the required ratios. Owing to special conditions the City marks the highest water mark of these disruptive tendencies. The other figures are also instructive. Figures for South Gujarat and Kathiawad show strikingly how the joint family is the least disturbed in those parts. With the exception of the City the Northern Division shows the greatest indication to approach equality between the two sets of figures.

Year	Number of married females 15 and over of unmarried and widowed males 25 and over	Proportion of inhabited houses to 100 such persons
1871	512,723	60.11
1911	567,781	60.97
1921	679,611	60.87

Division	Total of unmarried females 15 and over and unmarried and widowed males 25 and over	Proportion of inhabited houses to 100 such persons
Central Gujarat including City	190,265	92
Central Gujarat including City	170,110	60.4
City	24,178	102.7
North Gujarat	220,173	81.8
South Gujarat	91,021	72.3
Kathiawad	46,652	81.8

One other test requires to be noticed. From the figures supplied by the Revenue Department, it will be seen that the number of registered holders of land (khatedars) increased from 307,039 in 1911 to 328,160 in 1920. The population supported by these persons (on the basis of 4 per khatedar) has similarly increased from 60.6 per cent (of the population of 1911) to 61.7 per cent (of the population of 1911). Now if it be true that every person who became a khatedar would tend to set up a house of his own then the proportion of the number of Khatedars to the number of inhabited houses at each Census would correspond very closely to these ratios. And in fact this is so. In 1911 this ratio (of khatedar to inhabited house) was 60.1 per cent and in 1911 it went up to 60.9. We have already seen that the rise in number of houses has not been *pro rata* with the increase in population. If the variation in the number of houses in the decade were really indicative of the true situation, and not vitiated (as it has been) with the limitation pointed out above, it would have been possible to infer from the increase of the above proportion from 60.1 to 60.9 an increase of the fact that the possession of a khata and the status of a peasant proprietor is becoming an additional influence in the break up of families and in fact such local enquiries as I have been able to make seem to confirm this opinion. I will return to this question in families occurs more in agricultural than in non-agricultural communities.

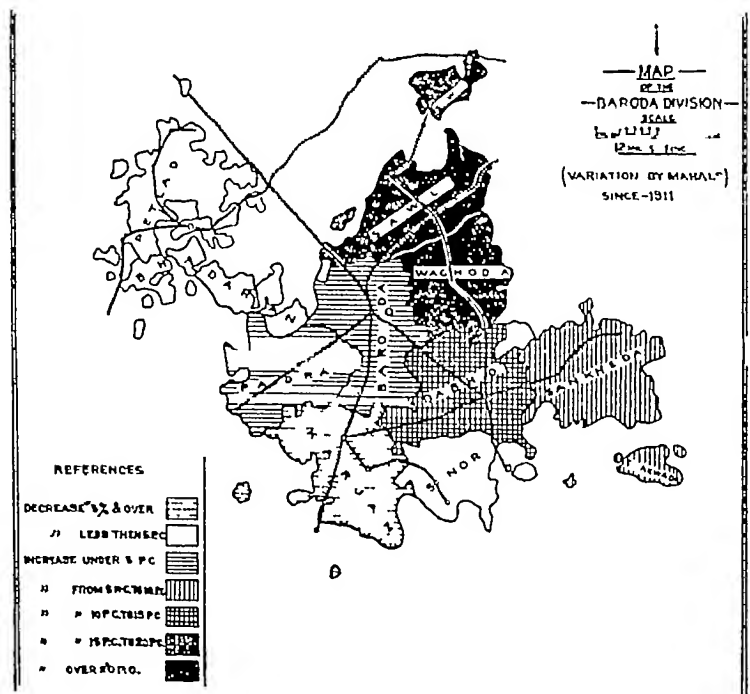
68 Divisional Variation 1911-1921—Baroda *Division*—Having studied the general movement of population in this district I will present a picture which now briefly carries the analysis to the administrative divisions and now I will

\* I have seen a Report of 1911 where married males 15 and over and unmarried females 15 and over were taken as the basis of comparison. I think that the latter figures are more correct in some of the points I have made. There is marriage at a later age and a larger proportion of the population is

far the influences have varied in their operation in the different *prants*. Taking the Baroda *Prant* first we see that the crude variation since 1872 is—1·3. Eliminating errors of record we have found (*vide* para 42 above) the total decrease to be 2·1 per cent against a general increase of 4 per cent in the State. The marginal table compares the variations since 1891, with the variation since 1901. All parts of the division suffered acutely from the famine of 1900. The general decrease in 1901 was 23 per cent. Since 1901, the *prant* has made up its deficiency of population by 13·4 per cent, but it is still behind the 1891 figures by 12·5 per cent. Almost all the parts of the *prant* repeat this story, with the exception of Charotar, which shows progressive decline since 1891. It is a tract of intensive cultivation and of very high density. Already in 1891, Petlad taluka had a density of 862 to the square mile. Charotar has suffered from famine and the continued scarcity of recent years much more intensely than other less advanced parts of the State. If the immediate effect of the famine of 1900 here was not so disastrous as elsewhere, it was because of the greater staying power of the people. But the continued economic stress of successive lean years has accentuated the pressure of the population on the means of subsistence and led to the realisation of the fact that continued subsistence on agriculture on its present scale of cost and prospective diminution in returns was becoming more and more prohibitive. As a result numbers of able-bodied people have emigrated in search of livelihood. On the other hand, the economically backward areas although they suffer most immediately from famine conditions are also those which recuperate the most quickly after these have subsided. The immediate results of the famine of 1900 were far more serious in Chorashi talukas than anywhere else in the *prant*. The distress here was acute, and the mean decrease in population in 1901 amounted to 36, rising or even as high as 48 per cent (in Tilakwada). But the recovery in Chorashi was no less rapid in 1921, when the leeway in population was almost made up, and the total increase since 1901 has been 48 per cent. The release of large grass reserves in these Chorashi talukas for purposes of cultivation led to an influx of settlers there. Cotton crop began to be extensively cultivated, and the overflow population from congested Charotar found room in these places. But Chorashi not only received recruits from Petlad and Bhadrin talukas. There was a little movement also from Vakal and from Kahnām.

Divisions	Population in 1921	Percentage of variation				
		1911 1921	1901 1911	1891 1901	1901 1921	1891 1921
Divisional Total	612 800	4·3	9·0	—23	13·4	—12·5
Charotar	170,050	—1	—4	—16	—4·4	—20
Vakal	145 176	61·2	6	—21	8·5	—15
Kahnām	148 598	2	14	—21	16·4	—8
Chorashi	148 976	17	27	—36	47·8	—5

The increase in population in Chorashi since 1911 has resulted in the addition of one village, and at least 83 new *paras* (hamlets). It does not appear that Charotar could have received many immigrants from the surrounding British and States territory. The Panch Mahals District shows an increase of 16 per cent. Similarly



The increase in population in Chorashi since 1911 has resulted in the addition of one village, and at least 83 new *paras* (hamlets). It does not appear that Charotar could have received many immigrants from the surrounding British and States territory. The Panch Mahals District shows an increase of 16 per cent. Similarly

Thasra, Kapadwanj and Borsad talukas also show increases. Next to Charotar Valal has recovered the least from the famine of 1900. Both Baroda and Padra Mahals suffered and since 1901 have only advanced by about 8 per cent. The most progressive part of Kachham is Dabhoi taluka where Dabhoi town has become a busy market and a railway centre. The alignment of railways from the first hit Sinore and Karjan talukas very hard. Almost the entire traffic on the Narmada was adversely affected. As pointed out in the Census Report of 1891 these lines drew a considerable portion of the traffic to themselves from the original route by boats. Thus the old employment of capital and labour and the occupations of many other middlemen were diverted and transferred to the new channel by railway the symptoms of decay were quite visible at the Census of 1881. Besides, the Karjan taluka is ringed round by the prosperous cotton-growing talukas of Broach whose ginning factories have drawn away the labouring population from our State. As a cotton-growing tract Kachham has however never favoured a high density. Only in Sinore taluka, was a density of a little over 300 ever attained.

Baroda Division has on the whole increased more rapidly since 1901 than the other divisions. The net variation since 1872 shows indeed a deficiency but as explained before that is due principally to the fact that in the first half of the Census Era, the *prant* underwent the privations of high mortality and famine more than the other *prants* of the State except Kathiawad. Since 1911 the variation in age periods shows that all ages under 15 and particularly 10-15 have large increases. The birth rate was therefore presumably higher in this decade than in the previous. The age-period 15-40 suffered less to the extent

Age period	1911	1901
0-4	13	12
5-9	31	32
10-14	4	8

of 9 per cent. but the higher age-periods show an increase. The margin gives the comparative age-constitution of 1911 and 1901 and shows the district in a somewhat more favourable position in regard to high mortality at the end than at the commencement of the decade. The higher proportion of the middle age group 5-10 is due doubtless to the large increase of 50 per cent. in the age-group 10-15 and also increase of 9 per cent. in age-group 40-50. The age-group 15-40 shows a decrease of 8 per cent., indicating the ravages of influenza and possibly some loss through migration. Exact emigration figures for the *prant* proper (excluding the City) are not available. Immigrants to the division (excluding the City) have however slightly increased from 3784 in 1911 to 4688 in 1921. At any rate it will be safe to say that migration has not counted much as a factor in the variation in this *prant* in this decade. As to births it must be observed that the death rate in the decade has been uniformly unfavourable to females particularly of the child bearing ages to a greater extent than in the State generally or in any other division. This circumstance may affect the birth rate adversely in the ensuing years.

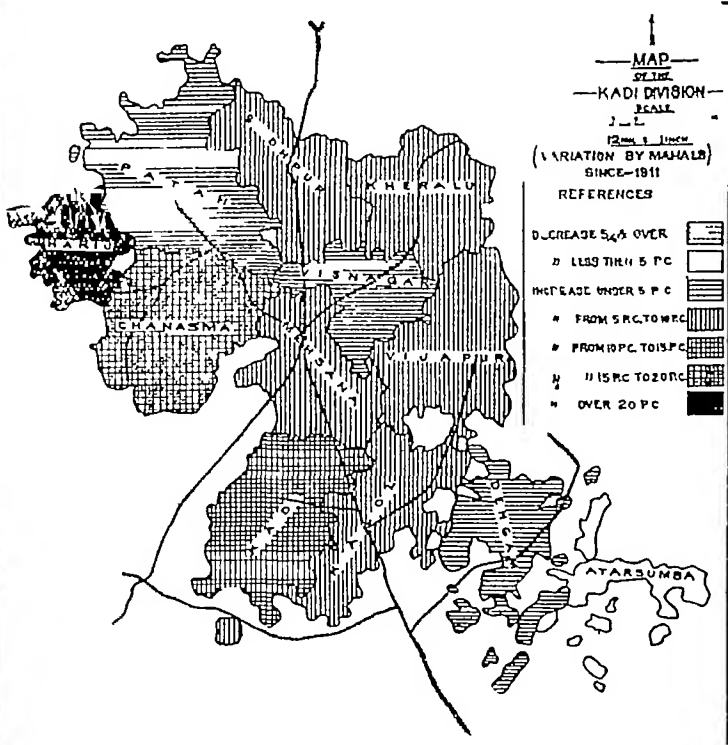
69. *Kadi Prant*—The history of the Kadi *Prant* especially during the last 20 years repeats the same story as Baroda. In 1901 the more fertile and pro-

Divisional talukas	Total population in 1901	Per cent. of variation				
		1911-1901	1921-1911	1921-1901	1921-1911	1921-1901
Baroda	215,372	+ 7	+ 3	- 20	+ 7	- 11
W. A. S.	298,902	+ 12	+ 3	- 20	+ 17	- 17
Thasra Talukas	4,11	+ 11	+ 11	- 21	+ 11	- 21

perous portions suffered comparatively less from the famine of 1900 than the other parts but their subsequent progress in 1911 and 1921 was slower. The less favoured tracts—the West ern luv belt and the Trans Sabarmati Area—were hit very hard and lost over 20 per cent. of their people in 1901 but the subsequent

relaxation in 1911 though not satisfactory as in 1901, showed a fair increase. The relaxation was retarded in 1911 by the heavy mortality of the last twenty years. Plague in the first and influenza and plague combined in the last half of the period helped in this retardation. The net result has been that the total increase in the *prant* since 1901 is 8 per cent. On the other hand the total loss since 1901 is 11. The net variation since 1901 is the mean of the variations in

crease wherein West Kadi has the largest share—namely 17·4 per cent followed by Trans Sabarmati (11·5) and East Kadi (2·6). The increase since 1911 has been general in all parts except in Dehgam and Atarsumba talukas which are practically stationary. As shewn in the section on public health, Kadi *Prant* suffered equally with the other parts from the epidemic visitations of the last decade. The margin shows



the comparative age-constitution of the *prant*. The variation in age-periods since 1911 (Subsidiary Table VI of Chapter V) reflect generally the same features as in Baroda *Prant*: the young under 15 years, and the old aged 60 and upwards have increased largely since 1911. The increase in the age-period 0-10 points to a higher birth rate in the decade. The decrease in the middle age-period 15-60 is also apparent in this division as in the Baroda *Prant*, but the depletion wrought by influenza was not so large as in that *Prant*, being in part made up by the influx of immigrants. The migration figures show immigrants increasing by

Age period	1911	1921
0-5	15	13
5-60	82	83
60-	3	4
All ages	100	100

14,455, and emigrants have decreased by 5,553. The emigration figures for 1921 can only be relied on, for those of 1911 are only estimated *pro rata*. Applying the Longstaff method, there would be roughly 35,400 immigrants and 27,300 emigrants—the net gain from this calculation being 8,100 or 12 per cent of the total increase in the division. But perhaps the true gain from migration is larger. The increase in the number of immigrants is shown in the establishment of five new villages and 41 new hamlets in the *prant*. These are distributed in the margin. The largest number is as may be expected in West Kadi bordering on Jhalawad, one of the Kathiawad *prants*, from which large batches of Jhalawad Kanbi cultivators have come and settled in Chanasma and Kadi talukas.

Population	1921	1911	Variations since 1911
Actual Population	900,578	834,744	+ 65,834
Immigrants	59,013	45,158	+ 13,855
Emigrants	79,265	84,818	- 5,553
Natural Population	920,230	874,404	+ 45,826

Division	Number of new villages	Number of new hamlets
Trans Sabarmati		13
East Kadi	2	10
West Kadi	3	18

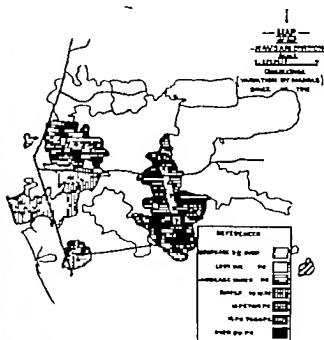
**70 Navsari *Prant***—This *prant* is the most fortunately circumstanced in regard to the regularity of its seasons and the reliability of its rainfall. In the

49 years of the Census era its record as seen from the Chart is the most satisfactory in the State. Since 1872, the crude Census increase has been 41 per cent in 49 years; the corrected rate is however estimated to be 27·8 per cent. Since 1891, the increase has become slower, being only 7 per cent. The famine of 1900 hurt it the least of all the divisions and

Divisions	Population in 1921	Percentage of Variation					
		1911	1901	1891	1901	1891	1901
Divisional Total	340,372	+1·5	+12	-6	+13·3	+7	
Rasti	162,020	+5	-1·4	+8	+3·4	+4	
Sami Rasti	77,967	-3	+20·8	-10	+17·3	+6	
Rani	99,485	-4	+31	-14	+30·2	+12	

its operation was limited only to the more backward areas. In Rani Mahals, the 1901 figures showed a decrease of 14 per cent. on 1891 the next decade showing however a rebound of +31 per cent. in the last ten years this rate of increase ceased to function and the figures show a slight decrease in 1921. Semi Rasti repeats the same tale. In the Rasti Mahals the Navsari taluka alone shows the most progressive character. Except in 1901-11 when it was badly hit by the plague all the decades show increase since 1891. It is significant however as we shall see in the next chapter the greater part of the increase in Rasti talukas since 1911 has been in the urban areas. Practically all the available land has been taken up in Navsari and Gandevi talukas the density on cultivable area is as high as 888 in Gandevi and 632 in Navsari and it may be said that in regard to agricul-

ture a critical point has been reached for the population of these areas. Large numbers emigrate mostly to Bombay and Surat and even abroad to places in South and East Africa. From the variation of the population at certain age-periods we learn that 0-10 has remained almost stationary 10-15 has increased but not so largely as in other divisions. The decrease in age-period 15-40 is also not large. In fact there seems to be a more uniform age-



distribution in this *prant* than in other *prants* of the State. The age constitution is given in the margin and shows a position similar to the other districts that we have so far examined. The public health conditions in the decade were as we have seen distinctly unfavourable to this division. In 1918 the recorded death rate was higher than in Baroda and Kadi. Immigrants have decreased by about 2,000 and emigrants have increased by about a thousand. The balance was then fore slightly against this division.

71 Amreli and Okhamandal *Prants*.—These two *prants* may be considered together for convenience. The case of Okhamandal may be briefly discussed. From 1891 to 1901 the population of this area increased by 399 or 1.5 per cent. But this was due entirely to the fact that Dwarka town increased in that decade by over 1,400. The next decade was still more unfavourable the adverse balance being 1000, or 7 per cent. In the decade 1911-1921 the population was almost stationary the slight increase of 7 being represented by an increase of 310 in Beyt and a large increase of 1,170 in Dwarka town. As a result the country side is being impoverished to swell the population in these urban areas. The history of this little division for the last 30 years (part of the black record of the Kathiawar Natural Division to which it belongs) its own

Division	Population in 1921	Decade of Variation					
		1911	1921	1911	1921	1911	1921
Amreli Taluka	12,000	12,000	12,000	12,000	12,000	12,000	12,000
Okhamandal Taluka	2,117	2,117	2,117	2,117	2,117	2,117	2,117
Total	14,117	14,117	14,117	14,117	14,117	14,117	14,117

contribution has been the blackest portion of that record. The margin gives the comparative figures for the two *prants* combined. It has been already pointed out (para 4) that the cruel variation since 1872 in these two *prants* (combined) should be reduced to -0

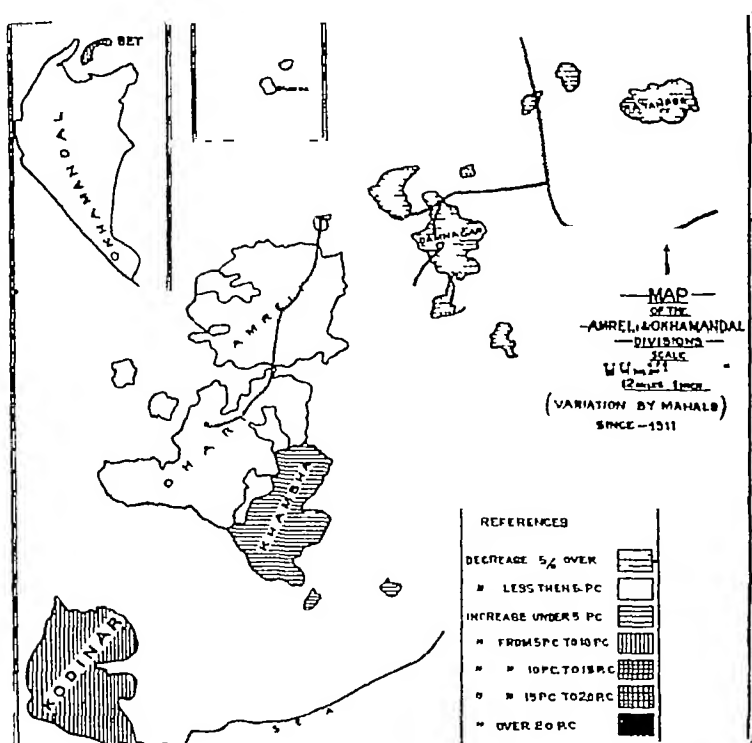
per cent on account of under-enumeration in that date. Taking the figures of 1891, however, as being accurate, the two *prants* have declined by about 1 per cent in the last 30 years. The decrease on account of the famine of 1900 was only 4 per cent due to the influx of temporary immigrants in Amreli and Damnagar Mahale and Okhamandal. The Middle Block which contains Amreli taluka showed therefore a decrease of 0.1 per cent. But in the forested portions of this area Dharu and Khambha showed decreases of 6 and 21 per cent respectively. Kodinar also showed a large decrease of 16 per cent in that Census. In the next decade this taluka was ravaged by the plague and increased by only 3 per cent in 1911, but the two other talukas showed a large increase in that Census. Similarly Ratanpur and Bhimkatta, which were hard hit by the famine and lost heavily in 1901, increased largely in 1911.

The general position as disclosed in 1921 is that the population is almost stationary in the two *prants*. In the Middle Area a mean decrease of 2 per cent is made up of decreases in Amreli and Dharu talukas and an increase of 4 per cent in Khambha. In the Scattered Areas where there is a general decrease of 6 per cent Ratanpur has decreased by 11 per cent, Damnagar and Bhimkatta have decreased by 5 and 4 per cent respectively. Subsidiary Table IV shows that

although the number of immigrants has remained the same the number of emigrants has decreased considerably. Calculating by the Longstaff method, there is a net balance of 8,200 in favour of these two *prants*.

The census variation in 1921 is a decrease of 109 persons. A natural decrease of 8,300\* persons is therefore the result of the decade's high mortality. The general death rate in these *prants* was higher than in the other divisions. In 1918, the recorded death-rate went up to

77 per mille for males and 85 per mille for females. As a consequence of this high mortality amongst women, the proportion of married women aged 15-40 to the total female population has decreased from 37 to 32 per cent. The variation by age-periods also shows a decrease of 14 per cent (the largest in the State) amongst persons aged 15-40. The age constitution of the two *prants* shows a situation similar (perhaps a shade weaker) to that in other *prants*. The proportions correspond however to the State average given in para 62.



Age period	1911	1921
0-5	16	13
5-60	79.5	82
60-	4.5	5

**72 General Conclusions**—The discussion on the movement of population may now be summarised. The set back in 1900, which was in evidence in all parts

\*It is curious to note that the registered figures show a surplus of births over deaths—in this Division—*vide* Subsidiary Table V. According to the method explained in the Appendix II, the total births in the decade in this division may be estimated at 77,252. The total deaths should therefore be according to the above calculation 85,551, or nearly 50 per cent of the population.

of His Highness's dominions, is now being gradually retrieved. In fact the normal rate of increase for the State would have had effect in each of the two Censuses since 1901 had it not been retarded by plague in one decade and plague and influenza combined in the next. The rate of census variation has increased from 4.1 to 4.6 per cent. But this increased rate is not through natural causes namely the increasing excess of births over deaths. The balance of migration has risen in favour of the State from 0.4 per cent. in the first half to 1.2 in the last half of the 20 years. The natural rate of increase has therefore diminished from 3.7 to about 3.4. Migration has operated mostly in North Gujarat where it contributed at least 12 per cent. towards the total increase and in Kathiawad where it nearly wiped off a decrease of over 8,000 through natural causes. The decade, 1911-1921 was marked by a very high rate of mortality but unlike the localised epidemics of other years this State was visited in common with the rest of India, by a pandemic which left no place for people to escape to. Beyond inflicting heavy loss of life the influenza epidemic resulted therefore in no movement of population. The general effect of the 1900 famine seems to have been that the most immediate sufferers were the backward areas. In 1901 they showed the most marked decreases in population through the famine but in 1911 it is they that recuperated the most quickly. In 1921 these backward areas again show fairly large increases with the exception of the unhealthy forested regions in South and North Gujarat and in Kathiawad generally. The rates of increase in 1921 are lower in the settled and fertile portions, where the ratio of cultivated land is high than in the drier belts and more infertile regions where there is more scope for expansion. The age constitution in 1921 shows that the State is a little more favourably situated in regard to mortality in that the proportion of the more exposed periods of life to the total population is less than in 1911. Everywhere the age-period 0—10 shows increase from 10 per cent. in North Gujarat to 1 per cent. in South Gujarat indicating a higher birth rate in the decade. The age-period 15—40 everywhere shows decrease and it is also significant that everywhere in the State the proportion of married females aged 15—40 per 100 of their sex has decreased since 1911. Births will therefore run low at least in the first few years.

### 73. Variation by talukas classified according to density—

Generally statement that the areas of high density have shown a tendency to remain more or less stationary or at any rate to increase at a diminished rate is borne out by Subdivisary Table VI where talukas are classed according to density from Census to Census and the variation in each class is then found out in absolute figures and in proportions. It must be remembered however that the issue is somewhat obscured by the figures of South Gujarat in regard to the density classes 450-600 and 600 to 750. The population of Gandevi and Navsari talukas (which now belong to these classes) has increased in this decade for reasons which are not connected with the pressure of population on agricultural land. The urban areas have contributed largely to the increase in these talukas apart from that a severe localised epidemic of plague in Navsari taluka led to a temporary dispersal of population about the time of the Census in 1911 which rather affected the figures of that date. Omitting these two talukas we see that the areas of high density (450 and upwards) have uniformly shown decreases. In Central Gujarat they have amounted to 3 and 2 per cent. in the two decades since 1901 and in the next class 450-600 the variation is very slight indeed. In North Gujarat the whole class 450 and above has now been extinguished. From 1891 to 1901 there was almost a general come-down in class by one step in 1901. Since then only three talukas—Baroda Malpal Waghodas and Kheralu—besides the two talukas of Navsari and Gandevi—have improved in class of density in the census of 1921. Baroda and Kheralu have each come into the class 300-450. We know that Patli and Taluka (which belong to this class) have all increased in this decade. The class 300-450 shows therefore an increase of 9 per cent. in the State and 26 per cent. in North Gujarat alone. The weaker talukas with a density of 150-300 show a large increase (wherever there has been no change of class). But the area with the lowest density has uniformly shown decrease everywhere except Hinglaj taluka.

74. Possibilities of Expansion—The general conclusion is that the scope of expansion lies between a density of 150 to 450. The undisturbed point is excellent reasons why the population cannot advance

much forests, unhealthiness of climate, barren soil, inaccessibility, want of industrial possibilities among other reasons. The margin shows the contrast between the crude density on total area and the densities on cultivable and cultivated area of some of these talukas. Ratanpur and Dhari do not show much

Taluka	Area	Density	Density on cultivable area	Density on cultivated area
Songadh	578	71	244	346
Harij	149	120	147	250
Dhari	294	94	118	134
Okhamandal	275	93	120	380
Ratanpur	54	74	78	87

difference indicating that the scope there is little. But perhaps extension of railways, and facilities for scientific agriculture may improve matters. Okhamandal maintains a high density per each square mile that it cultivates, but that is due to the inclusion of two towns, Dwarka and Beyt, in the calculation of densities. Taking only the rural population, the density on cultivable and cultivated areas is reduced to 67 and 205, respectively, showing that the possibilities of its agriculture are exhausted and that its future belongs to industry or commerce. Songadh is condemned with its malaria whose ravages will always keep down the population. Even now, for its unhealthiness, it maintains a very high density on its cultivated area. Harij alone is progressive and one of the main reasons is that it is at present the rail head of the North Kadi Railway system. An extension further westward to Radhanpur for example may have far reaching results on its population. The total area of these tracts of low density is 1,346 square miles—about the size of the Kathiawad natural division of the State, or 16.6 per cent of the total area. Here the possibilities of expansion are few. The limit of 450 and above on the other hand marks the critical point beyond which a population mainly subsisting on agriculture cannot advance at least in this State without a serious deterioration in its standards of life. Here also the scope for increase of population is not large. Bhadran and Petlad are as we have seen declining in population. Navsari and Gandevi have increased since 1891 at a much lower rate than between 1872 and 1891.

Now in regard to the areas with a density between 150 and 450, there is indeed room for expansion. To estimate how far this is possible, a rough test may be suggested. Wherever the difference between density on cultivated and on cultivable areas is about 100 or more per square mile, there it may be said with fair probability that population will expand normally. These talukas are collected in the margin and comprise

an area of 2,394 square miles or 29.5 per cent of the total area. The total area of talukas which have a density between 150 and 450 per square mile is 5,832 square miles, so that even of these portions less than half or only 41 per cent can be said to be really capable of expansion. It will be seen from the marginal list that talukas from Kahnām, Chorashī, East Kadi, Rastī, Semi-Rastī and Rani areas are represented within the limits where under the test applied above,

Talukas	Area	Density	Density on cultivable area	Density on cultivated area
Dabhoi	215	293	333	450
Savli	230	230	264	401
Kadi	333	260	296	399
Kalol	266	335	380	473
Vijapur	323	364	433	816
Mehsana	230	337	378	497
Palsana	157	291	335	485
Kanrej	157	272	311	427
Vyara	322	181	318	448
Mahuva	143	260	328	545

some expansion in population may be expected. It is significant that the whole of Kathiawad is absent from this list, and indeed from the present agricultural situation there and from the remote possibilities of irrigation, no different result can be expected. An exception can however be made in favour of Kodinar where with better communications and luckier years, an improvement may be expected. The southern villages of Amreli and the fertile strip round Damnagar may show increase, but no large advance in the total population of these talukas need be normally expected in the immediate future.

**75 Is Population outpacing Means of Subsistence?**—The question whether from the point of view of expansion the future of Baroda population belongs to agriculture cannot be answered in a statistical study like this, but it may



be interesting to know whether population is outpacing the means of subsistence. The above paragraph broadly lays down the limits within which expansion is possible and points to particular direction where alone such expansion is probable. Seven out of 10 square miles of the State area can have room for expansion and out of these 7 only 3 can be said to hold out any certain hopes of improvement. The true increase since 1872 is only 3 per cent. and with each succeeding decade the rate of natural increase tends to diminish. It is a doubt whether the normal rate of natural increase will operate with equal force in the coming decades. Hitherto the pressure on population has been relieved by the overflow from high-density areas to areas with much land available for cultivation. In Appendix I Prof. Vaidyanathan calculates from a study of the last two censuses, that the shifting of the centre of population in Baroda Division can only be accounted for by an increase in the south-east or south, by a decrease in the north west, or by all these causes co-existing. Similarly for Kadi Division he concludes that the shifting of the centre indicates either an appreciable increase in the western dry belt, or a large decrease in eastern talukas and a small decrease in the south, or both causes existing simultaneously. These conclusions are confirmed by the actual facts of the movement of population during the decade. So far therefore the State itself has afforded scope for easing the pressure of population by emigration to likely areas within its own limits. Whether emigration to areas outside the State in the near future will be on any large scale will depend on the comparative possibilities of Agriculture and Industry. The labour markets of Bombay City British Gujarat and Sind will continue to draw out the able-bodied amongst the State population. But it is hoped that the expansion of the textile industry in different places in the Raj within easy reach of the labour supply will tend to diminish this volume of emigration. At present the State is at the threshold only of industrial progress. The possibilities of agriculture however are more difficult to gauge. The question is bound up with such difficult problems as the chances of irrigation in improving the outturn of the soil, the consolidation of economic holdings by the restripping of scattered areas, improved methods in agriculture and finally the law of diminishing returns. In regard to irrigation its limitations special to this State have been already alluded to. In his *Population Problem in India* Mr Pivare Kishen Wattal quotes the findings of the Irrigation Commission of 1901-3 which calculated that only 41 per cent. of the total rainfall in India was normally available for surface flow of which again no less than 87 per cent. passed to waste in the sea being carried away by rivers. I am not able to state whether these findings are true of Baroda also but at any rate irrigation on a large scale is so prohibitive in cost, that it will be many decades before its influence on population can be perceived and even then if the experience of the Punjab Canal Irrigation Colonies is to be believed, while it may afford immunity from famine, irrigation may also spread malaria by producing excessive moisture.

**76 Possibilities of Agriculture**—The special problem of the consolidation of holdings has a peculiar application to Gujarat which is a land particularly in its highly fertile portions of intensely fragmented holdings.\* The subdivisions are due mainly to the operation of the Indian law of inheritance under which at each succession the property is subdivided. Agricultural indebtedness; another potent cause of the division of the holding of which the creditor grabs whatever portion he can secure. A third cause is the coming of new classes of people mostly thriftless and uneconomic into the status of peasant proprietors. It has been already mentioned that the number of agricultural labourers has been progressively decreasing since 1901 but on the other hand the number of cultivators and receivers of rent from agricultural land (with their dependent) has progressively increased from 631,648 in 1901 to 970,673 in 1911 and to 1,049,182 in 1921. Registered holders in the State have increased from 307,253 in 1910 to 228,100 in 1921 and it is also important to remember along with this increase that registered holdings of less than 5 bighas have increased by 62.0 to 91.71 within the last eleven years. So this supplies one clue to the decline in agricultural labour. It may be a good thing for an agricultural labourer to improve his position by setting up a household and with the margin of property at his hand he may hope to turn his hand—and his own life also—to good account. But he is mostly without staying power

\* The table of Part I for Gujarat the total number of subdivisions is 1,049,182 in 1921.

and his holding is more often than not too small to be economic. By a selective process, the superior cultivator is driving the more thrifless of his brethren gradually to the marginal areas. It is a question, therefore, whether the increase in the number of cultivating owners is quite an unmixed good. The table in the margin gives comparative figures since 1901 of variation in occupied area, and total population, and the number of agricultural population supported per acre of occupied land. At first sight it will seem from this table that the increase in total population has not been

	1901	1911	1921
Variation in occupied area	100	104.45	110.69
Variation in population	100	104.1	108.9
Proportion of agricultural population	52	63.3	64
Number of agricultural population supported per acre of occupied area	3.37	2.77	2.75

faster than the increase in occupied area. But the area of cultivable land is 6,399 square miles. The occupied area has now come up to 5,911 square miles, leaving a residuum of only about 488 square miles yet to be leased to cultivation. The average net sown area of the decade, however, is only 4,351 square miles, so that about 1,600 square miles or quite one-fourth of the total cultivable area is normally kept fallow. The increase in occupied area has to be discounted in two ways: in the first place the motive of land grabbing often induces the ryot to keep as much land as he can under-cultivate; secondly the increase in occupied area is in many places the result of the zeal of the revenue officials who wish to get as much *kudos* as they can out of this additional *abadi*. At any rate the extent of the occupied area may be said now to have almost reached its limit in the State. Remembering what has been written about well-runs and threshing floors (*vide* para 30) one would imagine that there is little scope for further increase in the occupied area. Any further increase therefore in the population will mean

that it is going beyond the potentialities of the soil. If figures of the net sown area are to be believed, it will appear from the margin to have already begun to do so. It would have helped the discussion to have accurate figures of production; we could then have seen how far any extension of cultivation had resulted, if at all, in a gradually diminishing return to an increasing amount of labour and expense. Such returns of yield as are

Year	Sown area in square miles
1881-90	4,635
1891-1900	4,247
1900	4,441
1904-5	3,751
1910-20	4,351

available will be utilised in a later chapter. But they are not reliable enough to lead us to conclude that the law of diminishing returns has begun to operate. Enough however has been indicated above to show that a period of intense devotion of national energies to agriculture is now fast giving place to another in which the people, driven by their misfortunes from their passionate attachment to the soil, will strive to seek more and more in a varied industrial life the requisite relief for the pressure of an increasing population on their means of subsistence.

SUBSIDIARY TABLE I—DENSITY WATER SUPPLY AND CROPS

Natural Division	Area in square miles	Population	Percentage to total area of		Percentage to total population of		Percentage of gross cultivated area under									
			Cultivable area	Population	Cultivable area	Population	Wheat	Rice	Sugarcane	Jowar	Other pulses	Oil seeds	Cotton	Others		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Baroda State	222	222	78.74	83.84	67.85	2.8	3.7	23.43	1.85	6.25	22.27	22.87	3.76	9.22	25.65	9.1
Central Gujarat	222	222	78.74	83.84	67.85	2.8	3.7	23.43	1.85	6.25	22.27	22.87	3.76	9.22	25.65	9.1
North Gujarat	222	222	78.74	83.84	67.85	2.8	3.7	23.43	1.85	6.25	22.27	22.87	3.76	9.22	25.65	9.1
South Gujarat	222	222	78.74	83.84	67.85	2.8	3.7	23.43	1.85	6.25	22.27	22.87	3.76	9.22	25.65	9.1
Kathiawar	222	222	78.74	83.84	67.85	2.8	3.7	23.43	1.85	6.25	22.27	22.87	3.76	9.22	25.65	9.1

Note.—Density for Central Gujarat includes the City of Baroda.  
Without the City the density for Central Gujarat is 221.

SUBSIDIARY TABLE II—DISTRIBUTION OF THE POPULATION CLASSIFIED ACCORDING TO DENSITY

Natural Division	Tabular with population per square mile															
	Under 150	150—200	200—250	250—300	300—350	350—400	400—450	450—500	500—550	550—600	600—650	650—700	700—750	750—800	800—850	850 and over
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Baroda State	1,839.5	181,924	2,972.7	928,281	1,969.2	679,847	289	182,758	187	128,722	46,34,638	4	2,962	12,82	94,71	4
Central Gujarat																
North Gujarat																
South Gujarat																
Kathiawar																

SUBSIDIARY TABLE III—VARIATION IN RELATION TO DENSITY SINCE 1871

Natural Division	Percentage of variation (increase (+) decrease (-))					No. of stations 187	Mean density per square mile						
	1911 to 1901	1901 to 1911	1901 to 1901	1901 to 1901	1902 to 1901		1901	1901	1901	1901	1901		
1	2	3	4	5	6	7	8	9	10	11	12	13	
Baroda St. & Ch. and Gujarat North 1 part	4.8 +3 2	4.1 +6 31	19.18 21.17 21	19.08 21.25 11.3	19.21 +1 1.2	+6.8 31 3.91	272	258 2.7 273	246 373 274	237 4 361	225 373 375	216 36 279	
South 1 part Kathiawar	1.46 1	11.6 11	— —	— —	— —	— —	— —	1.46 12.3	132 132	146 128	177 123	196 179	216 131 117

Note.—Third and Fourth figures per mile in 1871 have been revised since last the latest figures for area. The City of Baroda has been set back to 1871.

SUBSIDIARY TABLE IV—VARIATION IN NATURAL POPULATION

Natural Division	Population in 1921				Population in 1911				Variation per cent (1911-21) in Natural Population Increase (+) Decrease (-)
	Actual Population	Immigrants	Emigrants	Natural Population	Actual Population	Immigrants	Emigrants	Natural Population	
1	2	3	4	5	6	7	8	9	10
<b>Baroda State</b>	<b>2 126 522</b>	<b>232 494</b>	<b>220 696</b>	<b>2 114 724</b>	<b>2 032 798</b>	<b>222 957</b>	<b>235 523</b>	<b>2 045 364</b>	<b>+3 4</b>
Central Gujarat including City	707 512	102 743	106 622	711 391	686 900	103 179	112 025	695 716	+2 2
North Gujarat	910 578	59 617	79 265	920 230	812 162	45 158	81 818	871 822	+5 6
South Gujarat	310 372	47 986	31 321	325 707	335 167	50 229	35 014	320 252	+1 7
Kathiawad	178 060	31 930	11 266	177 396	178 269	31,931	11 206	157 511	0 1

Note.—Immigrants to Central Gujarat (excluding city) numbered 74 688 in 1921 against 73 794 in 1911. Birth place returns from two remote provinces are not yet available. In their case the number of emigrants in 1921 has been assumed to be the same as in 1911. District figures are available for the first time in 1921 for the greater portion of emigrants—Supernumeraries from Bombay, Central India Agency, Rajputana, and Bihar and Orissa having furnished separate figures as far as possible for divisions. Figures for Baroda unspecified have been distributed *pro rata* among the divisions. Divisional figures for 1911 have been estimated from the figures of 1921.

SUBSIDIARY TABLE V—COMPARISON WITH VITAL STATISTICS

Natural Division	1911 to 1920 Total number of		Number percent of population 1911 of		Excess (+) or deficiency (-) of births over deaths	Increase (+) or Decrease (-) of Population of 1921 compared with 1911	
	Births	Deaths	Births	Deaths		Natural Population	Actual Population
1	2	3	4	5	6	7	8
<b>Baroda State</b>	<b>580 390</b>	<b>612 055</b>	<b>28 6</b>	<b>30 2</b>	<b>-31 665</b>	<b>+68,040</b>	<b>+92 404</b>
Central Gujarat	170 126	185 524	28 9	31 6	-15 398	+25 245	+25 245
Baroda City	20,443	16 938	21 5	38 8	-16 405	+14 325	-5 033
North Gujarat	221 049	229 532	26 9	27 6	-5 483	+18 408	+68 416
South Gujarat	104 115	102 076	31 01	30 4	+2 089	+5,455	+4 000
Kathiawad	61,627	68 005	31 6	32 5	+3,622	-148	-200

Note.—Baroda Camp, Vishwamitra Station, Goya Gate Station, Baroda Station and Marshalling Yard have been excluded from this Table as these are not included within the State registrable area.

SUBSIDIARY TABLE VI—VARIATION BY TALUKAS CLASSIFIED ACCORDING TO DENSITY

(a)—Actual Variation

Natural Division	Decade	Variation in talukas with a population per square mile at commencement of decade of							
		Under 150	150 to 300	300 to 450	450 to 600	600 to 750	750 to 900	900 to 1050	Over 1050
1	2	3	4	5	6	7	8	9	10
<b>Baroda State</b>	1891-1901	+70,155	+39 153	-398 852	-81 477	+78 743	-157,786		-12,640
	1901-1911	-19,208	+137,707	+31 087	-59 666	-4 412		+3,658	-9,060
	1911-1921	-24 922	+9 460	+54 136	+59,086	-34,343	+34 630	+310	-4,633
Central Gujarat with City	1891-1901	+25,693	-16 338	-13,062	-18,807	+80,030	-157,786		-12,030
	1901-1911	-1,228	-14 216	+69 059	+200	-6,550			-1,445
	1911-1921	-21,467	+48,618	+2,722	-313	-1,285			-1,633
North Gujarat	1891-1901	+12,505	+117,649	-301,007	-02,485				
	1901-1911	+1 442	+87,218	-93,242					
	1911-1921	+3,279	-41,547	+106,081					
South Gujarat	1891-1901	+35,035	-59,096	-53 523	+59,875	-1,803			
	1901-1911	-26 117	+63,610	+55,270	-59,875	+2,138			
	1911-1921	-2,316	+1,400	-55,270	+59,429	-33,058	+31,630		
Kathiawad	1891-1901	-3,080	-3 062						-10
	1901-1911	+4,695	+1,095					+3 658	-4,616
	1911-1921	-1,418	+899					+310	

**SUBSIDIARY TABLE VI—VARIATION BY TALUKAS CLASSIFIED ACCORDING TO DENSITY**

*(b)—Proportional variation*

Natural Division	Decade	variation in talukas with population per square mile at commencement of decade of							
		Under 120	120 to 200	200 to 400	400 to 600	600 to 700	700 to 800	800 to 1000	Over 1000
1	2	3	4	5	6	7	8	9	10
Barod Dist	1891-1901	+54.8	+5.3	-46.8	-44.1	+94.8	-100		-18.4
	1901-1911	-9.2	+17.8	-6.2	-67.7	-2.7		+100	-8.4
	1911-1921	-12.1	+1.9	+9.8	+123.2	-21.2	+100	+8.5	-4.7
Central Gujarat with City	1891-1901	+100	-8.8	-37.3	-25.9	+109.5	-100		-10.1
	1901-1911	-4.6	-8.4	+91.1	+3	-1.9			-4.3
	1911-1921	-100	+19.8	+1.9	-2	-1.0			-4.7
North Gujarat	1891-1901	+100	+41.1	-37.1	-100				
	1901-1911	+27.8	+28.1	-18.2					
	1911-1921	+20.8	-20.3	+25.4					
South Gujarat	1891-1901	+45.8	-37.0	-100	+100	-5.8			
	1901-1911	-23.8	+23.3	+100	-100	+8.9			
	1911-1921	-4.8	+9	-100	+100	-100	+100		
Kathiawad	1891-1901	-8.8	-5.7						-6.2
	1901-1911	+7.8	+1.0					+100	-100
	1911-1921	-2.1	+8					+8.5	

**SUBSIDIARY TABLE VII—PERSONS PER HOUSE AND HOUSES PER SQUARE MILE**

Natural Division	Average number of persons per house					Average number of houses per square mile				
	1921	1911	1901	1891	1881	1921	1911	1901	1891	1881
1	2	3	4	5	6	7	8	9	10	11
Barod Dist	4.12	4.01	3.98	4.48	4.54	63.18	62.38	64.25	64.85	63.65
Central Gujarat exclusive of Baroda City	3.96	3.91	3.85	4.31	4.34	80.87	78.71	73.86	107.83	78.1
Baroda City	3.82	3.47	3.32	3.63	3.61	2,877.34	2,002.2	1,037.83	2,337.8	2,214.84
North Gujarat	4.82	3.79	3.82	4.14	4.04	73.44	72.1	71.67	126.33	71.87
South Gujarat	4.94	4.93	4.91	5.25	4.27	38.14	37.67	37.12	45.74	37.74
Kathiawad	4.35	4.25	4.41	4.66	4.73	20.12	22.14	22.16	31.17	23.02

*Note*—The figures for density of houses per square mile for 1911 and previous years have been calculated on the latest figures for area.

## CHAPTER II

# THE POPULATION OF TOWNS, VILLAGES AND THE CITY OF BARODA

### STATISTICAL DATA

Subject	TABLES		
	Imperial	State	Subsidiary
Towns and Villages classified by Population by Divisions	III		I
Towns and Villages classified by Population by Talukas		III	
Towns classified by Population with variation since 1872	IV		III
Towns arranged territorially with population by Religion	V		II
Age, Sex and Civil Condition by Selected Towns		VII	
Classification of Homesteads by Towns		VIII	
City of Baroda			IV
Tenement Census Tables for the City		IX XIII	V IX
Occupation by Selected Towns		XIV	
Immigrants from Selected Areas by Age and Occupation for the City		XV	

## PART I

### Towns and Villages

**77 Reference to Statistics**—In the first chapter, the distribution and movement of the whole population have been dealt with. With this chapter we commence with the first of the differentiations, namely the division of people into urban and rural. The main statistical data not actually embodied in the letter-press are summarised above. State Table III gives the details by talukas and also gives particulars of the number of towns and villages with a population between 3,000 to 5,000 while the corresponding Imperial Table III gives only figures by administrative divisions. The Subsidiary Tables are indicated in the above Summary against the particular Imperial Table on which they are prepared. Subsidiary Table III is a somewhat difficult table to prepare. The basis on which it is prepared is explained later on. The question of decline in population in certain urban areas is of great local interest. For this reason, a special table giving the age-constitution of selected towns has been compiled. Along with the general enquiry into the classification of homesteads in the first chapter, figures regarding the standard of house-room in urban areas have also been separately compiled. The Tenement Tables compiled for the City of Baroda are five in number. The nature of these will be dealt with in their proper section.

**78 "Urban" and "Rural"**—It is necessary to start the analysis of the figures with definitions, for a proper understanding of the extent and variation of urban population is not possible without the knowledge of how towns have been defined from census to census, and what is more important, how the definition has been applied in the actual circumstances of a particular census. A complete analysis would require the exposition of the racial elements and industrial characteristics of the different places, the distribution and density of their inhabitants, their occupational differences, the standard of comfort as shewn in their house-room and in their appreciation of sanitary needs and urban amenities, such as roads, lighting, gardens, municipal conveniences, etc., and finally even a reference to the policy of the State in regard to the encouragement of industries and the growth of industrial or agricultural settlements. A scientific definition of "Town" as distinct from "Country" or "Village" is a task attended with great difficulties. The passage from "Country" to "Town" may be described in general terms as the change from a condition of status to that of contract, the theoretical distinction being in the words of Whipple, that "the former lead a more individualistic life,

while the latter lead a more communal life. In cities, for example water-supplies sewerage systems, food supplies methods of transportation and various public activities are used in common by all, while in the country each household has its own well, its own garden, its own cesspool its own means of transportation. Usually it is supposed that this individualistic character belongs pre-eminently to agricultural communities and it is therefore argued that the term Urban should not apply to those places where the majority of workers belong to agriculture. That supplies one test of townhood. Where the majority of workers are engaged in either industry trade or transport there the place may be called a town.\* For this purpose a separate table showing the broad division of occupation into classes amongst the total urban population and also in certain selected towns has been compiled. The margin shows the contrast in occupations between town and country in the State, and it shows also incidentally that the selection of towns according to the standard definition corresponds in the main to the distinction usually understood between rural and urban areas. Another test may be suggested whereby not only the contrast between towns and rural areas can be emphasised but also the application of the standard

	Proportion of workers engaged in	
	Agriculture and pasturage	Industry and Commerce
Rural	68	19
Urban	24	41
Rural	77	11

definition can be justified. The standard of comfort according to house-room is a good criterion whereby townhood may also be appraised. The figures will be analyzed more in detail presently but in the meanwhile the marginal table may be studied with advantage. The contrast between rural and urban is striking. In a later chapter (Chapter VIII) we shall find literacy to be another striking feature of Urbanisation. In the meanwhile the above ratios prove that generally the definition settled for towns in the Indian Census approaches the reality.

**79. Standard Definition of Town differently applied from Census to Census.**—The standard definition may now be introduced. The Census Code defines a "town" to include—

(1) every Municipality (2) all civil lines not included within municipal limits (3) every cantonment and (4) every other continuous collection of houses inhabited by not less than 5,000 persons which the Provincial Superintendent may decide to treat as a town for census purposes.

From the above definition it appears that the arbitrary division by population is qualified by the possession of municipal institutions so that all municipalities of whatever size are to be regarded as towns and it is only in respect of other areas with a population of 5,000 and over that discretion is left to the local superintendents to pick and choose from among places which are considered to have a distinctly urban character. It appears that this definition which has been set as a standard at least since 1901 has been differently applied by Census Superintendents both in 1901 and 1911. In 1901 five places, though under the 5,000 limit and without municipal institutions, were treated as towns because they were considered important trade centres. Four of these five however were rightly dropped out of the list of towns in 1911 but the fifth Bahadurpur was continued as a town for no reason apparently except by attraction to its neighbour Sankheda which was a municipality. Again both in 1901 and 1911 the Census Superintendents decided to treat as towns some headquarters of talukas, even though without municipalities and below the 5,000 limit, neglecting others. Marsumba and Tilkheda thus became towns in 1901 and 1911 while Lalana a larger town than either and also a Mahal centre was ignored. The mere fact that the State has selected a particular village for the headquarters of its Valabdar (taluka officer) and built a *hatchery* for him is no reason for treating a struggling collection of mud huts as the district town. Township thus became a matter of flux and ven-

It is usually found that the standard definition of a town is not applied uniformly. In the case of a town which is small in area and where the population is not very large, the standard definition is not applied. In the case of a town which is large in area and where the population is very large, the standard definition is applied.

29783

79142

of agitation. Lively agitation went on in some places before the recent census, notably in behalf of a certain village in Navsari taluka which has never yet been treated as a town. It was decided therefore to apply the definition strictly. All municipalities of whatever size were included as towns. All non-municipal areas with a population of less than 5,000 were excluded from the list, even though some were taluka headquarters. Tilakwada was thus scrapped in 1921, Atarsumba was continued, because in the meanwhile it had been given a municipality. Palsana had also become a Municipality in the decade and was therefore added to the list of towns. Five other villages—Dharmaj, Mehlay, Pij, Makarpura, and Variav—were also endowed with municipalities (Vishisht panchayats) and have thus attained the dignity of towns. The possession of municipal institutions is a fair enough criterion although it has its anomalies: it corresponds roughly for want of better things to the “charter” of European and American towns. It points at least to the minimum of a sanitary conscience amongst the inhabitants. It points also, apart from communal privileges, to the communal use of public utilities like roads, lighting and conservancy. In regard to non-municipal areas with a population of over 5,000, the problem so far as the recent census was concerned was simple. The discretion referred to in the definition was necessary in only one case. There were seven such cases in 1901. They were all treated as towns. In 1911, five of these became municipalities and thus passed into towns. Two—Nar and Ladol—were continued as towns because apparently they have been treated as towns since 1881. In 1921, these became towns formally, because they were endowed with municipalities. Unava passed the 5,000 limit in 1921, and it was therefore the only case where the question whether to treat it as a town had to be decided. It is true that it is mainly an agricultural town. But it is on the main route to Delhi, and together with Unjha on the other side of the Railway line forms a large urban centre. Compared to similar places like Bahisna, Umta, and Valam which had been treated as towns in four censuses out of six, Unava has a right to be included as a town. It was therefore decided to class it as such. We find therefore in 1921 a total of 48 towns classed according to the categories of the above definition, as in the margin. In the 45\* municipal towns are comprised 32 taluka headquarters. Of the thirteen other municipal towns, 8 are in Baroda division (six being in Petlad taluka alone), 3 in Kadi and two in Navsari *Prant*. It is part of the policy of the State to extend municipal institutions all over the State. In 1901 there were 31 municipalities. In 1911, there were 37. It has now been decided to establish municipalities in 41 towns with a population of 3,000 and over. There are 43 places with a population of three to five thousand. Fourteen of these are yet without municipalities. These are the places that hope to be raised to townhood through municipal institutions in the coming decade.

Kind	Number	Population
City	1	91,778
Cantonment	1	2,934
Municipal Towns	45	341,010
Towns without Municipalities	1	5,101
Total Towns	48	410,823

**80 Types of Towns—Industrial, Residential, Agricultural and Distributive**—If discretion were left to the Superintendents also in regard to municipalities, certain municipalities in this State would have to be omitted from the list of towns, as they are only overgrown villages. State Table XXIV gives the occupations by main classes of certain selected areas. It takes 23 towns and divides them into two classes, the first class containing industrial and urban areas, where the workers supported by agriculture and pasturage are outnumbered by workers supported by industry, transport and trade, the second class containing such towns as Vadnagar, Unjha, Sojitra, Ladol, Bhadian, Unava and Dharmaj where the agricultural workers predominate. So we get a rough division into industrial and urbanised towns, and those towns which are merely agricultural and distributive. There are the typically industrial centres or towns with industrial possibilities like Petlad, Dabhoi, Sidhpur, Kalol, Bilimora, Kodinar and Karjan. There are busy market towns and Railway centres like Amreli, Padra, Navsari, Visnagar, Mehsana and Savli. Old towns with historical interest and old established industries and

\* In three of these towns, municipalities are in process of formation.



settled urban communities are Patan, Sinore, Gandevi, Sankheda, Kadi and Kathor. Dwarka and Beyt are temple-towns. This enumeration leaves about 25 towns

Kind	Number	Population	Proportion to total	Average population
Industrial centres	7	71,784	18	10,252
Market towns and fairs in areas	6	78,829	18	13,138
Old established urban areas	6	54,264	13	9,044
Temple towns		11,845	3	5,923
Agricultural and distributive towns	23	127,897	30	5,561
City and Cantonment	2	61,712	1	30,856
Total of towns	48	440,925	100	9,184

which are agricultural and distributive. The margin gives the distribution of the urban population according to these classes. The above classification, I am afraid, gives a somewhat cut and dried character which does not in reality attach to the towns. Among industrial centres there are found towns which are very old established urban areas like Dabhoi and Sidhpur. Similarly agricultural and distributive towns have among them some places like Vadnagar, Vijapur, Sojitra, Kheralu, Unjha and Songadh which are very old towns of great historic interest. Again, even such pronounced agricultural towns as Sojitra have some kind of cottage industries, and Vadnagar has its spinning factories. Lastly Dwarka is beginning to look up industrially and Beyt may yet have a future as a seaport. For all these anomalies, the above classification may be allowed to stand as roughly representing the distinctive character of the different types of towns in the State. Agricultural and distributive towns form only 29 per cent of the total urban population. The first three classes of towns contain on the other hand nearly half or 47 per cent. of the total. Excluding the City and the Cantonment and taking only the population of towns proper, the proportions in regard to agricultural and non-agricultural towns are 37 and 63 per cent. respectively.

**81. Average Population of Towns**—The average population of an agricultural and distributive town is only 5,100 while the towns of the other classes combined (except the City and the Cantonment) give an average of 10,410. Market towns and industrial areas give an average of 10,252 and 13,772 respectively. It is interesting to compare these averages with the general average population per town (vide Subsidiary Table I). The general average is taking in the population of the City and the Camp 9,184 for the State. Without the City and the Camp the general average is only 7,524 per town. The temple towns and the agricultural and distributive towns are well below this average. Industrial and market towns are above this average so are also old established urban areas. The average population of towns is the largest naturally in Central Gujarat which includes the City. Excluding the City however, the average comes down to only 6,117 in that division. North Gujarat which includes the historic towns of Patan and Sidhpur and other old settlements has an average of 10,438.

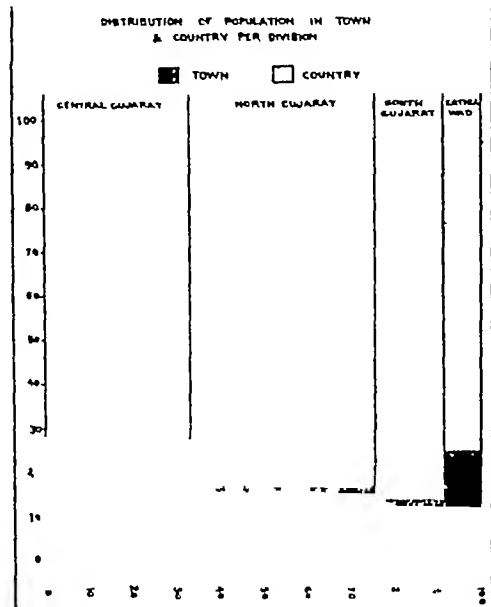
The normal size of a town in Baroda State is not large compared to other provinces and States. The general Indian average (including cities) in 1911 was shown to be 13,817. In the Bombay Presidency the average population per town is 16,541 and in British Gujarat the presence of large cities like Ahmedabad, Surat and Broach forces up the average of town population to 21,909. In Indian States the average size of towns was 9,887 in 1911.

**82. Proportion of the Urban Population**—But apart from the size of individual towns, there is no doubt that Baroda is one of the most urbanised areas in India. 207 per mille of its population reside in towns in the State. This proportion is a little higher in the Bombay Presidency and Ajmer Merwara and the Indian State in Assam have also slightly higher ratios, but no other province or State in India approaches this State in this respect. Comparison with other countries however and India vitiated by the different circumstances under which places are classified in different countries. In England for instance only cities and local board areas are taken as towns. No population limit is laid down apparently. In England and Wales the population of "Urban sanitary district" is considered urban. In Scotland the "Urban" population is defined as the population of localities that contain over 1,000 persons and are either boroughs, special scavenging districts, or special sanitary districts. Under this definition the urban proportion in

Scotland is 75·4 per cent. In the United States, a population limit of 2 500 was fixed for the Census of 1910. The margin however collects the ratios, on the latest figures at hand, for these countries, which may be found interesting. Within the limits of Baroda State, the proportion of 207 per mille, however, is by no means uniform. It varies from 281 in Central Gujarat to 141 in South Gujarat. Kathiawad, which contains Okhamandal *Prant* where nearly half the population resides in the two towns of Dwarka and Beyt, has a relatively high ratio of 241. The accompanying diagram shows the total urban and rural population of the State in the different divisions.

Country	Proportion of urban population to 1000 of total
England and Wales	780
Scotland	754
Ireland	335
United States	403
Ceylon	130
India	95
Bombay	211
British Gujarat	259
Baroda	207

Coming to the natural areas within the divisions the most urban part of the State is of course Vakal, which contains the capital city. Without the City, however, its proportion dwindles down to 70. Charotar has the largest number of towns for its area. The margin arranges the natural areas according to the proportion of urban population. In the Okhamandal part of the Kathiawad sea-coast, the urban proportion rises to as high as 469 per mille. The rural density in this part being only 50 to the square mile, here the growth of the towns has been as already pointed out\* almost entirely at the expense of the country side, which is being gradually depopulated.



### 83 Towns classed by Population

—Subsidiary Table III gives the ratios for towns classed according to population. The highest class of town (100,000 and over) ceased to exist since 1901. The City of Baroda belongs to the second class (50,000 to 100,000). The next class (20,000—50,000) is represented by only one town, Patan. The largest proportion of the urban population belongs to towns of the fourth class (10,000—20,000) 30 per cent of the total urban population reside in towns of this class. The City of Baroda and the town of Patan between them absorb 27 per cent of the urban population. 17 per cent reside in towns with a population below 5,000. Of the 48 towns, the largest number (21) belongs to the lowest class (under 5,000). 16 have a population between 5,000 to 10,000.

Name of Natural area	Number of towns	Proportion per mille of urban population
Vakal	4	437
Charotar	8	311
Kathiawad Sea coast	3	296
Rastri	6	253
Middle Kathiawad	2	237
East Kadi	10	183
Kahnem	3	165
West Kadi	3	160
Kathiawad scattered areas	1	149
Chorashi	4	108
Trans Sabarmati	2	90
Rani Mahals	2	70

**84 Variation in Urban Population** —There are various ways of finding out the variation in the urban population. One is to take the population of the areas considered as urban in one census and to see the variation in those areas in the previous census. Another way is to consider the variation from the point of view of the preceding census only. The marginal table has been prepared on the former basis. The present urban population constitutes 21 per cent of the total.

\* Vide para 71, Chapter I

	Population of 1921	Increase in 1921	Percentage of the population	Percentage of the increase
State	1,26,025	97,794	100	100
Urban population.	4,00,823	13,61	1	15
Towns including City and Cantonment	316,111	18,273	16	70

population and yet it only contributes 15 per cent. towards the total increase. This circumstance is due no doubt to the inclusion of the City of Baroda, which has been declining in population since 1891. If we exclude the

figures of the City and Cantonment, the rate of increase in the urban population rises. The urban increase then becomes 20 per cent. of the total increase although the towns proper contribute only 16 per cent. towards the total population. The progress therefore in the towns proper has been relatively greater than in the country. In the section on Movement of Population in the previous chapter enough has been written about the influences that have operated with particular reference to the state of things since 1901. The immediate result of the great famine of 1899-1900 in regard to the urban areas was that famine-stragglers from the villages crowded into towns and therefore though the urban population did decrease it did not decrease so largely as the general population in 1891-1901. Taking the population in 1891 on areas regarded as urban in 1921 the decrease was only 0.6 per cent. as against a general decrease of 19.2 per cent. In 1911 the conditions tended towards the normal, and there was again a drift back towards the country side. Against general increase of 80,100 in the total population recorded in 1911 there was a decrease of 30,173 in urban areas. In 1921 the increase registered in urban areas was 13,612. The increase though small indicated an opposite tendency of people deserting the country for the town. For one thing the economic stress of recent years has led to much insecurity of life and property in villages. There is therefore a natural desire on the part of the rural population to seek shelter in the towns. In certain places where tillage has seemed unprofitable stragglers have crowded into towns to seek livelihood in untired fields of industrial labour. The recent industrial development has given a fillip therefore to this kind of migration to towns. Wherever there are openings of this kind, towns have increased largely in population. In Kathiawad where the urban areas have remained identical since 1891

Urban population in Kathiawad

Census Year	Urban population	Variation since 1891
1891	40,869	100
1901	41,724	110
1911	41,421	102
1921	43,061	105

and a comparison is therefore possible the tendencies above indicated are strikingly illustrated as in the margin. Against a general decrease in population of 4 per cent. in 1901 there was an increase of 10 per cent. in the towns; in the next decade towns show decrease against a general increase of 3 per cent. In 1921 on the other hand the towns show quite a large increase while the general population is almost stationary. All the six towns show increases in this division—Dwarka

particularly. The recent establishment of a cement factory there has attracted labourers who have flocked in from the surrounding villages.

### 85 Subsidiary Table III—Variation in town classed by population—

In the other division no such exact comparison is possible as has been stated already the difference in the application of the definition of "town" and "village" has led to the inclusion of certain places as urban at one census and dropping them at another. But even if the definition were strictly applied proper comparison would not have been possible as the marginal areas would always have been changing from one side to the other from time to time. Subsidiary Table III has been therefore prepared on the basis of the towns as classified at the previous census so that the actual variation in the population of areas treated as urban at one census may be estimated at the next census irrespective of any change of status which any of their number may have suffered at the latter date. Calculating on this basis even we get the proportion which confirms the conclusion stated in the previous paragraph, viz. that the movement of urban population in 1901 showed a decrease of 6.7 per cent. In 1911 the towns showed a decrease of 1.7 per cent. In 1921 there was however an increase of 3.1 per cent. There would have been a larger increase if the City of Baroda shared the other towns rate of progress. If we exclude the City and Cantonment the rate of increase in

other towns is 5·8 per cent or even higher than the general rate of increase in the State

The same table gives the variations in towns classified by population. In some cases—where the element of congestion enters—the analysis of figures of variation in towns classified by population reveals some features of interest. In Baroda State, however, these figures call for no special remark. The towns in the two highest classes in existence in the State—namely, the City of Baroda and the town of Patan—have been indeed progressively decreasing in population, in the case of Patan, this decline has been continuous since 1881. But the decline in these two places is not on account of their size of population but for other reasons which will be stated at their proper place. In regard to the other classes nothing more need be said except that they all more or less illustrate the tendencies above set out in regard to the movement of population in towns since 1891. As to towns which are more pronouncedly urban than others, namely the towns in the class of 10,000—20,000, these tendencies are more marked than elsewhere. Thus in 1901, while the State population declined by 19·2 per cent and the towns decreased by 6·7, this class of towns only declined by 3 per cent. Again in 1911 when the towns generally showed a decline against an increase in the general population, this class of towns showed the greatest decline. In 1921, however, the class of 5,000—10,000 shows the greatest rate of increase. The class of 10,000—20,000 also shows increase in this census.

**86 Variation in Coincident Urban Areas**—The variation in urban areas from the basis of the present census and also from the point of view of the previous census has been considered. Both points of view however are somewhat defective, for both are liable to take in the population of places which are regarded as villages in one or other of the two censuses compared. It will be useful to exclude these marginal areas from the crude variations and consider the changes in population (and the rate of variation therefrom) in the places that have been treated continuously

as urban since a particular date. The margin gives the present figures and the variations per cent,

Number and present population of places continuously treated as urban						
	Since 1911			Since 1891		
	Number	Population in 1921	Variation per cent	Number	Population in 1921	Variation per cent
Coincident towns excluding City and Cantonment	39	321,583	+6·6	33	307,496	—8·2

in these coincident areas (excluding the City and the Camp). A word of explanation is needed. Since the last census, Vasopura, a suburb of Vaso town, has been separated and constituted into a separate village. So the population of Vasopura in 1911 has been deducted from the coincident urban population of 1911. Similarly, since 1901, the village of Kanpura has been separated from Vyara town, but as separate figures for Kanpura as well as Vasopura are not available for 1891, the present figures for those villages have been added to the urban total for 1921 of the population of areas that are coincident since 1891. Since the last census, 39 towns have been continued in the urban list, besides the City and Camp of Baroda. The increase in these areas is 6·6 per cent. Taking a longer space of time, since 1891 the number of places continuously treated as urban is 33, and the variation in these urban areas is a decrease of 8·2 per cent. The general population has decreased by 12 per cent in that period. Thus the general position of towns in regard to population is more favourable than the rural areas.

Taking the divisions separately, we see that in Kathiawad, where the general population has decreased since 1891, the coincident towns in 1891-1921 show an increase in population from 40,568 to 43,861. In South Gujarat the town population in coincident areas has increased from 40,100 to 42,978 or by 7·2 per cent, the divisional increase being 6·9 per cent. Since 1911, the population of the coincident towns in that division has increased from 39,900 to 41,350. To this increase may be added the increase in Desra village, which may be considered a part of

Bilimora so that the total increase in the typically urban areas in South Gujarat in the last ten years is 2,483. The total census increase in the whole division is only 4,005 so that quite half of this increase is in the urban areas of this division. In Central Gujarat excluding the City and Cantonment, the population of its nine coincident towns has decreased by 7,401 or 8.8 per cent. to 77,580 in thirty years. The decline in population during the same period in the division is 12.5 per cent. In North Gujarat, there are 13 places which have been continuously urban since 1891. The decline in population of these towns amounts to 15.5 per cent. the divisional decrease being 18 per cent.

**87 Variation in Urbanisation**—Having seen the rate of increase in urban population let us see how far urbanisation may be said to be on the increase or otherwise. For this purpose the figures for urban population in 1911 will have to be revised according to the stricter interpretation of the definition in 1921. Therefore taluka headquarters which did not possess municipalities and were below the 5,000 limit will have to be omitted. Thus Bahadurpur Tilakwada and Atarumba should be dropped from the list. The true urban population for 1911 would thus amount to 397,602. The urban population in 1921 is 440,823. The proportion of true urban population in 1911 was 190 per mille. The proportion in 1921 is 207 showing there are now 11 more town-dwellers per thousand than ten years ago.

**88 Variation in Types of Towns**—A truer indication of the variation in urban population is found in the increase in the populations of those towns that have been classed as either industrial or with old established urban characteristics. In this category all those towns that are not agricultural and distributive excluding the City and the Camp there are 21 such towns. In these towns, the population has increased from 203,650 in 1911 to 218,604 in this census, or 1 y 7.3 per cent.

Class	Population in 1911	Population in 1921	Per cent
Cantonment towns	377,019	416,283	+10.6
Non-agric. towns	717,829	218,604	+7.3
Agricultural and distributive towns	96,806	102,970	+6.5
City and Camp	95,712	94,712	-1.0
Rest of Population	1,622,180	1,719,277	+4.7
Total	2,072,795	2,126,823	+4.6

A table is given in the margin whereby the different constituent elements in the population are compared in the two censuses. The City of Baroda alone shows a big decline. The rest of the State—towns and even rural areas—have increased at greater rates than the State as a whole. The non-agricultural towns have generally improved faster than the more rural towns and even this rate of increase

would have been faster if the town of Latan had not declined in population. Taking the towns by their types of population we find that the industrial towns have shown the greatest progress, namely 17.7 per cent increase in population. The trade marts and Railway centres show an increase of 7.7 per cent. The two temple towns show a large increase of 17 per cent. Dwarka for its Cement Factory and Beyt for an excess of pilgrims. It is not surprising that the industrial towns have shown the largest increase but the special increase of 74 per cent. in Dabhi town is discounted by the fact that in 1911 a severe epidemic of plague drove the inhabitants of that town to its outskirts. For this reason the rural population in Dabhi taluka showed an increase of 31 per cent. as against a general increase of only 1.7 per cent in that taluka in 1911. The increase in Bilimora is even more striking when we take into account the figures of its suburb Destr (counted as a separate village) which has increased from 925 to 1908. With Destr the population of Bilimora has increased from 28 to 9,270 or 1 y 25.6 per cent. The opening of the Sugar Factory and Mangalore Tils Factory in the neighbourhood of this town has given a fillip to its population. Its possibilities as a river port are still in the making. A large scheme of town-extension is in hand. In the meanwhile a large cotton mill is also being established. In the next decade this town and Lahan are likely to grow largely in population. The seven industrial towns all show increases in the last 10 years. Four out of these seven show an increase in population since 1901. The other three are only very little short of the figures of that date. Of the trade mart and railway centre of Lahan increases are recorded by Ladra, Narvan, Mehana and Bakh. Vama is the only one of this number that has declined

in population. The increase in Navsari is however more apparent than real. There was plague in Navsari town and the neighbourhood about the census date in 1911, and there was a dispersal of people in consequence. Since 1891, however, Navsari shows a satisfactory increase of over 19 per cent. It is, next to the City, the most urban of Baroda towns. Its pleasant climate makes it a holiday resort for pleasure-seekers, mostly from Bombay, in the summer. The Navsari "season" commences about the beginning of November, the census figures would represent the summer population at the end of the season. The increase in population of this town is not shared by the Parsi and Jain communities which have there as elsewhere in the State declined in numbers. The increase in Mehsana is due in a great measure to the removal of the District Police headquarters from Kadi to this town during the decade. Centrally situated, it is the centre of the net work of the Kadi *Prant* railway system and has therefore a large Railway population. It produces little by itself but has a large goods traffic. The increase in Amreli town is, according to the local authorities, somewhat less than their expectations. Within recent years the town has been largely extended. It has now three ginning factories, and as a central market, it carries on a large trade. There has been also an active movement of people from villages to that town for settlement and security. The increase in Padra town shows that the set-back in the last census was only temporary. The increase in Savli town is part of the large increase in that part of the State. Savli is the commercial centre of a large group of villages and carries on a considerable trade in grain and cattle.

Coming now to the class of *old towns and well established urban settlements* we have only one out of the six in this class that is at all progressive, namely Kadi town. The population has progressively declined in these areas from 1891. The total decrease since 1911 is about 5 per cent. The most noteworthy instance of continued decay is seen in Patan, the old historic capital of Gujarat. Sinore is the only decaying town in Kanhnam. There was indeed an increase here in 1911, but apart from that, the decline since 1881 is continuous. Gandevi registered an increase in 1911, but that was due, as Rao Bahadur Govindbhai explains, to the presence of large numbers of people from the outside at a Jain religious gathering on the census day. The competition with Amalsad and now with Bilimora has contributed to the decay of this town. Kadi town, in spite of its adverse fortune of losing the dignity of being the *prant* headquarters, has now begun to increase. The Police exodus to Mehsana, of which mention has been made above, should have led to a decline in numbers but the growth of ginning factories and the development of industrial possibilities have led to a real increase in the population of this old town.

Of the 25 *agricultural and distributive towns*, 15\* show progress since 1911 and seven only, since 1891. The largest individual increases in this class of town have happened in Vijapur, Unava, Unjha and Vadnagar, all in East Kadi. The increase in Vijapur is largely due to the inclusion in this census within the town limits of 4 hamlets which were treated as separate villages in 1911. The population of the town proper has only increased from 6,408 to 7,319. Unjha has now a ginning factory, and may owe its increase to its influence. The increase in Vadnagar may be due to its ginning factories, but the number of its inhabited houses has actually declined since 1911 from 3,867 to 3,521. This town has been decreasing in population ever since 1872 except for a small increase in 1891. It is now to be hoped that Vadnagar will be one of the progressive towns in Kadi.

\* In this calculation, the population of Vasopura has been deducted from the figures for Vaso in 1911 and the population of Kanpura has been added to the figures of Vyara in 1921.

Taking the three main classes of towns we find as in the margin how the progressive character of a town is essentially dependent on its industrial possibilities and secondly on the fertility of the soil around it. This last point is better illustrated in the next paragraph.

Class of town	Number of towns	Number of towns which are progressive since	
		1801	1911
Commercial and Industrial	13	8	12
Residential and Religious	8	1	2
Agricultural and Destructive	3	7	18

**89 Decaying Towns by Natural Areas**—Taking now the decaying towns, let us see where such decay is most evident. The margin gives the statement per each natural area. It is very instructive to find that in areas of high density the proportion of decaying towns is the largest. Charotar is the most conspicuous example. Compared to 1801 all its towns have decayed and since 1911 only 3 out of its 8 have shown progress. In the Rastri talukas of Navsari Prant similarly the proportion of decadent towns is large. Kathor and Vaniav contain large settlements of rich Musalman Vohoras, who have built fine houses for themselves there but prefer to go outside for trade and commerce. Navsari and Bilimora are the only truly progressive towns in this area.

Natural area	Number of towns in all	Number of towns which are decaying since	
		1801	1911
Charotar	8	8	5
Valsad	2	1	1
Kakasa	2	1	1
Chorsadi	4	2	1
East Kadi	10	7	2
West Kadi	2	2	1
Tras Pabermat	2	2	1
Kathor and middle block	2		1
Scattered areas	1		
Coast area	2	2	
Rastri Navsari	6	4	2
Rastri Mahela	2		1

East Kadi another area of high density has a large proportion of its towns showing decrease since 1801. But since 1911 an improvement seems to have set in owing to the opening out of industrial possibilities at Sadhpur, Kalol, Vadnagar and Mehsona. The increase in town areas in Kathiawad seems general but that is due largely to the scattered character of the territory, the isolation of the towns and the attractions they offer for security from lawlessness and violence. The broad conclusion seems to be that excepting industrial towns, and urban areas generally in Kathiawad, the rise and fall of towns in the State are correlated with the pressure of population on the means of subsistence.

**Patan and Usnagar** The decline of two individual towns deserves separate notice. Patan has decreased continuously from 32,712 in 1881 to 27,017 in 1921. Even in the normal decade 1881-1891 this town did not share in the general progress of population in the State. It was suggested in the last Census Report that the decrease in population of this town is explained by the proportion of the sexes which was in favour of females, there being 1,003 females to every thousand males. This preponderance of females does not by itself prove that the population is decreasing. This preponderance is a normal feature in many European countries where the population is far from being stationary. The true indication is offered by the figures of age and civil condition which have now been compiled for the first time for all towns in the State and separately for selected individual towns. The figures for Patan show that there are only 804 married males to 1,000 married females of the age-period 15-40 which shows emigration of adult males. The birth rate therefore is low. The number of immigrants from beyond the district of enumeration is only 1.57 or 0.6 per cent of the total population of that town while the immigrant ratio for the Kadi Prant is 6.0 per cent. There is therefore presumably no gain through migration. On the other hand the loss through migration—if local reports are to be relied on—is continuing and increasing. All the three main religions—Hindu, Jain and Musalman—that are represented in this city show decrease. The Khaniya crafts have decayed and no longer attract the custom of the classes. It is to be remembered that

the decline in Patan town is inspite of an increase in Patan taluka, which has risen by 4.3 per cent in the decade. Plague was particularly virulent in this town in 1917 and influenza in the next year exacted a heavy toll. Inhabited houses have decreased, by 863, to 7,730, or at a faster rate than the population.

Visnagar is another town which has been continuously declining since 1891, when its population was 21,376. It has now dwindled to 13,855. The number of inhabited houses has decreased from 4,520 to 4,175 within the last ten years. The number of married males aged 15-40 to 1,000 married females of corresponding age is 799, which is even a lower proportion than that of Patan. The rate of decrease, it may also be pointed out, is also greater in this town than in Patan.

**90 Sexes in Towns**—There are 92 women to 100 men in the population of towns, while in the State as a whole, the proportion is 94 women to 100 men. In urban areas therefore the men outnumber the women to a greater extent than in the State as a whole. In the urban population as constituted in 1911, there were 93 women to 100 men while the sex-ratio for the State showed one woman less. In the declining towns as we have seen there is a greater strength of women. The sex-ratio for the age-period 15-40 is 906 females for all towns, and for the whole State 923 females per 1,000 males respectively. In European towns the proportion of females is larger as pointed out in the last India Census Report (p. 40), than in the general population. In 1911, this was more or less the case in this State. In 1921, however the proportion of women in towns is less than in the general population. It was assumed in the last Baroda Report that towns where the sex-ratio is in favour of males are progressive. If this be true, towns in 1921, are better advantaged in this respect than towns in 1911. But all that one can say is really that a smaller proportion of women points to immigration and greater industrialisation. And as both these are factors of progress in population, the towns look to be more progressive in the future.

In regard to sex proportions, in urban occupations, it is also interesting to note that among workers in towns, industries show a preponderance of males to the extent of 1,000 males to 405 females, in trade, male workers are three times the number of females, while amongst domestic servants, the female workers outnumber the male.

**91 Summary**—The census of 1921 shows that the tendency noticed ten years before of people returning to the villages has given place to the opposing tendency of people flocking back to towns. Excepting the City and Cantonment of Baroda and the town of Patan, thirty of the remaining forty-five towns have shown increases since 1911 at a much higher rate than the general population. The increase in urban areas in Navsari *Prant* accounts for half the increase in that *prant*.

**92 Density of Towns**—Any comparison with the density figures of previous years for the towns of this State is vitiated by the fact that the formal area of the town site as recorded in the revenue registers did not correspond at least in regard to the bigger towns to the true residential area. For instance the area of Patan was shown in the records to be only 478 acres or three-fourths of a square mile. The area of the Baroda Camp is as we know only one square mile, and anybody who knows Patan at all will agree that the formal area which makes the town out to be smaller than the Camp in size cannot be true. Enquiries were therefore instituted in regard to certain large towns and other places where expansion was likely and it has now been found that the true area in many places such as Patan, Navsari, Sidhpur, Dabhoi, Petlad is much larger than the formal area set apart in the Revenue survey papers for the town sites of these places. It is not possible however to estimate the true area of the towns in previous censuses. Under these circumstances, any proper comparison with 1911 is not possible. The density figures for this census however have been compiled according to class of population and secondly by natural areas. In the first place, the densities of certain individual towns are given in the margin. On the whole residential towns like Navsari and Patan appear to be far from overcrowded. On the

Name of town	Area in acres	Density per acre
Patan	735	37
Navsari	604	28
Amreli	319	56
Bilimora	103	71
Petlad	228	66
Dabhoi	112	51
Padra	112	74
Kalol	92	79
Dharmaj	46	104





the other hand Amreli has the melancholy distinction of being almost at the bottom. The margin distributes the 46 towns according to the proportion of better class houses. The majority of them belong to the middle class where the proportion of first and second class houses is between 200 to 450 per mille. The condition in 11 towns is even worse than that of the State as a whole, and of the five towns that bring up the rear, there are, besides Amreli (57), Ladol (22) and Unava (7).

Proportion of 1st and 2nd class houses to 1,000 houses classed	Number of Towns
450 and over	13
200—450	22
100—200	6
Upto 100	5

**94 Religion in Towns**—Subsidiary Table II shows the extent to which the adherents of different religions are attracted to towns. The proportion of the general population that lives in towns is 21 per cent. The religions that exceed this mean percentage of town-dwellers from amongst their number are Parsi, Musalman, Jain and Christian. Of the Parsis 79 per cent are town-dwellers. 43 per cent of the total followers of Islam are found in towns. 41 per cent of Jains reside in towns. The Musalmans of this State are more urban than their brethren in other provinces and States in India (with the exception of Ajmer Merwara). One reason of this circumstance is that 31 per cent of Musalmans of the State are supported by trade, transport and industry (which are mostly limited to urban areas) against 19 per cent of the general population who are so supported. Among Hindus, it used to be said that town-dwellers were recruited from the higher castes than from the lower. But this is no longer true. The rise of industries in towns is attracting in increasing numbers people from the lower castes who had hitherto been content to earn their pittance from labour on the land. The urban Christian population amounts to 271 per mille of the total number of Christians in the State. Taking only Indian Christians, the proportion is reduced to 255. The majority of the Christian converts is found in Central Gujarat. In Baroda *Prant* alone there are 5,660 Christians or 76 per cent of the total Christian strength. If we take the town-dwellers amongst them, the proportion is reduced to only 114 in the Baroda *Prant* showing that the typical local convert is a villager in this State. As to the other religions, the majority of Hindu Aryas and Sikhs and almost all Brahmos are residents of towns.

As a result of these varying percentages, the religious composition in towns is different from the religious distribution of the general population of the State. The margin gives the comparative figures. The proportionate strength of Jains and Musalmans in towns is double their ratios to the general population, that of Parsis is more than treble. The Animists form only 1 per cent of the urban population but their proportional strength in the general population is seven times as much.

Religion	Proportion per mille	
	in the State	in the Towns
Hindu Brahmano	819	773
Musalman	76	157
Animist	77	11
Jain	20	40
Parsi	4	13
Christian	4	5
Others		1

**95 Rural Population**—The total population enumerated outside the urban areas in the census of 1921 was 1,685,699, or 79 per cent of the total population. The total number of villages wherein this rural population was found was 2,902. "Village" has been defined in this census as well as in the previous census to include all hamlets within the boundary of the Revenue village lands. In 1921, this definition was strictly applied. All hamlets whether they formed part of villages and towns were counted along with the parent village or town. It was deemed advisable that the Census Register of inhabited villages should correspond as closely as possible with the *Mulki Dehzada* (Revenue Village Register). The census village was therefore made identical with the Revenue Mauza. In 1911, although the definition was the same as now, it was interpreted rather loosely. No less than 179 hamlets were included within the total of inhabited villages in 1911. For this reason the number of separate villages was shewn in 1911 to be 3,054. The correct number should have been only 2,875. Six of this number have become uninhabited since 1911. Seven have been now raised to towns. On the other hand, one town of 1911 has been put back as a village in 1921. Ten new villages have been formed in the decade, four hamlets

which formed part of towns and villages in 1911 have been constituted into separate villages since that date and twenty five uninhabited villages became inhabited in 1921. The total number of villages is now therefore 2,902, as already stated. These villages are distributed in the margin by natural divisions. The table also gives comparative figures of 1911. In Central Gujarat, the net increase in villages has been by only one. In Kathiawad, the number is the same. In South Gujarat the difference is the largest. The variations in this division however are almost entirely confined to the forested areas of Mangrol and Songadh. Two old villages of the Rasti tract have now been promoted to towns. But the other gains or losses occur in the two talukas mentioned above. Four inhabited villages have become deserted, but on the other hand four new villages have come into existence and 22 uninhabited places have become inhabited. But as the net variation in these areas has been a decrease in the population the addition of these inhabited villages does not mean anything. The primitive tribes of these wild tracts have little fondness for settled village-life. There is therefore in the Rani Mahals scarcely anything corresponding to a village life. Superstition, as much as nomadic instinct, has helped to keep these tribes scattered in their separate fields the dwellings of these people consist of temporary hutments which are removable at will from year to year these habitations continue changing. What is an inhabited place to-day may be deserted to-morrow. The increase in the number of inhabited villages in this tract must have been therefore at the expense of the population of the old villages.

96 Villages Classified according to Size—Imperial Table III gives the number and population of villages and towns classified according to size. Separating the number of towns from the list we get the total of 2,902 villages classified according to size as in the marginal table which also gives the comparative figures of 1911 (adjusted according to the interpretation of the definition of a village in 1921). Of the 170 hamlets which were wrongly treated as separate villages in 1911 170 were of small size and 0 were in the middle class. These have been deducted in this table from their respective classes in 1911. The table contains also the proportional figures in brackets. The largest number

of villages in both years belonged to the small sized villages with a population of less than 500 inhabitants, but the proportion was slightly higher in 1911. The number of such villages and also the proportion of rural population inhabiting them have also decreased. The middle sized villages show an increase on the other hand both absolutely and proportionately since 1911. Not only their number but also the proportion of rural population contained in them have increased since 1911. The number of large sized villages (10-1 to not include the six places of that class which are now treated as towns. On the whole the tendency is for the larger villages to absorb the populations of the smaller and the same tendency which has led to a general increase in the town-population has operated also though to a less extent in the case of these larger rural units.

Villages of	Number in		Per mille of Rural Population	
	1921	1911	1921	1911
Small size (under 500)	1,723 (59)	1,754 (61)	44	46
Average size (500-1,000)	1,080 (37)	1,024 (34)	27.8	26.7
Large size (2,000 & over)	111 (4)	100 (5)	17.4	16.7

97 Average Population of a Village—The average population of a village is now 241. In North Gujarat the average rises to 225. In Central Gujarat and South Gujarat the average is lowered by the large Anantpur population which they contain. These are not habituated to village life and where they live in the Chetrasahi taluka and the Semi Rani and Rani Mahals scattered hamlets are numerous. The average population per village in 1911 (calculated on a total of 2,643 villages) was 260.

98 Variation in Coincident Villages in 1911-1921—The constant interchange of class between village and town makes it difficult to estimate the net

variation in rural population. It will be therefore necessary to find out the coincident villages in the same way as towns, in the two censuses. The marginal table does this and summarises the main items of the variation. The coincident villages number 2,862, and in these, the population has increased by 72,926, or 4.5 per cent since 1911. The rate of increase is slightly lower than the general rate of increase. The statement made in para 86 above that the general position of towns in regard to population is more favourable than the rural areas is further borne out by this table.

Description	1921		1911	
	Population	Number	Population	Number
<b>Total villages in 1911</b>			<b>1,627,781</b>	<b>2,855</b>
Villages made towns in 1921			27,926	-
Tilakwada, a town in 1911, made village in 1921	1,855	1		
Part of village in 1911 made village in 1921	(112)	1	(141)	-
Parts of 1911 towns treated as villages in 1921	2,673	3		
Villages uninhabited in 1921			179	-
New Villages in 1921	2,581	10		
Uninhabited villages became inhabited in 1921	1,970	25		
<b>Coincident villages in 1911-1921</b>	<b>1,685,699</b>	<b>2,862</b>	<b>1,627,781</b>	<b>2,855</b>
<b>Total villages in 1921</b>	<b>1,685,699</b>	<b>2,902</b>		

**99 Changing Villages**—The pressure of present day conditions is tending to make the character and appearance of villages more and more uniform. The walled villages of Kathiawad which in olden days were evidence of the insecurity of the times are giving place to the average type of Gujarat village with its central inhabited nucleus sheltered usually by the side of a large pond and surrounded by cultivated fields. The sharp demarcation of classes still continues to the extent of keeping off the Bhangis and other untouchables to the fringe of the village site. The Vaghars and Ravahs and other similar classes of labour likewise dwell apart. But the other classes seem to begin to mingle. The old division of castes into mutually exclusive *Mohallas* is giving place (except in respect of the Musalmans) to streets with a miscellaneous population. At least in the larger villages, these changes are very apparent. The changes in standards of taste and living, which are evidenced in the towns by the presence of "European shops," westernised furniture, houses of a more modern type, and a more varied occupational distribution are gradually finding their way into the larger villages. In many large villages of a population between 1,000 to 3,000 for instance, the line of demarcation between town and country is becoming gradually fainter. Almost every substantial village has now a *chora* or the village resthouse, where the village panchayat meets. The ubiquitous school-house, and the library—of which many anon—offer further meeting places where the village leaders can meet.

**100 Present day Tendencies in the Rural Economy**—In the old days the chances of meeting were not so frequent. Not that there was no community fellowship at all, there was indeed a good deal of interchange of feeling, but it was curious that in the old type of rural economy, a very close bond of fellowship and even sympathy was combined paradoxically enough with a jealousy of individualism, under which the different communities within the village lived on the basis of the strictest mutual non-interference. Occasionally religious or social festivals, or again, the urgency of danger brought them together, but ordinarily their lives were lived apart from one another. Now the points of contact are oftener. Almost every large village in the State may be said to be, if not a meeting station, at least within easy reach of one. The present day villager is more than his father, is at least a more travelled man, and better posted in the world's affairs. The spread of education also has helped to bring the communities together. The Brahman, Vania and the more prosperous sections of agriculturists seem to coalesce more and more so far as living in the same neighbourhood is concerned. The old organisation of credit which brought the agriculturist and non-agriculturist together indeed continues in much the same way. But there is now a good deal of coalescing of functions. The money-lender for instance has become a cultivator to an increasing degree, while the cultivator himself is not so slow to become a *Saukar* in his turn. The two classes seem now to meet therefore on a footing of greater economic and intellectual parity. The old *rahasan* organisation, which had been powerfully operative in the large villages and

towns in the olden days, used to be dominated by the capitalist and trading elements which had adroitly managed to keep out the highest and the lowest *castes from representation* this system of village organisation is now being considerably weakened by the impact of two kinds of forces. The rise of other classes—agriculturist in character—in the first place has weakened the power of the Vania "oligarchy". In the second place the intrusion of the State machinery in the shape of a net work of village revenue establishments, village-police, village-panchayats, the village educational system, and the like has rendered impotent in many respects the functions of the olden organisation. As a consequence, the rural economy is receiving a new orientation wherein the communal divisions of village society are giving place to a new differentiation based on wealth and economic standards. The old agricultural aristocracy also—still preserved in *matadari* villages—is being rent in twain not only by the factions of the different *patis* themselves but also by the influx of new men even from other classes, with little weight but greater "influence".

**101 Gradual Breaking up of the Unity of Village-site**—One of the most remarkable changes of late years is the breaking up of the unity of the village-site. In addition to the 2,930 towns and villages there are altogether 574\* recognisable hamlets in the State that is to say one village or town out of five has a *para* or hamlet attached to it. These hamlets are concentrated

Natural area	Number of hamlets attached to villages	Average population per village	Average population per residential area
Chorashi	47	414	41
Travn Mahurmatli	77	462	304
East Kadi	49	394	796
West Kadi	47	472	421
Kahnarn	37	431	435
V. kal	39	718	617

mostly in the areas mentioned in the margin. Chorashi, as it appears, has the largest number of these hamlets. The village of Mankni (in Sankheda taluka) for instance has 10 hamlets attached to it. The

formation of hamlets is due mainly to two causes. Where the village-site is not very centrally situated it may be necessary for some groups of cultivators whose lands are remote to remove from the village-site and set up a hamlet of their own self-contained as far as possible to meet their requirements in the immediate vicinity of their fields. Secondly the immigration of new cultivators from outside—either from within the State and beyond it—leads to the formation of these *paras*. The setting free of large grass-lands in Chorashi to auction led to influx of settlers from Kahnarn and elsewhere and the establishment of new hamlets. Since 1911 it has been estimated that 145 new *paras* have been formed. Of these 98 are in Baroda *Prant* (83 being in Chorashi alone) and 41 are in Kadi *Prant* (28 being in East and West Kadi). It is in these parts that the immigration of the type noted above has been also most in evidence. It must be added however that in the whole of Hathiaval there are only 10 such hamlets. The village-site therefore is the most consolidated in that division due no doubt to the comparative insecurity of that region.

This break-up of the village site is also due in a manner to deliberate State policy. An order of His Highness dated the 6th February 1915 recognised the difficulties which the people felt about looking after their fields, where the village site was remote from their houses. It permitted such people to build houses and even set up a settlement of the village type with the full complement of a self-contained village-service of *butars* (carpenters) *ludars* (blacksmiths) *moobhis* (cobblers) watchmen scavengers etc. Such settlements if they exceeded 50 houses were to be treated on the footing of a village. These *paras* were to be established on some standard plans with roads and open spaces and other conveniences. Exactly how many of the 145 new *paras* in the decade are the result of this policy of the State it is not possible to determine. But at any rate the close correspondence which existed previously in the Gujarat village between village site and residential area is certainly passing away at least in the Chorashi tract.

This want of correspondence is illustrated in the marginal table given above (Table 11) the most striking instance. Taking only of small villages the average population per village in that tract is not much below the average for the

State But taking the total residential areas into account, the average falls to 244 or exactly half With Trans-Sabarmati and the other areas mentioned in the table such is the case to a less extent The greatest correspondence is found curiously enough in Charotar, where there is a very organised village-settlement and also in Rani Mahals where the village site exists almost in name In Kathiawad also, there are few *paras* and the number of villages corresponding closely to that of residential areas

**102 Houses in Urban and Rural Areas**—The change in type of houses is not the least noticeable feature of present day life in the larger villages and towns Para 62 of the last Census Report contained an excellent account of the various types of houses The changes that are being gradually introduced were also briefly noticed in that para, to which the reader may be referred The tendency is now to build more open houses with more windows and doors lighting on the roads The windows are no longer little chinks high above the road level as they used to be in the olden days Thus the new style of houses points to a greater sense of security and comfort The thatched roof is giving place to tiles and even among Kolis, Rabaris and such like classes, tiled or even brick built structures are not uncommon It has been observed that in the drier belts the houses have flat roofs, in Kathiawad where stone is plentiful, the structures have often *pucca* stone-built walls It is interesting also to note in this connection that the character of the roof varies with the rainfall In tracts where the rainfall is heavy, the huts have ridged roofs with gables The last Census Report for Bombay pointed out that "the border line of flat roofs coincided pretty fairly with the line of 25 inch-rainfall" The homes of the Animistic tribes which used to be a collection of detached huts, not unlike a Kaffir *Kraal*, are also beginning to show the traces of modern influence Among many sections of these tribes notably those who have had a little schooling and have come under the influence of towns like Dublas and Chodhras, houses of the more usual type are met with more than one room and larger entrances Generally the rise in worldly circumstances is indicated by the separation of cattle from the living rooms In the poorest class of house, the cattle are accommodated even in the same room as the family Even where circumstances of life are easier, as in the case of richer Bharwads and Rabaris, social habits have so ruled that living rooms should be close to the stalls for their cattle and sheep.

**103 Number of Inhabited Houses in Urban and Rural Areas**—The number of inhabited houses in towns in 1921 shows an increase of only 439 or 0.4 per cent over the figures of houses in the same areas in 1911 The increase in population is however 13,642 or 3.3 per cent In villages, the number of inhabited houses in 1921 show an increase of 6,109 or 1.5 per cent over the figure in identical areas in 1911 The rural population has increased within the same period by 4.9 per cent Generally as pointed out in para 65 the increase in houses has not been so rapid as the increase in the population It now appears that in towns more than in the country, new houses have not been built fast enough to house the increasing population Mr Govindbhai in 1911 concluded from his figures that both in town and country, the houses pretty nearly kept pace with the population

Number of persons per inhabited house			
In Towns		In Country	
1921	1911	1921	1911
3.7	3.0	4.3	4.1

**104 Arealty and Proximity of Towns and Villages**—Calculations in regard to the areality and proximity of towns are an interesting index of urbanisation The margin sets out the comparative figures since 1911 The figures for 1911 (as given in the last Census Report) have been revised according to corrected area From this point of view, Charotar with its 8 towns gives the smallest areality, viz, 33.4 square miles, per town The Rastri Tract with its 6 towns comes next with 69.6 square miles Generally the order according to areality should correspond to the order according to urban ratios (*vide* para 82) But of course the test of the proportion of urban popula-

Division	Arealty of towns in square miles (calculated on corrected area)	
	1921	1911
State	169.3	193.5
Central Gujarat	101.2	120.1
South Gujarat	225.9	301.1
North Gujarat	203.1	219.6
Kathiawad	225.3	225.3

tion to the total is far more correct. If all towns were more or less of the same size then areality could have been utilized as a very good criterion of urbanisation. The areality of villages, taking only revenue villages and not residential areas is 2·80 square miles per village in the State. In South Gujarat and Kathiawad where villages fairly correspond to residential areas, the areality is 2·3 and 4·8 respectively. Taking the total number of residential areas, which is 3,522, the areality is reduced to 2·3 square miles. The situation in Navsari *Prant* therefore fairly represents the average for the State. In 1911 taking a total of 2,873 villages, the areality was 2·83. In the Bombay Presidency the areality of towns is 517 square miles. In British Gujarat, the areality is 231·8 which is higher than the State. But this method of comparison is misleading as pointed out above and as a matter of fact British Gujarat is more urbanised than this State.

The mean distance of towns, on the assumption of each to be a point, in the Baroda State is 14 miles\* that is to say if all the parts of the State were compact, and the towns were equidistant from one another a man will have to walk 14 miles on an average from one town to another. In Central Gujarat, the distance is the least, 10·8 miles. In South Gujarat and Kathiawad the proximity of towns is in each case rather more than 16 miles. In North Gujarat it is 16·3 miles. The mean distance between villages (not residential areas) is similarly found to be 1·8 miles in the State. In South Gujarat and Kathiawad the proximity of villages is 1·65 and 2·4 miles respectively. In Central and North Gujarat, the corresponding figures are 1·6 and 1·8 miles respectively.

## PART II

### The City of Baroda

**105. Population of the City.**—The population of the City is 94,712. Included in this total are 2,934 persons residing in the Cantonment within an area of one square mile which lies to the north-west of the City from which it is separated by the Vishwamitri. The Camp population consists of an Indian infantry regiment with its complement of British and Indian officers, the Residency, a few private bungalows belonging to Indian gentlemen and two or three streets of an Indian bazaar of the usual type attached to Indian Cantonments. The number of inhabited houses in the Camp is 713 showing a decrease of 78 since 1911. The population has also decreased by 844 since that date. Almost the only cause for this decrease is that a short time before the census date about 600 persons from the regiment left the station. The greater part of the Camp area consists of open spaces the residential area is therefore crowded and cannot admit of any expansion.

Even if we exclude the Camp from the total population credited to the City we do not get the figures for the City proper until the Railway areas are excluded. Baroda has always been an important Railway Station. It is at the junction of the Chori and Loop systems of the Bombay Baroda and Central India Railway. It has a large traffic—both passenger and goods—and the Railway staff is also commensurately large. Since 1911 its importance has been further increased by the establishment towards the north of a Marshalling Yard which has developed with its bungalows and roads into quite a little Railway town. The Marshalling Yard area has now 474 houses where none existed in 1911 with a population of 1,331 (706 males and 625 females). The Baroda Railway Station itself had 51 inhabited houses and 146 persons. Platform and Train enumeration accounted for 84 persons. Two other Railway Stations—Goya (late in the south-east and Vishwamitri on the outskirts of the Palace grounds)—swelled the City totals by 59 houses and 103 persons. Altogether the Railway areas contributed in this Census 534 houses and 2,519 persons to the City's totals. The

---

\* Calculated on the same formula as explained in para 62

Railway figures for 1911 were only 655 persons. The figures for houses in the Railway areas as well as in the Wards are not separately available for that Census.

The City proper therefore has a population according to the latest census of 89,259 persons inhabiting 25,623 houses. In 1911, the inhabitants of the City proper numbered 95,212. The number of inhabited houses (including the Railway areas) was 27,812 in 1911. The Marshalling Yard, as stated above, did not then exist. If we therefore deduct 110 houses for the three Railway Stations we get a total of 27,702 inhabited houses for the City proper in 1911. Thus there is a decline of 2,079 houses and of 5,953 persons. A slight adjustment has still to be made before the true figures of the decline can be found. In 1911, the City limits contained the village sites of Sawad and Nagarwada. In order to maintain identity with the Revenue Register, these places have been counted as separate villages in this Census. For a true comparison their figures (141 persons) will have to be added to the City totals for 1921. According to the adjusted figures therefore the net decline in the City's population is reduced to 5,812.

**106 Area of the City Proper**—The area of the City proper in 1911 was given out to be 8 square miles. Since that date, as a result of the revision settlement of the Baroda mahal, the revenue "village" of Baroda was formally constituted out of the survey-numbers of seven villages. Sawad and Nagarwada village sites were formally constituted into separate villages, and an area of 8,984 bighas or 8.25 square miles was marked out for the City. Subsequently it appears by a later notification in 1917, Government decided to extend the formal boundary of the City, and the present area is now stated by the Municipality to be 11.82 square miles. But of this area it appears that 2,555 bighas or 2.4 square miles are cultivable land. The residential area therefore seems to be practically the same as before. The City Improvement Trust which has practically charge of the whole City states that the true City residential area is 8.33\* square miles, but they are unable to give the areas separately of the five wards into which the City is divided. The municipal authorities distribute the area in the different wards as per the margin. One of the largest wards is the Babajipura. But it includes the large palace compound (which is about 746 acres or 1.2 square miles) and other open spaces, the part left for the general population is not much larger than Fatehpura. Raopura is also a large district which extends from the City walls to the Race Course beyond the Railway Station. It includes besides the main high road many other wide streets and large open spaces such as the Public Park, the Arboretum, etc. Wadi now extends up to Dantesar on the east and to Tarsali and Majalpur in the south.

Name of Ward	Area in square miles
City Ward	0.24
Raopura	3.63
Babajipura	3.30
Wadi	3.37
Fatehpura	1.19
Total	11.82

**107 The Inhabited Area**—The true pressure of population in the City cannot be understood until all the open spaces—gardens, palace-grounds, parade-grounds and military camping places, the playing fields of educational institutions and the area covered by lakes and ponds and wide roads—are excluded from the gross area. Here we find that since the last census, the "thickly inhabited area" has remained practically at the same figure, namely 1,066 acres or 1.66 square miles. The road mileage has increased in the ten years from 84 to 98. On the other hand a large tank has been filled up and the whole of it has been laid out as a residential area for bungalows. This new suburb is now called Sayaji Ganj with over 30 bungalows on the old Bhumnath tank site and is the result of the last ten years of city improvements in that direction. The margin gives the area of thickly inhabited portion as well as the gross area by the five wards of the City. From this table it appears that from the point of view of open spaces, the least favoured is the City, and then Fatehpura, Babajipura, Raopura and Wadi.

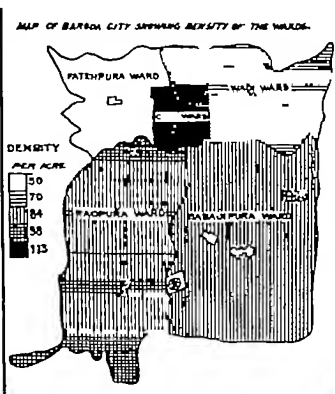
Ward	Gross area in acres	Thickly inhabited area in acres	Proportion of thickly inhabited to 100 acres of gross area
City	154	143	93
Raopura	2,323	257	11
Babajipura	2,170	272	13
Wadi	2,157	193	9
Fatehpura	762	199	26

\* It is unfortunate that the exact area of the City proper cannot be stated with accuracy. The Trust figures may however be accepted as a near approximation.



**108 Density per Acre**—Having regard to the uncertainty that exists about the gross area of the City it is profitless to make much out of the density

per acre of the gross area as given out by the City Municipality. Apart from this uncertainty the densities calculated on gross area are apt to mislead. Thus on the formal area of Raopura Ward the density is shown to be only 10.9 while Fatehpura has 13.1 per acre. But any body who knows the two areas in the inhabited portions will agree that Raopura is far more congested than the other. The accompanying map of the City by wards shows however the density of the wards in the thickly inhabited areas. The most congested portion of the City is the City Ward itself enclosed within the



four walls—its gross municipal area being only 154 acres. Within this small limit or about one thirty fifth of the total residential area\* about one-fifth of the population of the City proper is congregated with only the thickly inhabited area however this disproportion is much reduced but even then on 14 per cent of this area about 19 per cent of the population are concentrated. Babajpura and Raopura together constitute just about half of the thickly inhabited area. The population of these wards is also about 54 per cent of the total.

Taking densities into account 64,982 persons or over 72 per cent of the total population live under a density of over 80 to the acre. The mean density of the whole City calculated on the gross area is about 12 per acre which shows a degree of sparseness which even the most luxurious garden city might envy. But in reality it is not so. On the residential area as calculated by the Improvement Trust the density is 17 per acre. If we exclude only the space covered by the gardens and the lakes and not the road-area and the open spaces within the City we get a density of 23 per acre. But if we consider the net inhabited area only the density rises to 84 per acre which as we have seen corresponds to the state of things in the most congested towns of the State—(vide para. 99).

**109. Comparison with other Cities**—(Comparison with the mean cities in other Indian States and Provinces is only possible on the basis of the gross area for presumably it is on this total area that the densities for other towns have been calculated. Subsidiary Table IV gives the densities per square mile of the whole area given by the Municipality it further takes in the whole population. But the Railway area are not included in the gross area of 117 square miles in total of the formal area, it seems also proper to take 9.33 square miles as the area of the City proper and contentment of it in calculating the density for the City the population of the Railway area may be excluded.

On this basis the density of the City and the Camp is 9,881 to the square mile. In the margin comparative figures are given of certain cities according to the figures received from the Superintendents of Census Operations. Baroda City in this list comes fairly low in density. The two other Gujarat cities of Ahmedabad and Surat have each much higher densities than our Capital. Jaipur has over four times as many people to the square mile as this city. But Hyderabad (Deccan) and Mysore cities seem less congested. The Imperial City of Delhi with its large formal area has less than one-fourth the density of Baroda. In size this city is about one-twelfth of Delhi, less than a fifth of Hyderabad, and more than a third of Bombay, but it is about the same size as Ahmedabad, Bangalore, Mysore, Shrinagar, and three times that of Surat and Jaipur.

Name of City	Area	Density per square mile
Bombay	24	48,906
Ahmedabad	11	24,910
Surat	3	30,484
Karachi	11	19,717
Poona	40	5,370
Madras	28	19,077
Delhi	112	2,178
Hyderabad	51	7,925
Bangalore	10	12,147
Mysore	9 5	8,837
Jaipur	3	40,069
Shrinagar	9	10,000
Baroda with Cantonment	9 33	, 81

**110 Variation in Population**—The decline in the population of the City proper has been already estimated (*vide* para 105) to be by 5,812 or 6.1 per cent since 1911. The census decrease since 1911 is only 4,089 or 4.3 per cent. In fact the City proper has been decreasing in population since 1891. Taking only census figures into account since 1891, the decrease is 18.4 per cent. Since 1901, when the general population has increased, the City has decreased by 8.8 per cent. As already pointed out the census rate of decrease does not give the full extent of the loss in population which the City has suffered in the decade. This progressive decline since 1891 is one of the most disquieting features of successive censuses in the State. The decrease in 1901 amounted to 10.6 in the City (or 10.8 including the Camp). The decrease in that year was due no doubt to the ravages of plague and famine. But it is less than the rate of decrease in the general population of the State, because the City total was swollen by refugees from famine areas. The famine poor houses contained no less than 1,100 such derelicts. In 1911, the effect of plague on the survival rate and of successive bad harvests and continued industrial depression was seen in the decrease of 4.7 per cent in the population. The report of 1911 stated that "in 1901 uncooked *Khichdi* was freely distributed to Dakshani Brahmans and cooked one to Musalmans as a charity from the State," but that under more enlightened regulations brought about since then, charity was restricted only to the really destitute. Thus these idlers must have drifted away from the City finding that there was no further scope for their indolence. Mr Govindbhai also refers to the operation of certain administrative measures such as the reduction of the State Military, the decrease in the Jail population and the abolition of the famine poor houses as additional contributory causes to the decrease in the City population in 1911. Such administrative measures can only account for the decrease if in other respects the population is assumed to be stationary. We have therefore to consider the two aspects from which solely variation in population can be effected—namely migration and vital occurrences.

Census Year	Population of City proper	Variation per cent from previous Census	Variation with 1891 as 100
1891	112,471		100
1901	100,028	—10.6	89.4
1911	95,867	—4.7	85.2
1921	91,778	—4.3	81.6

**111 Migration in the City**—Let us take migration. We are however hampered in our discussion by the lack of figures of emigration from the city. The balance of migration cannot therefore be indicated. But at any rate the figures of immigration since 1891 can be studied with advantage. The margin gives the figures of persons enumerated in the City whose birth places are outside the limits of the State since 1891. There was a

Census Year	Immigrants to City from outside State
1881	31,438
1901	24,438
1911	28,137
1921	24,441

large drop in 1901 due no doubt to the *aryuda* of the famine, which kept the immigrants away from the City. In 1911 the conditions more or less approached the normal. In 1921 again there is a decrease not only in absolute figures but also proportionately to the total population of the City. The proportion of those residents of the City who were born outside the State was 203 per mille in 1911 and 258 in 1921.

Calculating by the Longstaff Method during the decade 1891-1901 4,105 immigrants are estimated to have come. In the next decade they came in larger numbers apparently and the total figures at 11,880 but in the latest decade, the number of arrivals is reduced to 8,380. As the Railway Marshalling Yard has been formed since 1911 and as 70 per cent. of its population is foreign born, we have to reduce the above figure by about a thousand to get at the total number who came to the City proper within the decade. The real immigrants to the City have therefore decreased largely unlike the state of things in the State generally. The balance was therefore not very favourable to the City if we assume however that the balance was as much as in the State generally irrespective of any natural variation the population of the City proper should have increased from 95,212 to 96,259 at the migration rate of increase of 1.1 per cent. (vide para 58). The present population on the same area as in 1911 is 89,400. Thus if the balance of migration is as calculated for the whole State the decrease through natural causes would amount to 6,839 or nearly 7,000.

**112 The Total of Births and Deaths in the Decade—**Let us see what the record of vital occurrences tells us. The number of registered births in the City during the last ten years was 20,443. The registered deaths during the same period amounted to 30,038 of which 7,180 deaths occurred amongst infants, 5,837 among children aged 1-5 and 23,780 among persons aged 5 years and over. The register of births and deaths is more accurately done in this city than elsewhere in the State because the compulsory law is here enforced fairly rigorously. But the figures are still far from accurate. The average annual number of births registered is 2,044 while the average annual number of primary vaccinations amongst infants under one year is 2,342. Obviously therefore the registration is defective. Apart from this, it must be remembered that most city females, if their homes are outside go to their native places on the occasion of their first confinement. In this way the births of many children belonging to normally resident families in the City are recorded elsewhere. There are roughly 12,000 women in the State whose birth places are outside the City. Of these 40 per cent. may be taken to be married. If each of them go at least once during the decade for their confinement there will be about 4,800 births not registered in the City at all. Under these circumstances we have to fall back on one of the various expedients for estimating the number of births and deaths. In Appendix II it has been calculated that 22,093 births to 10,000 women of the child bearing ages 15-45 is the normal rate of fertility for ten years in the State. Conditions of the City are however peculiar. The sex ratio gives a preponderance to the male in the population of the City as compared to the State as a whole. In the general population there are 922 women to a thousand men. In the City the proportion is only 837. The proportion of children under 10 years of age (who are presumably the survivors amongst the births in the decade) to 100 married females aged 15-45 is 12 in Baroda City and 167 in the State as a whole. This is a sure evidence of lowness of births which is seen also

Year	Proportion of children under 10 to married females aged 15-45 in	
	The State	The City
18-1	133	117
1911	143	119
1921	147	122
Mean 18-1921	143	123

in the censuses of 1911 and 1901—vide *Sul* 1, diary Table V of Chapter V. The mortality rate for the age period 0-10 is almost the same in the City as in the State. The margin gives the ratios per each census year and the mean of the whole per cent. To secure the birth rate of the City for the decade 1911-1921 may be assumed to be about  $\frac{123}{100}$  of the mean rate obtaining in the State. The mean number of child bearing females during the decade was 17,251. The total number of

births therefore that must have occurred in City during the ten years is 31,540 The registered deaths are 36,797 The standard of accuracy in regard to death registration is much greater than in respect of births generally as pointed out already, especially is this true in regard to mortuary returns in the City Following Mr Hardy's method, the population of 1921 aged 10 years and over\* in the City (including Railway areas but excluding the Camp) is deducted from the population of 1911, on the same area but of all ages The remainder, 24,534, would represent approximately the deaths during the decennium, aged 5 years and upwards Now the total registered deaths among persons aged 5 years and upwards is 23,780 When we consider that the figure of 24,534 includes also persons in the Railway areas which are not brought under registration, we can see that the registration of deaths is very fairly accurate on the whole Thus taking a total of 37,000 deaths and 31,540 births a net deficit of about 5,500 is accounted for

Population of 1911	95,867
Population of 1921	91,778
Deduct	20,445 aged 0 10
Deduct remainder	71,333
Difference	24,534
=deaths aged 5 years and upwards	

**113. Migration to Suburbs due to Street Improvements**—We see therefore that natural causes have mainly contributed to the total decrease A further contributory cause has been the displacing of hovels by street-widening operations The total number of houses in Baroda City proper (excluding the Camp and Railway areas) amounted to 41,520 in 1911 In 1921, the numbers declined to 40,823 showing a decrease of 697 houses In the margin the houses are shewn by wards The total of houses shows an increase in City and Raopura Wards only Wadi shows the most decrease The number of occupied houses in the City (including Camp) has decreased from 28,603 to 26,870 or by 1,733 Taking only the city proper, we have estimated in para 105 the decline in occupied houses to be 2,079 In the city there are 3.5 persons per occupied house, so at that rate, the decline in population should be about 7,300 But the total decrease has been only 5,812, of whom nearly 4,000 are accounted for by natural decrease The widening of the Leheripura and Raopura main roads was mentioned as one of the causes of the decrease in the number of occupied houses in 1911 Since then, the Improvement Trust has been regularly constituted and scheme after scheme of street widening has been undertaken Almost all the congested Pals (or quarters) of the city have been treated to what Mr Patrick Geddes calls "conservative surgery" Dilapidated houses have been cleared, narrow and filthy lanes have been widened and repaired, obstructing houses have been demolished, breathing spaces have been opened out in the heart of slums and a net-work of roads has been pushed out all over the City The increase in road mileage has been already mentioned The number of houses demolished cannot be stated accurately But it is certainly considerable It is certainly true that better types of residential houses are in evidence all over the city and particularly in the superior residential quarters It is the cheaper hovels that have disappeared In the urgency of street-improvements, the question of providing for the displaced population could not have been given prominence at first But later when the number of displaced families became larger, every scheme of improvement was accompanied by provisions for housing the dislodged population But in the meantime where did the people go?

Name of Ward	Number of houses numbered in 1921	Variation since 1911
Total City	40,823	—697
City Ward	8,580	+493
Wadi	6,057	—604
Fatehpura „	4,927	—332
Raopura „	11,865	+362
Babajipura „	9,304	—556

The answer to this question will be found perhaps in the variation in the population of the villages that lie within a two mile radius of the city

\* Corrected age-returns—vide Chapter V

*Figures for Baroda Taluka*

Name of Village	Population in 1921	Variation since 1911
Akot	582	+17
Bapod	333	+159
Chhest	1,654	-30
Dantewar	1,142	+443
Dona	412	+23
Dumad	1,175	+122
Hara	804	-8
Kajural	450	+32
Karolia	504	+23
Gorra	2,531	+286
Gotin	1,000	-12
Jetalpur	314	-276
Rayajipura	228	+137
Rama	501	-18
Rabhanipura	291	+77
Wadi Wadi	762	+37
Total Baroda of Baroda	12,573	+906

The marginally noted 16 villages show an increase of 960 or 8·5 per cent. on their population in 1911. The decreases occur only in 5 out of these 16 villages. The other villages show substantial increases for their population particularly Dantewar. The Baroda Mahal to which they belong has only an increase of 512 or hardly one per cent. Without these villages the taluka would have shown a decrease of 484. The other villages in the taluka, even the strong ones, generally show a decrease such as Bhaili, Varnama, Itola and other places. The inference is irresistible that the whole of this increase is due to immigrants from the city.\* The rest of the displaced population must be assumed in the absence of any definite data to have added to the over crowding in the city or otherwise to have emigrated from the city.

**114. Reduction in the Army Effectives.**—The two main causes of the decrease in population have been mentioned. One minor cause remains to be stated. The total actual strength of the effectives of the State army by the disbanding of about 500 mostly recruited from the up-country or the Deccan. If half of these are married men with families, about a thousand persons may be deemed to have left the city.

**115. Population not so far Benefited through Industry.**—The above discussion has proceeded on the assumption that the City has gained at the same ratio as the general population from migration. But probably the truth is that if there is no actual loss, the figures of immigrants and emigrants are about equal. The City has had little or no industrial development during these years. The number of persons engaged in industry transport and trade is 40·8 per cent of total workers. In 1911 the proportion was 38·0. Taking only industry the proportion of industrial workers in the city has decreased from 21·2 per cent to 23·4. The proportion of total workers to total population has also fallen from 45·7 per cent. to 43·5 per cent. This is also indicated by the Subsidiary Table V of Chapter V wherein the proportion of children under 10 to 100 able-bodied persons aged 15-40 is seen to have increased from 44 in 1911 to 48 in 1921. In fact this proportion has steadily risen from 1901 showing that the City is losing if anything in its able-bodied element who are either emigrating or being killed off by high mortality.

The lack of industrial enterprise is shown in the character of the occupations of those immigrants who have come from Ahmedabad, Surat, Kaira, Broach, Kathiawad and Rewa Kantha (vide State Table XXV discussed in the next paragraph). Out of 10,833 such immigrants 4,91 are workers and of these only 55 are workers in the local mills. Thus the City is quite adversely affected by the competition of Surat, Broach and Ahmedabad. The mill industry of this city has remained stationary so far as population is concerned although a few smaller industries have been started recently they have not induced as yet any deflection of labour from the outside. Since the Census however the State has resolved upon having its own Railway Workshops and running its own Railway. Near the Goya Gate extensive building operations have been undertaken. Work was already in progress when the census was taken, as is seen in the large increase of Dantewar village in the neighbourhood of which the buildings were begun. Since the date of the census however a large influx of labour has come in this work and I am informed that about 1,000 persons are now settled in the vicinity of the Goya Gate Station and the Tarsali Military line when the work here is in full working order it is expected a large Railway settlement will eventuate in the near future. As to industrial expansion among the pro-

In the following migration of the City and the District of Kaira and Vaghodha has been recorded for the figures of these villages have been recorded in the table at the end of the chapter.

jected enterprises mentioned in para 55, a woollen mill in the city is being established. But generally speaking the city has not been much of a beneficiary so far in industrial development.

### 116 Immigrants from Selected Areas by Age and Occupation—

It is of great economic interest to know to what extent the neighbouring parts of British Gujarat have contributed to the occupational distribution in the City. The State Table XXV has therefore been compiled. The total number of immigrants to the city from outside the State is 24,441. Of these, rather less than half or 10,853 come from neighbouring Districts and States of Gujarat. The marginal statement gives the ratios for immigrants from the different parts. Kaira of course supplies the largest number, but Ahmedabad which is remoter contributes more than Broach or Surat which are nearer. Of these 10,853 immigrants, 4,947 are workers. State service absorbs 1,103 workers or 22.3 per cent. 64 of these immigrant State servants are women. Artisans of all kinds are represented by 888 workers (93 females) or 17.9 per cent. There are 576 shopkeepers (93 females), 138 beggars and religious mendicants, 55 mill hands (18 females) and 1,636 "others." The few mill hands amongst these immigrants are mostly from Kathiawad. State service seems to be the chief attraction, and in this respect Kaira contributes the largest number among workers—561 workers or 51 per cent of these immigrant State servants. Presumably most of these State servants are from the Patidar community of British Charotar. 175 State servants come also from other Indian States in Kathiawad, 125 from Ahmedabad, 113 from Surat and only 78 from Broach. Female workers number 867. The proportion of immigrants supported by State service in the City is 26.4 per cent.

Name of Gujarat Districts	Percentage of immigrants to total
Ahmedabad	14.1
Kaira	39.2
Surat	10
Broach	10.2
Kathiawad	21.5
Rewakantha	5

The division by age-periods shows us that the immigrants to the city from these selected areas are mostly of the age of 15 and upwards. Their number is 8,415 (4,732 males, 3,683 females) or 77.5 per cent of the total. The number of dependent males is 1,992, the males under 15 years of age are 1,340. Presumably workers of both sexes are not found among the children under 15, but the table does not show this. Assuming this to be true, the male workers are 86.2 per cent of adult male immigrants, while the female workers are only 23.5 per cent of adult female immigrants.

**117 Distribution of Immigrants—**Coming now to the total of all immigrants to the City from outside its limits, we append a marginal statement giving the necessary ratios with comparative figures for 1911. The districts of the State contribute more largely now to the City immigrants than they did 10 years ago. Of the divisions of the State, besides the Baroda *Prant*, Kadi *Prant* contributes the largest number, and in proportion to their population, Amreli and Okhamandal *Prants* together have a larger share of the immigrants than Navsari *Prant*. The proportion of representatives from the contiguous territory in British Gujarat and other Indian States in Gujarat and Kathiawad is also much larger. The "outsiders" from remoter parts of India are far fewer now than before. The number of immigrants from Europe and America has also decreased.

Immigrants from	1921	1911
District of enumeration	16.1	15
Other Districts of State	10.8	9
Contiguous parts of India	44.4	37
Other parts of India	28.5	38.0
Outside India	0.2	0.4

The proportion of foreign-born to the total City population is 353 per mille in this census, in 1911, the corresponding proportion was 348. The proportion of immigrants has therefore slightly increased, because of the decline in the total population, but the absolute figures of immigrants show a decrease by 1,029 or about 3 per cent.

Taking the immigrants by wards and divisions of the city, the Railway areas show the largest element of the foreign-born—between 60 to 70 per cent. The Camp comes next with 56 per cent. Of the wards of the City proper, Raopura has

the largest proportion of immigrants—the official class and the European residents being found in this area. Babajipura shows 36 per cent. of its population as immigrants—a large number of them being from the Deccan. The Wadi and City Wards are the most native of the quarters of the city.

### 118 Sex Ratios and Variation by Wards—It is interesting to find

Name of City Ward	Proportion of females to 1,000 males	Variation per cent. since 1881
Wadi	915	-12.1
City	923	-11.7
Fatehpura	972	-8.4
Babajipura	925	-3.4
Raopura	810	-1.3
Camp	810	-18.8

that where the sex ratio is the most uniform there the decline of population has been the greatest. The exception is the Camp area which owing to the accident of a third of its regiment leaving the station just before the census, has lost in population. The margin gives the necessary figures. The largest decrease has occurred in the City and Wadi Wards, where the women and men approach equality in numbers and here also it may be added that the immigrant element is the least in evidence.

One other interesting point may be emphasised in connection with the variation by wards. The Wadi is the oldest part of the City which extends up to the region of the lakes on the north-east and to the Goya Gate station and beyond in the south where the beginnings of modern industry have already become manifest. The Wadi used to be the place of residence of the old aristocracy but with the withdrawal of population into the Fort, as a result of the wars and dangers of the eighteenth century the decline of this fine old quarter with its fine temples and monuments may be said to have commenced. Since then the movement of the population has been further westward and towards the north and north west as well as south west. The four walls that enclose the city district have made the houses there very congested. The reeking *poles* of the olden days belonging to distinct classes and castes of people used to form *cuis de sac*, the entrances to which were closed by heavy doors. These doors have now been broken down. The alleys are being widened wherever possible and numerous unhealthy dwellings have been swept away. Out of a total of 14,600 houses in these two wards only 8,880 are now inhabited. Standards of living have also increased and the wealthier classes have sought more open spaces for their houses. The rise of Sayaji Ganj (in Raopura Ward) as a suburb to cater for this class is due to this desire. The figures show therefore, that as we go due west, the decline in population is less and less. The Wadi City Fatehpura, Babajipura and Raopura all show decreasing ratios of decline from east to west.

### 119 Tenement Census—Scope of the Enquiry—

We now conclude this chapter by presenting the results of the special enquiry into the kind and distribution of tenements that was undertaken in the City. At the desire of the Government of India in the Education Department this State undertook to collect special information for the city of Baroda alone as it was the only place for which the information was likely to be useful. Local conditions differ so greatly in India that it was wisely decided to leave to the local Superintendents of Census Operations to work out their own methods with reference to the kind of statistics that were of local interest. Here in this State a special house-list was devised whereby the following items of information could be collected—

- the nature of the structure i.e. whether *pucca* or *kutchia* (made of brick or of mud etc.)
- the kind of structure from the point of view of its use whether a private residence, shop, godown, etc.
- the number of floors in the structure
- whether the building is the property of those residing in it or is rented to them
- the number of families occupying the structure as well as the number of rooms occupied by each
- how far the evidence of overcrowding from the number of occupants per building and
- the classification of structures according to the number of rooms in each

The above information may be found in the State Tables XIX-XXIII, (a) and (b) will be found in State Table XIX and corresponding Subsidiary Table V, (c) will be got from State Table XX and Subsidiary Table VI, (d) is indicated in the final columns of State Table XXI and Subsidiary Table VII, (e) is found in the first part of these tables as also in the second half of State Table XXIII and Subsidiary Table IX, (f) is shewn in State Table XXII and Subsidiary Table VIII, and (g) is contained in the first half of State Table XXIII and of Subsidiary Table IX. The State Tables XIX-XXII contain the details per each circle. State Table XXIII gives the details per each Ward. The Subsidiary Tables (V-VIII) corresponding to the State Tables XIX-XXII summarise the figures by Wards, Subsidiary Table IX (which corresponds to State Table XXIII) gives the figures for the city as a whole.

**120 Subsidiary Table V—Classification of Structures**—At the outset of the enquiry one was met with the difficulty of how to define “building”. The question was whether to choose a structural unit, or some unit corresponding to some municipal assessment. The structural unit is well-understood locally and the distinction between a *maḥan* and a *ghar* is well within the comprehension of the people. On the other hand, the municipal assessment basis might have raised suspicions about the object of the enquiry. It was deemed advisable therefore to stick to the structural definition. At the same time, along with the *maḥan*-numbers the census numbers on “houses” were also shewn in the same house-list. The enquiry was conducted from October to December in the year previous to the Census, so that it was not in any way synchronous. Finally it must be added that the enquiry was limited only to the City proper and excluded the Railway stations and settlements and the Cantonment area.

Altogether there were 22,787 separate buildings or structures enumerated in this period. The total of houses according to the standard definition numbered about that time was 40,823. Thus there were 55·8 structures to every 100 “houses”. Of these the largest number or 68·7 per cent consisted of private dwelling houses, bungalows, shops and residences combined and other such residential tenements in the occupation of the inhabitants. There were besides 1,124 shops, 883 Government buildings, 401 places of religious worship, 258 godowns, 45 educational buildings, 41 factory buildings, 16 dispensaries, 5 theatres and 4,355 other kinds (including vacant private buildings). The largest proportion of shops (or 61 per cent) are in the City and Raopura Wards. Government buildings are mostly found in the Raopura and Babajipura Wards, mostly in the Kothi and the Sursagar quarters. The largest number of temples are in the City and Wadi Wards.

Of the total of 22,787 buildings only 4,226 or 18·5 per cent are *kutchā* built. The smallest proportion of *kutchā* built structures is found in the city district, where the wealthier residents of the older type still reside. Only 123 *kutchā* buildings out of a total of 5,916, or little over 2 per cent are found in that ward. The other wards are thus arranged according to the frequency of *kutchā* tenements—Wadi (17·1), Babajipura (20·6), Raopura (28·3) and Fatehpura (47·2). 18 out of the 41 factory buildings are in the Raopura ward, mostly in the neighbourhood of the Railway line, which is gradually growing to be a distinctive industrial quarter.

A similar enquiry less detailed however appears to have been taken in the last census. But the absolute figures are nowhere available. The last Report (p. 24) gives only the bare ratios for the city as a whole. In 1911, 20 per cent of the houses were shown as *kutchā*. If this proportion is to be believed then, the present figures show an improvement in the style of buildings.

**121 Subsidiary Table VI—Classification by Floors**—The marginal statement compares the general result of the classification of floors with the ratios of the pioneer enquiry in 1911 referred to in the above para. The very high structures of 1911 have more or less continued the same, only the ground floor tenements have been either demolished on account of street improvements or been improved to the next higher class.

Percentage to total buildings of buildings with	1921	1911
Ground floor only	43	51
Two floors	42	41
Three floors	14	7
Over 3 floors	1	1



Taking by wards, we see the tallest structures in the City district. Out of 5,916 buildings there 1,102, or 18.6 per cent. are with ground floors only. But 2,215 or 37.4 per cent. have three floors in that district. There are only 163 buildings in the whole city with more than 3 floors. Of these 133 are in the city district alone. The other wards are hereby arranged according to the percentage of their ground floor tenements to the total structures in each—Wadi (43.1) Raopura (50.2) Babajipura (50.5) and Fatehpura (55.2). It will be seen that the City Ward just as much outdistances the other in its tall structures as Fatehpura does in the poverty of its buildings.

### 122. Subsidiary Table VII—Number of Families in Buildings—

This table only concerns itself with those of the structures that are private occupied dwelling houses (including shops with residences). These number 15,039 as we have seen from Subsidiary Table V. In these buildings altogether 22,270 families reside, giving a ratio of 142 families to 100 buildings. The different ward ratios in this respect are 171, 149, 140, 129 and 129 for Raopura, Fatehpura, Babajipura, the City and Wadi wards respectively. 75.3 per cent. of the total number of private dwellings in the city contain only one family each. 17.3 per cent. have two families apiece. 4.1 per cent. have 3 families. 1.4 per cent. four and 1.9 per cent. have 5 and over. It cannot be said therefore that the problem of overcrowding has attained the dimensions of congested Indian cities like Bombay. The most crowded localities are Raopura and Babajipura and the least congested is Wadi, from this point of view.

The last part of this table gives the interesting information that 53 per cent. of families in the city reside in houses owned by them and 47 per cent. do so as tenants. House-owners predominate in Wadi and the City Wards mostly while tenants form the majority in Raopura. In 1911 when this point was also inquired into 59 per cent. of families were shown as house-owners.

### 123. Subsidiary Table VIII—Classification of Buildings by Occupants—

This table was prepared by collating the special house list devised for the city tenements with the ordinary house-list, wherein a column was added to be filled in at the time of the preliminary enumeration to show the number of residents in the house. The special house-list contained as mentioned already also the census house number and thus by this means, the number of occupants per individual structure was ascertained. The preliminary enumeration is subjected to the greatest revision in the City more than anywhere else in the Raj. The figures of occupants represent therefore the normal situation as apart from the distributing factors on the census day. It was a difficult table to prepare but it was essential to the study of overcrowding in the city. The previous table had prepared us in a way by giving the number of families per house and the general conclusions therein formulated are more or less confirmed. In regard to buildings with 5 persons and under and buildings containing between 6 and 9 persons, the ratios are pretty nearly the same as in the previous table for one-family and two family buildings. Similarly the figures for three and four family buildings generally correspond to those found for buildings containing between 10 and 19 persons such is also the case with 5 families and over and 20 persons and over. The most crowded parts of the city as indicated by the table are Raopura and Babajipura. The census circles where this overcrowding is the greatest in Raopura are called Va, Sha and Sa \* in Babajipura the most congested circles are Khu, Khl and "Kbe. Curiously enough in the City Ward which the crude density figures per acre would have made out to be the most congested there is very little of real congestion in population. The problem in that part is more concerned with the congestion of houses within a limited area than with overcrowding.

It is not possible to find out from this table the exact number of occupants of these buildings. It must be remembered in any case that these do not comprise the whole population. Only 22,270 families have been considered and the city contains a total of 25,623 inhabited houses or families. Thus although the two enquiries were not synchronous still it is possible to say that

---

The Census Circles are listed below in the following table.

† 1. excepting the 12th total figures was by 12.1. 21 per cent. of the total population of persons per building. This is not possible to find out at all.

over 3,000 families or 10,500 persons have not been covered by the enquiry. But we may estimate the total number of occupants by giving an average of 3 persons for the first class, 7.5 for the second, 14.5 for the 3rd, and 25 for the last. In this way, we have a total of 74,422 persons residing in 15,659 buildings, giving an average of 4.7 persons per building. Taking this total we may conclude as to overcrowding, that of the total population of the city residing in private dwelling houses, a little less than half or 35,088 persons live in normal conditions in groups of 5 and under 21,360 persons or about 29 per cent live in groups of 6 to 10 17,974 persons, or a little more than 24 per cent live under abnormal conditions of congestion and lack of privacy.

**124 Subsidiary Table IX**—We now come to the last of the tenement tables. It is divided into two parts. In the first part the structures are classified according to the number of rooms contained in them. The second part shows how the families are distributed according to the number of rooms in which each lives. The Subsidiary Table gives the summary figures for the whole city only, but also adds the requisite ratios. Of 15,659 buildings only 16.3 per cent are one-roomed. The highest type of buildings—with 6 rooms and over—indeed forms a higher proportion than the last class, or any other class. The largest number of buildings in the City belongs to this class, but the majority of these are confined to the City and Raopura Wards. In Fatehpura, the poorest district, the better type houses (with five rooms and over) are only 13.2 per cent of the total dwelling places in that area.

We can estimate the total number of rooms in the City pretty approximately from this table. If we assume 9 rooms as the average for the highest class, then the rooms number 67,578 altogether. In the previous paragraph we have estimated the total number of occupants at 74,422. Thus the room space per individual person works out at 0.91. In para. 35 of the first chapter we have found the room space per individual in the whole State to be only about 0.4. Thus the room space appears to be much less restricted in the City but it must be understood that in villages, the rooms are larger in area.

In the same table the room-space per each family is analysed. 6,285 families or 28.2 per cent live in one-roomed tenements, while only 3,321 or 15 per cent live in houses with 5 rooms and over under circumstances of comfort. 56.8 per cent of the families under consideration have an accommodation from two to four rooms each. These conclusions may be compared with the results of the classification of homesteads in the City. In the tenement table, the family is considered as an unit irrespective of its size. In the classification of homesteads on the other hand the unit taken was the adult person or the family of three such adult persons. Where a family was smaller in size, their living even in a one-roomed tenement will not class them as below comfort, it will take them to the class higher. Secondly the investigations were not synchronous and therefore a proper comparison is not possible. Thirdly for the first class tenements, an exception was made in the standard of comfort enquiry in the normal allowance of two rooms per adult in favour of bungalows, so that five-roomed or even four roomed bungalows inhabited by a family of three would go up to the first class. In the tenement enquiry however these bungalows will take their class according to their number of rooms.

**125. Classification of Homesteads**—The general results of the enquiry regarding standard of comfort may now be stated for the City. Of a total of 26,535 tenements or census "houses", 5,382 or 20 per cent were found to be "above comfort," 15,812 or 60 per cent "in comfort" and 5,341 or 20 per cent were "below comfort." The 5,382 tenements in the first class are supposed to have space allowance according to the definition of at least two rooms per individual adult or six for the standard family of three adult persons. The 5,341 tenements of the third class would presumably allow at most one-third of a room-space to a grown up individual. If the real size of the family at all approached the standard, set in the enquiry, of three adult persons, these figures should have corresponded fairly closely to the results of the tenement enquiry in regard to the number of families in possession of six rooms and above and of those in occupation of only one room respectively, for it is to these two classes of families that the first and third classes of "houses" may be said to correspond. There is however little correspondence. Subsidiary Table IX shows 6,285 families occupying

only one room each, and only 1,864 families of the highest class occupying six rooms and above. The lowest class families in this latter enquiry are more and the highest class are less, than what is shown in the other enquiry. The reader may be assured that both the enquiries were conducted carefully and thoroughly supervised in the City and there is no hesitation in vouching for the general accuracy of the results of the enquiry. The only indication then that this lack of correspondence gives us is that both in the lowest as well as in the highest strata of the City's population, instances of families of smaller size than three adults must be fairly numerous. In the lowest class of families their smallness of size takes them out of the third to the second class through the exigencies of the definition and thus explains why the number of houses below comfort is shown to be less than the number of families occupying one room. Similarly in the highest class, families of smaller sizes than three would require by the definition less than six rooms and thus the number of houses above comfort is more than the number of families occupying six rooms and over. The factor of bungalows with less than 6 rooms has been also mentioned, and must be also taken as an additional reason for this want of correspondence. But apart from this, that there is a large number of small-sized families recruited from the highest as well as the lowest strata of society in the City is a phenomenon familiar enough to every social worker. This circumstance helps to explain why—if we may anticipate a little—nearly 44\* per cent. of the normally resident families in the City consist of less than three persons and if it is true, the probability is that the rich, from choice or through the economic strain of living or else through the peculiar exigencies of their domicile and the poor through the operation of disease and chronic want, have both combined to keep the size of their families low diminish the birth rate and help the progressive decline of population in the City.

## CHAPTER II

SUBSIDIARY TABLE I—DISTRIBUTION OF THE POPULATION BETWEEN TOWNS AND VILLAGES

Natural Division	Average population per		Number per mille residing in		Number per mille of urban population residing in towns with a population of				Number per mille of rural population residing in villages with a population of			
	Town	Village	Towns	Villages	20000 and over	10000 to 20000	5000 to 10000	Under 5000	5000 and over	2000 to 5000	500 to 2000	Under 500
1	2	3	4	5	6	7	8	9	10	11	12	13
<b>BARODA STATE</b>	<b>9,184</b>	<b>581</b>	<b>207</b>	<b>793</b>	<b>269</b>	<b>304</b>	<b>256</b>	<b>171</b>		<b>174</b>	<b>578</b>	<b>248</b>
Central Gujarat (including City)	10,458	620	281	719	402	156	175	207		189	573	238
North Gujarat	10,005	725	167	833	180	437	338	45		233	591	176
South Gujarat	6,022	382	142	858		403	271	326		56	532	412
Kathiawad	7,310	474	246	754		406	328	206		41	629	330

SUBSIDIARY TABLE II—NUMBER PER MILLE OF THE TOTAL POPULATION AND OF EACH MAIN RELIGION WHO LIVE IN TOWNS

Natural Division	Number per mille who live in towns					
	Total Population	Hindu	Musalman	Christian	Jain	Parsi
1	2	3	4	5	6	7
<b>BARODA STATE</b>	<b>207</b>	<b>196</b>	<b>426</b>	<b>271</b>	<b>406</b>	<b>788</b>
Central Gujarat (including City)	281	264	449	252	504	953
North Gujarat	166	144	401	407	300	1,000
South Gujarat	141	187	333	400	420	769
Kathiawad	246	208	532	964	442	933

SUBSIDIARY TABLE III—TOWNS CLASSIFIED BY POPULATION

Class of Town	Number of towns of each class in 1921	Proportion to total urban population	Number of females per 1,000 males	Increase per cent in the population of towns as classed at previous Census					Increase per cent in urban population of each class from 1871 to 1921	
				1911 to 1921	1901 to 1911	1891 to 1901	1881 to 1891	1871 to 1881	(a) in towns as classed in 1871	(b) in the total of each class in 1921 as compared with the corresponding total in 1871
1	2	3	4	5	6	7	8	9	10	11
<b>TOTAL</b>	<b>48</b>	<b>100.0</b>	<b>919</b>	<b>+3.4</b>	<b>-7.7</b>	<b>-6.7</b>	<b>+8</b>	<b>-1.1</b>	<b>-7.5</b>	<b>+3.5</b>
I 100,000 and over				-4.7	-10.5	+10.5		-9.1	-18.1	-100
II 50,000 100,000	1	20.8	845	-4.3						+100
III 20,000 50,000	1	6.1	1,003	-4.7	-12.4	-9.9	-1.2	+3.8	-14.3	14.3
IV 10,000 20,000	6	30.4	972	+4.5	-11.6	-2.8	+6.7	-2.7	-5.6	-9.2
V 5,000 10,000	16	25.6	933	+10.7	-8.4	-10	+10	+3.8	-1.8	-3.9
VI Under 5,000	21	17.1	873	+3.7	-2.1	-7	+6	+22	+18.05	+331.6

SUBSIDIARY TABLE IV—BARODA CITY

City	Population in 1921	Number of persons per sq. mile	Number of females to 1,000 males	Proportion of foreign born per male	Percentage of variation					
					1911 to 1921	1901 to 1911	1891 to 1901	1881 to 1891	1871 to 1881	Total 1871 to 1921
1	2	3	4	5	6	7	8	9	10	11
<b>1 BARODA CITY (with Cantonment)</b>	<b>94,712</b>	<b>7,286</b>	<b>837</b>	<b>353</b>	<b>-4.66</b>	<b>-4.28</b>	<b>-10.84</b>	<b>+9.30</b>	<b>-8.39</b>	<b>-18.54</b>
2 City proper	16,888	70,367	932	279	-1.17					
3 Fatehpura	9,952	8,363	972	323	-5.4					
4 Wadi	14,325	4,251	911	242	-12.1					
5 Raopura	25,244	6,954	810	410	-1.3					
6 Babajipura	22,850	6,740	825	356	-3.4					
7 Vishwamitri Station	167		491		+85.5					
8 Goyagate Station	28		647	722	+16.7					
9 Baroda Station	993		251		+83.5					
10 Railway Marshalling Yard	1,331		672	669						
11 Baroda Camp	2,934	2,934	616	562	-15.6	+99	-19.9	-15.9	+11.3	-30.4

Figures are not available

SUBSIDIARY TABLE V—TENEMENT CENSUS—CLASSIFICATION OF STRUCTURES

Name of Section	Private Dwelling and Shop houses	Shops	Temples, Churches and Mosques	Schools	Depositories	Theatres	Cookhouses	Factories and Mills Buildings	Government offices including Police Stations and Government Hospitals and other official buildings	Others including vacant plots and buildings	Total	Kutcha structures	Pucca structures
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Baroda City —	18,653	1,124	481	45	16	5	258	41	223	4,353	22,787	4,228	18,561
City Ward	4,094	414	80	10	9		30	5	38	1,135	5,916	122	5,794
Wadi Ward	2,890	107	154	11	1		88	6	47	783	4,017	681	3,336
Fatehpura Ward	1,309	183	47		2		35	5	100	441	2,507	1,223	1,284
Rampura Ward	2,508	278	54	1*	2	3	27	18	993	1,122	5,301	1,170	4,131
Bahajipura Ward	2,372	170	68	12	1	2	48	3	265	834	4,945	1,017	3,928

SUBSIDIARY TABLE VI.—TENEMENT CENSUS—CLASSIFICATION OF BUILDINGS BY FLOORS.

Name of Section	Number of structures with					Total No
	Ground floor only	Two floors only	Three floors only	Four floors only	Five floors only	
1	2	3	4	5	6	7
Barod City — —	9,783	8,677	3,153	168	5	22,787
City Ward	1,402	2,464	218	133	2	5,916
Wadi Ward	1,746	2,117	181	3		4,047
Fatehpura Ward	1,093	843	57	2		2,697
Rampura Ward	2,981	2,183	458	17	2	5,301
Bahajipura Ward	2,886	2,058	19	3	1	4,978

SUBSIDIARY TABLE VII—TENEMENT CENSUS—SHOWING NUMBER OF FAMILIES IN BUILDINGS

Name of Section	Number of buildings containing						Total Number of		
	One family	Two families	Three families	Four families	Five families	Dist disreg	Total	Residing in houses owned by them	Residing in tenements
1	2	3	4	5	6	7	8	9	10
Barod City —	11,757	2,781	638	238	253	11,659	22,279	11,783	10,496
City Ward	2,504	771	118	30	29	4,994	5,271	2,813	2,458
Wadi Ward	2,344	241	93	24	31	2,940	3,710	211	3,499
Fatehpura Ward	1,317	294	99	23	24	1,757	2,046	1,016	1,030
Rampura Ward	2,374	713	223	94	134	3,544	4,538	2,230	2,308
Bahajipura Ward	2,362	636	111	47	4	3,160	4,712	2,111	2,601

The buildings included in this Table are private unoccupied tenements and tenements with shops or mixed (commercial and residential) structures, such as small hospitals, military and fire lines, public school buildings, etc. have been omitted from this Table.

\* The total of 1 in the column on the number of floors corresponds to the Census of 1901 of houses because (1) the structure Census in 1901 was taken in 1902 and not yet included in the Baroda Census and (2) the only five and four floor family building in Baroda mentioned in the above.

**SUBSIDIARY TABLE VIII—TENEMENT CENSUS—CLASSIFICATION  
OF BUILDINGS BY NUMBER OF OCCUPANTS**

Name of Section	Number of buildings containing				Total number of Buildings
	1 Person and under	2 Persons	3 to 10 Persons	10 Persons and over	
1	2	3	4	5	6
<b>Baroda city</b>	<b>11 695</b>	<b>2 848</b>	<b>943</b>	<b>172</b>	<b>15 659</b>
City Ward	1 21	697	11	2	1 091
Wadi Ward	1 83	37	112	18	2 880
Lalcharya Ward	1 0	27	2	1	1 80
Lajpara Ward	325	716	309	78	3 408
Babajpura Ward	2 31	77	27	17	3 372

**SUBSIDIARY TABLE IX—TENEMENT CENSUS—CLASSIFICATION  
OF STRUCTURES BY NUMBER OF ROOMS AND DISTRIBUTION OF  
FAMILIES BY ROOMS**

Name of Section	Structure with		Percentage of each class of family	Number of Families		Percentage of each class of family to Total
	Kind	Number		Kind	Number	
1	2	3	4	5	6	7
<b>Baroda city</b>	<b>Total</b>	<b>15 659</b>	<b>100 00</b>	<b>Total</b>	<b>22 279</b>	<b>100 00</b>
	One Room	2 49	16.5	One Room	6 2	28.21
	Two Rooms	5 11	20.08	Two Rooms	6 962	31.20
	Three Rooms	1 9	12.19	Three Rooms	3 28	14.62
	Four Rooms	2 67	15.78	Four Rooms	2 157	11.01
	Five Rooms	1 97	10.20	Five Rooms	1 167	6.59
	Six Rooms and over	687	21.67	Six Rooms and over	1 861	8.37

# CHAPTER III

## BRITHPLACE

### STATISTICAL DATA

Subject	TABLES		
	Imperial	Stat	Subsidiary
Birthplace	XI		
Immigration—Actual figures			I
Emigration—Actual figures			II
Migration in immigration			III
Migration between Baroda and other parts of India			IV
Migration between Baroda and Bombay Presidency			IV A
Immigrants by Age-period		XV	
Emigrants by Age-period		XVI	
Immigrants from selected Areas by Age and Occupation for the City of Baroda		XXV	

126 **Introductory**—The Statistics of Birthplace are utilized in various ways in this Report. In Chapter I in the section on Movement of Population, Birthplace figures as an indication of migration were utilized in studying the extent of the natural increase in the population. In the Second Chapter while discussing the variation in urban areas, the migration in certain towns and particularly in the city of Baroda was referred to. In a later Chapter—on Age—the question how far the normal age—distribution of the population is disturbed by the factor of migration will be dealt with. In the present Chapter we are concerned with the broad aspects of the following inter related questions. whether the population moves how much of it moves and why it moves at all.

The Census it may be here premised does not profess to investigate the answer to these questions directly. The enumerator does not ask the individual how long he has been resident in a particular locality and the character and purpose of his residence. But the entry in column 12 of the schedule which gives particulars of his birthplace is utilized as a clue to the question whether he is an immigrant or native born. But this test obviously artificial in its application coupled with the fact that the Census professes to record the facts of population only on a particular day leads to many undoubted anomalies. Stray passengers alighting at Railway stations within the limits of Baroda even for a very brief sojourn with a view to get into another connecting train would get recorded as part of the State population and these persons whose birthplaces are elsewhere will figure as immigrants in the returns. Similarly persons who are very casual visitors—guests in a marriage party—or pilgrims to a temple town if they are recorded outside the district of their birth become “immigrant” to the places they visit. A normal resident who has according to the custom of the country taken a wife from another village belonging to an adjoining district has a son whose birth takes place as usual happens in such cases in the house of his father in law—this son will appear as an “immigrant”. On the other hand a true immigrant having settled at a place has a child born to him there. This child is shown as native born. These anomalies convict the immigration and emigration figures separately of inaccuracy. But taken together the net difference between them is a valuable and accurate indication of the trend of movement of people from one place to another. The reason for this circumstance is obvious as the anomalies above pointed out are true not only of immigrants but also of emigrants and these errors or omissions tend to balance each other. A further reason for trusting the Baroda figures regarding the balance of migration is that the administrative (and natural) divisions are so clearly marked off from one another that there is little chance of any adjustment of jurisdictional boundaries. The separation of Old Malabar from Amalapuram is only in the nature of a minor administrative arrangement and the former part is so small and isolated that it is little affected in its birthplace figures. This comparative fixity of administrative area enables us to compare the volume of migration from decade to decade on a somewhat firm and reliable basis.

**127 Accuracy of the Return**—The instructions to the enumerators were not to give more details about birthplace beyond the *district* of birth, if the person was born within the State. If he was born in any Province of British India, the name of the Province was to be added to the district of birth. If he was born in some other Indian State the name of that State was only to be entered. If he was born out of India the name of the country such as *England, Nepal, Ceylon* was to be entered. The enumerators were cautioned particularly not to enter the names of villages or taluks except in Baroda City, where the Census Staff was required to enter the name of the taluka if a person was born within Baroda *Prant* but outside the city. To aid their geographical knowledge, a standard list of Districts, Provinces and States of India together with the names of certain foreign countries was printed and circulated. In the oral lectures they were also given very detailed instructions and as in respect of other columns test schedules were prepared in their presence. These instructions were generally understood, but still at the time of tabulation many difficulties had to be overcome. The sorters were cautioned not to let any doubtful case pass by without orders of the Head Supervisor and Assistant Superintendent. Every care was taken to rectify the mistakes. Most of these were errors of compilation. These were tallied with original schedules and finally corrected after local enquiries. A fruitful source of error was no doubt through similarity of names—Ahbag with Ahgarh, Mangalore with Bangalore, Thalawad *Prant* (in Kathiawar) with Thalawar State in Rujputana, Hyderabad (Sind) with Hyderabad (Deccan) were some of the instances of such confusion. A serious mistake arose which was fortunately rectified in time, when some sorters mistaking "United" for "United States of America" put down some immigrants from the United Provinces as Americans.

**128. Types of Migrants**—At the outset of the discussion of the figures it is usual to distinguish five types of migration—(a) *casual migration* or minor movements between adjacent villages belonging to different districts or jurisdictions, (b) *temporary* due to business visits or pilgrimages or occasions of religious or social festival or the temporary demand for labour on public works such as roads and railways, (c) *periodic* such as recurring outflow of labour from the country, when agriculture is slack, for employment in ginning factories and other seasonal industries, (d) *semi permanent*—this type occurs when natives of one place reside in another for earning their livelihood although they have still left their families behind, to which they return occasionally or in old age when they have retired from their work, this type of immigrant in India is represented by the European official for instance, who varies his stay in this country by periodical sojourns to his home land, and (e) *permanent* where natives of one place, permanently settle elsewhere with their families. These categories stated as above, would seem to envisage clear-cut, distinct divisions. But as a matter of fact the boundaries between them shade into one another imperceptibly. In the classification pursued in the last census, the casual migrants included the cases of wives born in one place but married in another and also of their return to their parents' houses on the occasion of their first confinements. As Pandit Harkishen Kaul pointed out in his Punjab Report of 1911, the former of these cases is really one of permanent, not casual, migration. The wife's coming to her new home is really in the nature of a permanent change of residence although her life in her new home may be varied occasionally by visits to her father's house. Such a change of residence cannot be therefore classed as casual. The second case of the wife returning to her father's for her confinement is really in the form of *casual emigration* from her permanent home, and wrongly reduces the volume of permanent migration. With some communities it is considered objectionable for the mother to visit her daughter on the occasion of her first confinement. Here the daughter has to visit more as a matter of etiquette than otherwise. Amongst the lower classes journeys on account of confinements are not known however to be very frequent\*. At any rate in whatever way we look at it, the fact remains that the sex proportion in such movements is preponderatingly in favour of the females.

**129 Clues to types of Migration**—The census, of course, does not distinguish between these different types in its schedules but it is through the sex-

\* The immigrants from contiguous areas have been distributed by age in the State Table XV. In that table there are shown 31,540 women aged 15-10. There are however only 5,101 children aged 0-5. So the visits to the parental home could not have been many in the case of these women.





long standing. The bulk of those returned as having their birthplaces outside India, are the families of returned emigrants from these parts. The majority of Europeans and Americans reside in the Capital or in the Cantonment adjacent to it. In 1911 885 per mille of the total population were found in the district of their birth, five were recorded in other districts, and 92 returned birthplaces within the contiguous areas. Only 530 persons or 3 per 10,000 of the population were returned as being born outside India.

**131 Main figures of Emigration**—As with immigrants, we give also another table for emigrants, i.e., persons born in the State but enumerated outside it. A complete record of Baroda-born persons enumerated elsewhere would have been a valuable basis for the study of the State population. We have only, however, the

Proportion per mille of Natural Population enumerated in	Born in				
	State	Central Gujarat	North Gujarat	South Gujarat	Kathiawad
District of Birth	890	831	911	898	900
Other parts of State	6	6	1	5	11
Contiguous Areas	95	19	61	68	45
Non-contiguous areas	9	74	17	29	32
Out of India	Not available				

figures of the Indian Census to go upon. At the time of writing only the Census figures of the Baroda State emigrants for Ceylon, Kenya and Nyasa land, are available, but, as will be shown later, these figures are not an adequate expression of the volume of extra Indian emigration from this State. We will therefore content ourselves by calculating the natural population on the basis of the Indian figures only. On this basis out of a thousand of the natural population 890 are enumerated in the districts of their birth, and 6 are recorded elsewhere in the State, 95 are found in the contiguous tracts, and the remaining 9 are enumerated elsewhere in India. It will be seen that the migration in the contiguous areas is pretty fairly balanced, but that in the rest of India less Baroda born persons are found than are persons from those parts observable within the limits of this State. In Central Gujarat it may seem curious that the number of emigrants to non-contiguous areas is larger than to contiguous. But the reason simply is that the district of Ahmedabad, which is not strictly contiguous to this division, alone draws 16,289 or nearly one seventh of its total emigrants. Kathiawad and North Gujarat Divisions have apparently the most home-loving population, for there, as the figures show, the emigrants form the lowest proportion of the total natural population. The proportion of persons enumerated in the districts of their birth is also the largest in these two divisions.

**132 Intermigration within the Divisions**—As pointed out already, the geographical situation prevents any large interchange between the districts of the State. But this interchange seems to have increased as will appear from the margin, since 1911. Central Gujarat with the City generally receives much more, than it gives to other divisions.

Natural Division	Receives from other Divisions			Gives to other Divisions		
	1911	1921	Variation	1911	1921	Variation
Central Gujarat	6730	6685	-120	1187	4500	+1117
North Gujarat	1771	1510	-1181	1811	4101	+2290
South Gujarat	1721	1708	-13	1211	1696	+485
Kathiawad	726	530	-196	1292	2181	+889

North Gujarat shows the next largest movement of this kind. In the two other divisions, the interchanges are not so significant. Comparing the figures of the two censuses, Central Gujarat shows increases both in the number of its immigrants from, as well as its emigrants to, other divisions. But it seems to have sent out more than it received, during the decade. On the other hand, North Gujarat, has doubled its number of immigrants from the other parts of the State, while its contribution to the population of the other divisions is now much less. Kathiawad appears to have given very largely to other divisions in the last ten years, its immigrant figures show also a slight increase compared to 1911. Subsidiary Table III gives the detailed figures in this connection.

The sex ratio of this intra-migration in 1901 is 82 females to 100 males, and in 1911 there were 74 females to 100 males amongst this class of migrants. As Mr. Govind has indicated, this type of migration is of a semi-permanent nature. State servants born in one district are found serving in another. Also artisans, traders and contractors migrate from their home-district in search of work to other parts of the State. Railways and other public works absorb labour of this kind sometimes from the different districts.

**133 Migration between Baroda and Contiguous Foreign Territory.**—Baroda State is entirely encircled by the districts of Bombay and the States in political association with that Presidency. It is the migration between the different divisions of this State and these territories that form the largest proportion of the migration figures. Of the total number of 232,491 immigrants, 198,800 or 85 per cent. come from contiguous areas. As in immigration, so in emigration, the greatest number of the Baroda born that are enumerated outside the State are found within these contiguous areas. Of the total number of 231,206 emigrants from this State 198,848 or 86 per cent. are found

Province or State	Year	Gives to Baroda	Receives from Baroda	(Less (+) or less (-) to Baroda)
Contiguous Districts	1921	111,507	128,837	- 17,330
	1911	114,339	135,494	- 21,155
Variation		- 2,832	- 6,657	
Contiguous States	1921	87,041	76,172	+ 10,869
	1911	72,340	84,344	- 12,004
Variation		+ 14,701	- 8,172	

within the Bombay Presidency and States. The marginal table gives comparative figures of these exchanges for the last two censuses the detailed figures per sex are given by the different districts and states in Subsidiary Table IV A. In regard to contiguous British Districts, this census shows that we are still losing through migration. In respect of contiguous

Indian States the 1921 figures show a balance in favour of this State so that taking the two together the large adverse balance of migration which amounted in 1911 to -28,743 has now been reduced to only -3,402. The exchanges with contiguous British territory are mainly in the nature of marriage-migration. Certain of the villages in British Charotar form with others in our territory an endogamous *got* (circle) for *Kulja Patklara* (Lewa Kanbis of the landlord status). Similarly *Kadwa Kanbis* I understand of South Gujarat form another endogamous group of this kind. There is thus a frequent interchange of wives between Baroda *Prant* and *Kaira* and *Broach* Districts, and the *Rewa Kantha* Agency between *Nasari*, *Surat* and the States of the *Surat* Agency between *Kadi*, *Ahmedabad*, *Palanpur* and *Mahikantha* Agencies and between the *Gackwad* a portion and the rest of *Kathiawad*. These marriage migrations result in the issue being often born in one part and enumerated in the other. The true migrants are those who come into towns from neighbouring villages for seasonal industries and the semi-permanent settlement within Baroda State of persons from *Ahmedabad*, *Surat* and *Kaira*, and of Baroda born persons in *Ahmedabad* and *Surat* in Government or State employment. According to the Bombay Census Report of 1911 there was a movement from Baroda State presumably from *Nasari Prant* to *Khandesh West*, where "the rich lands of the *Tapti* had been recently opened up which must be considered to be of the nature of a permanent settlement." The emigrants to *West Khandesh* have increased from 14.4% in 1911 to 21.4% in this census. It is not possible to ascertain what proportion of the migrants in these contiguous areas represent real movement of population. But one test might be suggested. Of those contiguous areas, there are some places which are though contiguous to the State are not adjacent to all its parts. Thus *Ahmedabad* is not contiguous to Baroda, or *Surat* to *Amreli Prant* migration between such areas may roughly represent real migration, and not consequent on social exchanges. By the courtesy of the Bombay Superintendent I am enabled to study detailed figures of emigrant from Baroda by the different *Prants*. From this source and our own Imperial Table XI we learn that the Central Division including the City receives 3,661 persons from, and gives 16,229 to *Ahmedabad*. The sex ratio indicates that this migration is more or less permanent or at least semi-permanent. The same division receives 3,572 from, and gives 4,521 to the *Surat* District. Generally in these true exchange the British Districts take away far more than they give to the State. In *Kathiawad* the position is somewhat different. The *Harad* is found in it.

portion of Kathiawad not belonging to this State number 21,040 The immigrants from these parts to this State on the other hand number 47,385 or more than double Excluding the immigrants to Amreli and Okhamandal *Prants* as being of the spurious type noted above, we see that Kadi *Prant* receives 9,362 from this quarter, but gives only 409 Baroda *Prant* with the City receives 6,480 from foreign Kathiawad, and gives 6,910 The respective figures for Navsari *Prant* are 1,467 and 5

This Kathiawad migration is important, for it gives Baroda the largest item in its favour in the balance of migration In the marginal table given at the head of this paragraph, the migration figures regarding British Districts are shewn to have declined, the emigrants rather more than immigrants since 1911 In regard to contiguous Indian States, however, although the emigrants have declined by 4,669, the immigrants have increased by 13,801 Applying the Longstaff method described in para 43 of Chapter I, we get 46,857 immigrants from, and 26,733 emigrants to, contiguous Indian States, during the decade The total volume of migration in the decade in North Gujarat and Kathiawad divisions of the State has been also calculated in paras 69 and 71 of that Chapter In these two divisions, in the last ten years there were 49,373 immigrants and 33,174 emigrants according to this method of calculation The net gain through migration in the ten years in these two divisions was thus 16,199 In our Northern Division, the immigrants from foreign Kathiawad increased from 2,637 to 9,362 in the decade In the Gaekwad's Kathiawad, the immigrants from the same area numbered 30,076 in 1921, as against 30,390 in 1911 Both these divisions show gains in migration in the ten years, and as the Gaekwad's Kathiawad is hardly likely to attract settlers except from the surrounding country, the gain in the balance of migration during the decade must be attributed, in regard to this division wholly, and in respect of North Gujarat to a great extent, to immigration from foreign Kathiawad The influx of Jhalawadi Kanbi settlers—the bulk of them from Dhrangadhra State and the Thakratī Girasia villages from over the border—was a feature of the movement of population in Kadi *Prant* in the last ten years There was room enough in West Kadi, where the leasing of large plots of arable land to cultivators on easy (*istava*) terms, attracted settlers from the neighbouring villages from across the frontier The addition of 5 new villages and 41 hamlets in this *prant*, already mentioned in para 69, must be mainly put down to this cause

**134 Migration between Baroda and non-contiguous areas—Bombay, Rajputana, the United Provinces and Central India Agency**—32,981 persons were enumerated in the recent Census, who were born in non-contiguous areas in India In 1911, the persons born in non-contiguous areas but enumerated here totalled 34,828 Thus there is a decline in this class of persons The emigration figures show 19,196 Baroda State-born persons enumerated in the non-contiguous areas in the recent Census The corresponding figure for 1911 was 19,181

Taking the figures regarding non-contiguous areas a little more in detail, we

append in the margin a small table to show the state of things in this matter in the Provinces with which this State is most concerned In the non-contiguous areas of the Bombay Presidency and States, the three most important places from the point of view of Baroda migration are Bombay City, Ratna-

Name of Province or State	Immigrants from		Emigrants to	
	1921	1911	1921	1911
Bombay Presidency * and States (non contiguous)	17,200	20,149	13,271	8 522
Rajputana Agency and Ajmer Merwara	7 583	6 418	1,096	1 825
United Provinces (with States)	3,932	3 907	183	302
Central India Agency and Gwalhar	1,121	1,413	2,320	2,482

giri and Sind Bombay City gives to this State only 3,700, but takes away 9,757 Ratnagiri supplies the State with so many Maratha families of semi-permanent or even permanent immigrants Sind sends us 907 persons against 183 in exchange The Sindh 1 Musalmans in the Army and the Police are the bulk of these immigrants A few Sindhu Hindu contractors, students and merchants are also found

\* Under Bombay Presidency is included "Bombay Unspecified"

in the City and elsewhere. There is an item in the Immigration figures called "Bombay unspecified" which absorbs 2,373 males and 2,886 females. A great part of these presumably come from Bombay City. A few entries of unidentifiable British or other outside villages may have been also classified under this head.

**Outside Bombay Presidency** the unit that has the largest dealings with this State is the Rajputana Agency (with Ajmer Merwara). The number of immigrants from that area returned in this census totals 7,583 persons. In the margin this figure is distributed according to religion. 70 per cent. of these immigrants are Hindus—mostly Marwadis, Brahmans and Vaniyas. The bulk of Mussalmans from Rajputana come from Ajmer and thereabouts. The Jains are of course the Marwadi traders and money lenders. The Animists are the few Rajputana Bhils found in North Kadi. The others include Hindu

Aryas and Christians. These immigrants are found mostly in Central and North Gujarat Baroda City alone having 1,186 mostly engaged in trade and usury. A great many of the Marwadi Brahmans are found in Kadi Prant engaged as *pankhas*—known also in Upper India as *pani pandits*—water-suppliers to caste Hindus. The immigrants from the United Provinces consist mostly of sepoys and constables in the Army and the Police Force, most of the immigrants from these Provinces found in the City and Amreli and Okhanmandal Prants are of this character. Of those found in the Kadi Prant a great many follow other occupations as labourers and *kalkaris* (sweetmeat sellers)—and some few are in Railway and State employ. The Central India Agency immigrants are either traders, labourers or servants. Generally the figures show a decline in immigration from these places since 1911. Probably the continued agricultural and economic depression may have driven many back to their homes; those that remained must have had their ranks considerably thinned by the heavy mortality of the period. The United Provinces figures show a slight increase.

The figures of emigration show a large increase in regard to the non-contiguous areas in Bombay Presidency but this increase is mostly confined to Bombay City. In 1911 there were 4,601 Baroda born persons enumerated in that City. In 1921 this number has risen to 9,757 or more than double. The number of male emigrants is now 6,063 against only 3,233; the females have risen similarly from 1,210 to 3,191. The outflow of Baroda State emigrants to Bombay City is mainly confined to the educated classes. The trading as well as the skilled artisan classes amongst Vohoras, Parsis, Vaniyas and other Hindus send out their best to try their fortunes in that city of opportunity. Amongst the emigrants to Bombay City the bulk come from Baroda Prant which sends 7,393 emigrants. The emigrants to Rajputana and other places show a decline in their numbers since 1911.

**135. Migration to or from Other Places.**—Excepting the contiguous areas and the provinces and states named in the preceding paragraphs, the exchanges with the different part of India are numerically insignificant. The Punjab send 711 immigrant—in 1911 the number was 51; the Central Provinces with 66; Madras with 61; Bengal with 37 and Baluchistan with 232 immigrants are the only other mentionable contributors. Immigrant from these places in 1911 were larger in number. Comparing these figures with those of emigration we find that we receive in return from these places than we send out to them. The Punjab immigrant are mostly sepoys and policemen and not infrequently workmen on the Railway. The Central Provinces migrant are mostly Marathas or other Deccanias, in the class of marriage-immigrants described above. The Bengal and Madras are either temporary immigrant like pilgrims or students or permanent immigrant like servants in the State employ. Emigrants to Bengal or Madras are mainly traders to Calcutta or Madras Cities. The Indian Agency send 232 persons (100 males and 132 females) mostly Marwadis in the last five years.

Immigrant from other places in Mithan. Birm and only Muslim man. From Bangalore a party of 100 males and 10 females accompanied some Mussalman fur and they were passing through Navan, they were enumerated.

there. This fact accounts for the preponderance of female immigrants from Burma in the returns.

Emigration to two other places\* deserves note as showing a large change from the figures of 1911. In that year emigrants to North-West Frontier Province numbered only 11. In 1921 the figures returned were 228. These emigrants are reported to be included in the military units stationed at Peshawar Cantonment and Trans-frontier posts of that Province. Possibly some were Maratha Sepoys but the others must be non-combatant units attached to some regiment or other. Assam registered no emigrants from this State in 1911. In 1921 however there were 125 Baroda-born persons enumerated. Of these 110 were males and 15 females. Of these males, as many as 65 belong to the tea-gardens.

**136 Extra-Indian Migration—Immigration from Overseas**—614 persons (326 males and 288 females) were recorded in the Census as having their birth-places outside India. Of these 158 are from Asia, 371 from Africa, and only 64 from Europe and 21 from America. As to the Africa-born immigrants it has been already pointed that in many cases they are not true immigrants at all. They are the families born in Africa of repatriated Indian emigrants. A fair number are native African or Africa-born Dutch women who have been brought as wives by the Muslims of Kumbrej, Navsari and Mangrol talukas. This accounts for the fact that amongst the Africa born persons there are 211 females to 160 males. These persons of African birth are mainly found in South Gujarat which as we shall presently show is most largely concerned with the African migration. The immigrants from Europe are mostly European residents and their families in or near the City of Baroda. France is shewn as sending 1 male and 10 females. On enquiry it is found that some of these French women are wives of Vohoras in the Navsari Prant. The United States send 21 persons (8 men and 13 women) mostly missionaries stationed in the City and Anarsa town.

**137. Emigration to Overseas**—The emigration to overseas is more difficult to estimate. The census figures of only a few places are available and are given in the margin. These figures do not convey as already pointed out an adequate idea of the extra-Indian enterprise which is becoming an increasing feature of our Baroda migration. In 1911, an attempt was made to estimate the number of natives of Baroda who were resident abroad. Taluka Vahivatdars were asked to furnish statements of Baroda-born persons who were known to have been residing abroad. As the facts were supposed to be well known to the village officials, the statements may be regarded as fairly accurate. Similar statements rather more in detail were asked for on this occasion also, and the comparative figures are given in the margin. The Kadi figures for 1921 seem a little unreliable, but all the other divisions show large increases since 1911. From the emigration statistics furnished by the Political office from the Register of Passports issued to emigrants from August 1915 to May 1921 it will be seen that altogether in this period 833 passports were issued to emigrants from the Central Division, 444 to the Northern, 1,211 to the Southern and 223 to the Kathiawad Division. From these facts, it appears that figures obtained by local inquiry regarding the Northern Division and shewn in the above table are not very trustworthy. At any rate the figures regarding passports give some idea of the movement during the decade. Altogether 2,711 passports have been issued in these 6 years. If we allow for cases of duplications, i.e., of passports being issued more than once to one and the same person, we may take the above figure (2,711) to represent the number of actual persons who

Baroda born persons enumerated in			
	Total	Males	Females
Ceylon	1	1	
Kenya	379	293	86
Nyasaland	14	14	

Baroda subjects residing outside India		
	1921	1911
Central Gujarat	814	91
North Gujarat	357	810
South Gujarat	3,602	2,499
Kathiawad	377	152
Total	5,410	3,555

\* Besides these places, Burma has to be added. Just before finally passing the proofs for print, I get the Burma figures for emigrants who appear to have increased from 136 to 662 in this census. The exodus of Vohoras from Kumbrej and Velachha seems from these figures to have increased.

left during the decade \* This is a very large movement for Baroda. If we consider the figures of true emigration during the decade to non-contiguous areas we will see that the movement to Africa and such other places has been even larger and more important.

In the margin are given figures (based on taluka statements) regarding Baroda

Residing in	Native place in				Total
	Central Gujarat	North Gujarat	South Gujarat	Kathiawar	
United Kingdom	2	10		1	14
Other places in Europe		19		1	20
United States of America			2	1	3
Other places in America	1				1
Iraq		34	41	4	79
Arabia		34	18		52
Sierra Leone	8	8	3	6	25
Other places in Asia	5	1		70	76
Kenya	197	35	39	75	351
Portuguese East Africa				8	8
South Africa	67	33	1,124	5	1,239
Other places in Africa	295	162	1,112	309	2,878
Outside India unspecified	257	51	123		431

born persons known to reside in places abroad. It is interesting to note regarding this table that the estimate it gives of emigrants to certain places is rather less than the truth. Kenya for instance shows 20 emigrants in this table but from census figures as already shown, 370 Baroda born persons are returned as enumerated there. Africa absorbs the largest number of our emigrants—particularly South Africa. The character of this migration is also indicated by the local reports. The emigrants from Navsari *Prant* are mostly Kols for industrial labour. There are also Vohora and Anavadas as traders and clerks. Most of the Baroda *Prant* emigrants are from Charotar and they generally go in for small trading in South Africa (especially Natal). The number of Kadi *Prant* emigrants is not large but they are mainly to Abyssinia and the Somali Coast. Much of the African trade of these parts is in the hands of Sakhpur Vohoras. The movement to Iraq is new and the result of the War. The residents in the United Kingdom and United States of America are students, mainly dependent on State-scholarships.

138. Volume of Migration since 1911.—Already in Chapter I (vol. para. 58) the volume of migration has been estimated according to the method favoured in this Report. 100,593 persons were estimated to have come and 6,633 to have left during the last ten years. This would give a rate of movement of 1.8 per cent. for immigrants, and 3.7 per cent. for emigrants of the mean population of the decade. But as we know about 80 to 90 per cent. of this migration is with contiguous areas and the vast bulk of this contiguous migration is of the type of rural exchanges. If we exclude therefore 80 per cent. of emigrants from the above figures, we get at roughly what may be regarded as the true migration during the decade. Thus we get 20,118 immigrants and 1,337 emigrants. These figures are as pointed out in that chapter exclusive of overseas emigration. We have now estimated about 700 persons to have left Baroda during the decade. Approximately therefore the balance of true migration in the favour of this State is only 2,000.

139. Immigrants by Religion.—On this item may be mentioned before this Chapter is closed. It may be of interest to know the religious distribution of migrants. Such information is only available regarding immigrants and has been specially compiled in this Census from the Compilation Register. The margin gives the requisite proportions of the immigrants per each main religion.

Immigrants by Religion	Proportion per cent.
Hindus	80
Muslimans	15
Jains	2
Others	3
Hindus and others	83

The vast majority of immigrants are of course Hindu but it is interesting to compare these ratios with the general religious distribution of the State. 81.9 per cent. of the total population are Hindu, 17.6 are Muslim, 1.0 are Jains, 7.9 are Anjans and only 1.6 are others. Thus Muslim and Jain emigration are largely in the immigrant total than in the actual strength in the general population would seem to indicate. About one-seventh of the total population are Anjans, but only one-tenth of the immigrant population are Anjans. This is a similar proportion of the Jain emigration and the bulk of Hindu Anjans. Brahmins and Jains are immigrants.

I para. 3 on the basis of the 1911 Census, the proportion of the immigrant population was estimated at 1.8 per cent. for immigrants and 3.7 per cent. for emigrants.

I para. 3 on the basis of the 1911 Census, the proportion of the immigrant population was estimated at 1.8 per cent. for immigrants and 3.7 per cent. for emigrants.

SUBSIDIARY TABLE I—IMMIGRATION (ACTUAL FIGURES)

Natural Division where enumerated	BORN IN																	
	Division of enumeration			Contiguous divisions in the State			Other parts of the State			Contiguous parts of other provinces etc			Non contiguous parts of other provinces, etc			Outside India		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Baroda State	1,881,250	996,090	885 160				12,778	7,008	5 770	198,899	77,585	121,314	32 981	19,555	13,426	614	326	288
Central Gujarat	604 760	330,551	274,218				6 685	3,540	3,136	61,427	22 840	38,581	34,458	10,384	15 074	173	112	61
North Gujarat	840 965	438 130	402 526				3 540	1 780	1,760	37,460	11 817	25,652	18,542	8,070	9,563	53	37	10
South Gujarat	292,386	140 060	143 320				1 708	1 080	628	38 785	16 623	22 162	7 170	4 098	3 072	323	135	188
Kathiawad	143 130	78,034	65 096				836	599	237	30,822	11,198	19 024	3,207	2 195	1 012	65	42	23

SUBSIDIARY TABLE II—EMIGRATION (ACTUAL FIGURES)

Natural Division of Birth	ENUMERATED IN								
	Natural Population (State born but enumerated anywhere in India)			Natural division of birth			Contiguous divisions in the State		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
Baroda State	2 115 234	1 100 442	1 014 792	1,881 250	996 090	885 160			
Central Gujarat	711,501	378,109	333 452	604 760	330 551	274 218			
North Gujarat	920 443	474 131	446 312	840 965	438 439	402 526			
South Gujarat	325 792	163 921	161 871	292 386	140 060	143 320			
Kathiawad	157 438	84 281	73 157	143 130	78,034	65 096			

ENUMERATED IN

Natural Division of Birth	Other parts of the State			Contiguous parts of other Provinces			Non contiguous parts of other Provinces			Outside India		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	11	12	13	14	15	16	17	18	19	20	21	22
Baroda State	12 778	7 008	5,770	202 010	84 884	117,126	19 196	12 460	6 736	396	310	86
Central Gujarat	4,500	2 510	1 990	49 343	18 238	31 105	52 949	20 810	26 139	Figures are not available.		
North Gujarat	4 401	2 031	1 770	58 797	25,260	33 538	16 280	7,802	8 478			
South Gujarat	1,006	751	945	22 226	9 523	12,703	9 484	4 581	4 903			
Kathiawad	2,181	1,116	1 065	7,017	2,718	4 299	5,110	2,413	2,697			

The figures for "Outside India" not being completely available the total of Natural Population has been calculated only on figures as supplied by the various Census Superintendents of Indian Provinces and States



SUBSIDIARY TABLE III—MIGRATION BETWEEN NATURAL DIVISIONS (ACTUAL FIGURES COMPARED WITH 1911)

National Division in which born		NUMBER EXTRACTED IN NATIONAL DIVISION			
		Central Gujarat	North Gujarat	South Gujarat	Kathiawad
1		2	3	4	5
Central Gujarat	{ 1921	814,787	—,893	1,557	238
	{ 1911	863,721	1,406	1,283	49
North Gujarat	{ 1921	3,741	847,945	237	423
	{ 1911	4,207	87,004	244	203
South Gujarat	{ 1921	1,440	183	201,296	62
	{ 1911	1,080	130	263,229	41
Kathiawad	{ 1921	1,484	473	14	143,130
	{ 1911	998	198	103	143,229

SUBSIDIARY TABLE IV—MIGRATION BETWEEN THE BARODA STATE AND THE  
OTHER PARTS OF INDIA

Provinces and States	Immigrants to the Baroda State			Emigrants from the Baroda State			Excess (+) or deficiency (-) of immigration over emigration		REMARKS
	1921	1911	Variation	1921	1911	Variation	1921	1911	
1	2	3	4	5	6	7	8	9	10
Tal	221,929	222,477	+ 548	221,286	225,823	- 4,537	+ 18,674	- 13,098	
British Provinces	121,187	140,740	- 19,553	141,274	145,128	- 3,854	- 7,859	- 4,250	
Amber Morwar	110	179	- 69	231	224	+ 7	- 124	- 43	
Andaman & Nicobar	2	+	2	16	8	+ 8	- 14	- 6	
Assam	2	8	- 6	127	+	125	- 177	+ 6	
Baluchistan				12	7	+ 5	- 12	- 7	
Bengal	287	322	- 35	189	1,1	+ 73	+ 63	+ 248	
Bihar and Orissa	42	180	- 138	107	80	+ 27	- 70	+ 81	
Bombay	124,622	121,042	+ 3,580	124,824	143,061	- 18,237	- 10,14	- 9,999	
Burma	89	63	+ 26	861	126	+ 735	- 673	- 73	
Central Provinces and Berar	653	221	+ 432	376	273	+ 103	+ 149	- 64	
Coorg									
Madras	761	29	+ 732	19	31	- 12	+ 131	- 80	
North West Frontier Province	63	39	+ 24	274	11	+ 263	- 187	+ 25	
Punjab and Delhi	873	97	+ 776	119	17	+ 102	+ 731	+ 722	
United Provinces	2,778	2,879	- 101	182	274	- 92	+ 2,896	+ 2,611	
Other States and Agencies	87,711	12,277	+ 75,434	78,911	80,871	- 1,960	+ 17,337	- 7,46	
State of Mysore	712	41	+ 671				+ 232	+ 41	
British India				44	9	+ 35	- 44	- 9	
Other States and Agencies	87,16	73,74	+ 13,42	74,413	81,644	- 7,231	+ 11,373	- 11,949	
British India				1	+	1	- 1	- 1	
Central India Agency	741	1,413	- 672	1,741	7,411	- 5,670	- 877	- 1,069	
Central Provinces and Berar				17	21	- 4	- 17	- 31	
Coorg	37	+	37	874	+	874	- 27	- 27	
Madras	767	164	+ 603	194	271	- 77	- 73	- 64	
North West Frontier Province	8	19	- 11	6	4	+ 2	- 4	- 14	
Punjab and Delhi				2	2	- 2	- 2	- 2	
United Provinces	13	2	+ 11	7	16	- 9	- 3	- 14	
British India	21	11	+ 10	7	7	- 2	- 3	- 34	
Central India Agency	712	6,277	- 5,565	1,741	1,741	- 2	+ 6,411	- 74	
British India				1	1	- 2	- 1	- 1	
Central Provinces and Berar	22	67	- 45	4	4	- 4	- 4	- 4	
Coorg	3	277	- 274				6,52	+ 67	



## RELIGION

Subject	TABLES		
	Imperial	State	Sanitary
T was arranged territorially with regard to Religion	V		
Religion by Administrative Divisions	VI		
Christians by Sect and Race	XV		
Europeans and Anglo-Indians by Race and Age	XVI		
Religion by Tables		IV	
Sects by 18 names		V	
General Distribution of population by Religion			I
Christians, Number and Variation			II
Religion of Urban and Rural Population			III
Classification of Hindu Sects			IV

141 **Scope of the Chapter.**—Before the discussion of the figures is proceeded with some preliminary observation are necessary to explain the scope of this chapter. In the last Report and in Harbors Stat. Reports generally of previous years the writers had taken advantage apparently of the scantiness of their statistical material to enter into a general discussion of religious tenet and ceremonial observances. Since 1911 nothing has happened to disturb the broad

[illegible]

currents of religious life in this country and any further discussion of questions of doctrine will therefore be in the nature of a repetition except where any new matter is sought to be embodied. For this reason, we shall concern ourselves mainly with the numbers of those who profess certain religions, but in order to analyse the significance of the variations, the meaning of the terms denoting the religions will have to be briefly discussed in order to judge the relative accuracy of the figures and to find out whether any difficulty was experienced in drawing any line of distinction between religions whose border lines shade into one another. In this State, the option was again taken in this census as at the censuses of 1911 and 1901 of recording figures for sects of all religions. These sect statistics will therefore be analysed and their reliability considered. In connection with these sects, a new principle of division will be discussed and justified by a brief survey of the interrelations of Hindu sects. Opportunity will also be taken to describe sects that have not appeared before. From the consideration of these sects we shall then proceed to give a brief description of the religious organisation at present obtaining in the City of Baroda. The chapter will be finally concluded with a note on the modern influences that are shaping the different religions and their relations *inter se*.

#### 142 Main Figures of Religious Distribution—The main figures had

better be given at once. In the margin the absolute as well as the proportionate strength of the different religions is noted. Hinduism dominates the figures in this census as it has always done in the previous enumerations. Claiming as it does 819 persons out of a thousand of the total population as its adherents, it outdistances all the other religions. Animism claims the next highest figure with 77 per 1000. Musalmans have almost the same strength as Animists. Jains are only about one-fourth of the followers of Islam. Parsis and Christians are about equal in numbers. Of the other religions, there are 645 Hindu Aryas, Sikhs total 70, Brahmos and Jews are 35 and 27 respectively. Atheists number 5 and Buddhism is represented by a single person.

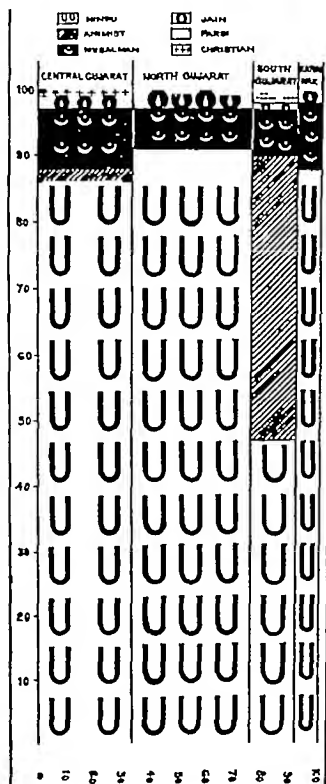
Religion	Number in 1921	Proportion per 10 000 in 1921
<b>Indo Aryan—</b>		
Hindu	1,742 160	8 193
Jain	43 223	203
Hindu Arya	645	4
Brahmo	35	
Sikh	70	
Buddhist	1	
<b>Primitive—</b>		
Animist	163 077	767
<b>Eranian—</b>		
Parsi	7 530	35
<b>Semitic—</b>		
Musalman	162 328	763
Christian	7 421	35
Jew	27	
<b>Indefinite</b>		
Belief—		
Atheist	5	

Out of a total of 262 persons to the square mile, 214 are Hindus, 20 belong to Islam, 20 are aboriginals still in the domain of primitive religion, 5 are Jains and the remaining three belong, one each, to Parsi, Christian and other persuasions.

The marginal table also attempts to classify them according to the broad groups of religions. The Indo Aryan Religion claims 840 per mille of the total population. The Semitic forms of belief are represented by 80 per mille. Primitive religion counts for 76 persons in a thousand while the religion of Iran has only 4 to the same number.

**143 Local Distribution of Religions—**A general diagram is given in the margin which shows the proportionate strength of the different religions in each Natural Division. Hinduism is at its strongest both in numbers and in proportional strength in North Gujarat which is also the stronghold of Jainism. Islam musters its largest numbers in Central Gujarat, particularly in the capital of whose population it forms 16 per cent. Animism is most in evidence in South Gujarat particularly in the Ram Area. In Central Gujarat, it is confined almost entirely to the Chorashi tract. Christianity claims its largest number of converts in Central Gujarat, particularly in Charotar, Vakil and Chorashi areas. Parsis are mostly in South Gujarat. The strength of the Aiya and Brahmo Samajes is in Central Gujarat, the Brahmos being mostly found in the Capital. Almost all Jews are resident in the City, which also contains the solitary Buddhist. The Atheists are from Mehsana to win.

Hindus number 800 per mille of the total population of the Central Division without the City. In the City the presence of large numbers of Musalmans bring the Hindu ratios down to 794. In North Gujarat 800 in a thousand are Hindus. In South Gujarat the Hindu proportion dwindles to only 471 or less than half



because of the large number of Animist tribes. In Semi Rasti and Rani Areas of this division, only 160 per mille are Hindu. In the Kathiawad the prevalence of Hinduism is indicated by the ratio of 875 to the thousand.

Of the Musalmans, 60, 136, or even 40 per cent are found in Central Gujarat and 34 per cent reside in the Northern Division. The largest proportion of the population that is Musalman in any one part is seen in Okhamandal where 213 out of a thousand follow this faith.

Over 90 per cent of the Animists are in South Gujarat, the remainder is almost entirely confined to the Chorashi part of Central Gujarat. Animists are scarcely to be met with elsewhere.

Of a hundred Jains 62 are in the Northern Division, 25 are in Central Gujarat including the City, and the rest are divided fairly evenly between the other two divisions.

144 Meaning of the figures.—It is necessary to understand what exactly these figures mean. Since 1911 there has been no change in the signification of the term denoting the religions. In the instruction to the enumerators

they were strictly enjoined generally to enter without question whatever religion to which a person claimed to belong (in except in a male in 1911 in regard to the forest tribes and the vernacular in the town. In regard to the latter have been continued in the census. The enumeration was instructed in the last two years to enter the name of the tribe in the column of religion where the individual members of a social or tribal group did not return Hindu, Muslim, or any other religion. But where any member of these tribes did not enter any such religion it



due weight, but on the other hand, the Navari *dargah* of this *panth* has acquired a large influence and its annual *was* or *Sant's* day festival attracts a large number of people. It is possible therefore that the number of persons shown as Musalmans amongst the Piranapanthis is an underestimate. On the other hand many Islamic followers of these *panths* must have returned themselves under the orthodox Sunni folds.

**147 Hinduism and other Religions**—Some difficulty is experienced in other parts of India in distinguishing Jains from Hindus. It has been stated that the Jains have shewn an increasing tendency to call themselves Hindus. This statement will be examined in a later section of this chapter. In the meanwhile the reader may be assured that no difficulty was felt in this State in this matter. Here we had a census of sects, and even though there were occasionally Jains who called themselves Hindus, they were always careful to add *Sarak* or Jain as a qualifying word. Thus there was no difficulty in the slip-copying. All such cases were taken as Jains. No case has however come to my notice of any Jain wishing to conceal his religion in the census schedules. The Christians and Parsis gave little difficulty. Occasionally there was an attempt on the part of some Hindu enumerator or Supervisor to return the Christian converts as "Dheds" or even as "Ramanandi Vashnavas". One or two cases came to my notice while examining the preliminary record of Petlad and Bhadran talukas. These were of course enquired into and corrected. But on the other hand the converts themselves were supplied with printed slips containing the name of their sect from the different missionary organisations working in the State, so that, when the enumerator came to them, they could enter the correct entries for Christian sects in the schedules. As will be shewn later the Christian figures are fairly accurate.

**148 Definition of Hinduism Who is a Hindu?**—The main reason for all these uncertainties is the vagueness of the term "Hindu". In the Census of 1911 certain tests were laid down whereby it was thought, the extent of genuine Hinduism could be gauged. These tests were based upon the fact that Hinduism was not only a religion, but a "dharma"—something which is of much wider content than belief—comprising within its folds not only a congeries of creeds and ceremonies, but also certain fairly definite ideas of social organisation.

The subject is too large indeed to fall within the scope of a Census Report but at any rate the remarks of Mr. N. S. Iyer in the Travancore Census Report of 1911 are

*Suggested Tests for castes whose claim to Hinduism is doubtful—*

- (1) deny the supremacy of the Brahmins. This category includes two distinct groups:—
- (a) certain certain groups which owe their origin to revolt against the Brahminical supremacy; and
- (b) the horizontal tribes and also certain low castes who, being denied the ministrations of Brahmins, retaliate by pretending to reject the Brahmins;
- (2) do not receive the names from Brahmins or other recognised Hindu Gurus;
- (3) deny the authority of the Vedas;
- (4) are not served by good Brahmins as family priests;
- (5) have no Brahmin priests at all;
- (6) are denied access to the interior of ordinary Hindu temples;
- (7) refuse prostration (—) by touch, (1) within certain distance;
- (8) bury their dead; and
- (9) eat beef and do not observe the cow

pertinent in this connection and deserve to be quoted. The Census Commissioner for 1911 laid down certain tests which are summarised in the margin whereby certain castes and tribes who do not conform to these tests and are yet returned as Hindus, may be ascertained to be outside the pale of genuine

Hinduism. Mr. Iyer taking these tests declares that the profession of Hinduism does not hinge on them—

To take what is considered by foreign writers as the keynote of the social edifice of ancient India, it is the acknowledgment of the supremacy of the Brahmins. But in the constitution of Indian society where all have their appointed duties (dharma) to each other the question of supremacy cannot arise. If such a line has crumbled up it is sign of degeneration and decay. Again with the Brahman as representing the religious organ in the body politic his ministrations to the other castes is only a disinterested duty and does not take away the title to be so ministered to still less cast them out of the social religious organisation. As for caste—there is only one that in the sense of unit to caste or that of level in society is called and all the rest represent various degrees of inferiority or of the world's scale. The Indian distinguishes with all of them. But none are partial to a few whom alone they may have got to know and learnt to believe in. But this cannot affect the question of their allegiance to the main religion.





worship of the *mooga* (alligator) and the *rogh* (tiger), so largely prevalent amongst these aboriginal groups is reminiscent of the Animistic religious attitude. The border line between Hinduism and primitive belief may be somewhat hard to draw but the real distinction between the two is seen in the characteristic attitude of each towards the deities which one worships and the other has absorbed. Some of the mother-deities of the aboriginals now form part of the Vedic ritual, but the characteristic attitude of the Hindu *Baktas* is wholly different and it is a complete misunderstanding of Hinduism to regard it as some have done as magic tempered by metaphysics or Animism veneered with philosophy. Lastly it is stated that because the aboriginal has some conception of one God, he should be considered as part of Hinduism. It is true that some dim notion of a supreme spirit—called *Beyy*—persists among some of these tribes but that is no reason why the whole group should be regarded as Hindu. A similar argument would label Christian and Moslems together as one religion because they worship one and the same God. The point is, a great part of the aboriginal population does not worship the distinctly Hindu gods, nor does their ceremonial bear the remotest resemblance to the distinctive Hindu worship.

There is a real distinction then which has to be brought out. The great difficulty however is the statistical difficulty. There is no denying the fact that Hinduism in has become an increasingly powerful factor amongst the forest tribes. But it is very hard to estimate the extent of its prevalence. The worship of Hanuman amongst Dhodias, the worship of Mahadeo and Hanuman amongst Dublas and the worship of Ram and Durga amongst Chodhras are instances of this Hinduising tendency. But on the other hand even amongst the Hinduised sections like the Chodhras the entire want of caste-organisation shows how Hinduism in its most intimate social life still sits lightly upon them. Amongst the Dublas the Hindu influence is stronger partly because as *Hali* indentured servants they come into closer connection with Anavala hands and the better classes of cultivators than the other aborigines and partly because they treat the Brahman with respect and even utilise them on occasions. The Talaras and Tadris are aboriginal sub-castes from the Dublas and Bilhis by fusion are also completely Hinduised particularly because they never intermarry with the members of the parent-stock and sometimes claim Rajput origin. The Dhodias, Bilhis and Vaswas show little Hinduisation on the other hand.

### 151 Suggested tests for distinguishing Animists from Hindus

—On the whole the conclusion seems to be that there are undoubtedly Hindus amongst the aboriginal tribes, that their figures are increasing but that their strength cannot be estimated properly from census figures which have been already shewn to be unreliable. Some tests may however be indicated whereby the increasing prevalence of Hinduism may be seen. One test of this process is as hinted above shown by the claim to Rajput descent. As soon as a tribe has become sufficiently Hinduised its first attempt to raise itself in the social scale is to trace its affinities to that race. Another more obvious test is the abandonment of their tribal language. The greater the prevalence of Hinduism in a tribe the more extensive is their employment of some such Aryan tongue as Gujarati and Marathi for their ordinary use. There are one or two reservations however which must be noted. The Bavechas a completely Hinduised tribe still cling tenaciously to their particular dialect. So do the Chodhras. But generally however the spread of Hinduism accompanies the advance of Aryan tongues into the Bilhi country.

### 152 True strength of Animists estimated—

The second of these tests is the more satisfactory and by its aid we shall attempt to find out the strength of the Animist in 1911 and the variation since then. Comparison on this basis cannot be carried earlier than 1901 because the total strength of these tribes (both Animistic and Hindu) is not available for any preceding census year. A comparison is still given showing the total strength of each main tribe and the numbers speaking the tribal dialect.

Tribe	Total strength	No. speak in Bilhi dialect	No. speak as vernacular
Bilhi	41,647	17,777	33,870
Tadris	32,111	2,648	31,463
Chodhras	1,211	1,311	1,211
Dhodias	31,397	6,111	25,286
Basas	7,781	—	7,781
Basas	31,777	51,777	31,777
Basas	1,111	—	1,111
Basas	11,111	—	11,111
Basas	11,111	—	11,111
Basas	11,111	—	11,111

... strength of the Animist in 1911 and the variation since then. Comparison on this basis cannot be carried earlier than 1901 because the total strength of these tribes (both Animistic and Hindu) is not available for any preceding census year. A comparison is still given showing the total strength of each main tribe and the numbers speaking the tribal dialect. The detailed figures are given in Sub-section Table III of Chapter IX. If we take the language as a correct test then the number of Animists will be identical with that of Bilhi dialect speakers which is 17,777. But there are reservations as already pointed out. The case of Bilhis and Chodhras has been already noted. Of the latter the Chodhras speak a dialect which is the most distinct Rajput dialect and is



these castes amongst the untouchables, and the Vaghra, Rawahia, and others as Animistic Hindus, just as the Hindu section of the forest tribes estimated above may be called Hindused Animists.

Excluding these categories, we have the residuum who may be said to conform in the bulk of their religious and social practices to the standard Hinduism of the Brahmanical scriptures. In the marginal table are given figures to show

Year	Hindus who conform to standard tests		Animistic Hindus		Hindused Animists	
	Number	Variation	Number	Variation	Number	Variation
1901	1,454,837		77,967		119,353	
1911	1,678,766	+15	84,323	+15	104,098	-12.3
1921	1,634,190	+3.2	82,800	+4.1	119,923	+14.8

the variation in what may be called standard Hinduism since 1901. These figures are further compared with those relating to what we have designated Animistic Hindus and Hindused Animists. Standard Hinduism seems to have increased only by 1.5 per cent in 1911 and by 3.2 per cent. in the next decade. The census increase amongst persons returned as Hindus in 1911 was as high as 9.7 per cent. This is due in a large measure to the inclusion in that census amongst Hindus of Hindused Animists, whose real strength was in that census very largely overestimated. In 1901 on the other hand, only 14,212 persons from Animistic tribes (12,531 Talavias and 1,681 Barchas) were returned as Hindus, while their true strength as appears from the above table was much larger. But the figure shown above—119,353—is not also strictly accurate. It is based largely on the returns of dialects which do not seem to have been correctly compiled in 1901 as pointed out in para 431 of Mr Govindbhai's report. I am inclined to place the strength of Hindused aborigines in 1901 at rather less than 100,000. The total strength of the tribes however showed an increase of over 20 per cent. in 1911. The estimate of Hindu Animists for 1911 as given in the above table may be accepted as fairly correct. The 1901 figures must be therefore correspondingly reduced to make the rate of variation for this class at least as great as that of the whole tribal population. The increase amongst real Hindus since 1911 is 5.2 per cent. which is rather larger than the rate of variation in the general population. This increase is mostly due to the joint operation of migration and natural increase. Apart from Animist tribes, there is little chance of accession of converts from other religions. The case of Iranapanthis is too small to affect the general rate of variation amongst Hindus at any rate. The Animistic Hindu section consisting mostly of low type castes is prolific and in spite of their high death rate the increase amongst them is always relatively large compared to the rest of the community. As pointed out in the discussion on movement of population in Chapter I it is only backward tracts that show a distinct rebound after a famine. Similarly it is only amongst the very low strata of society that such a rebound takes effect without any retardation. That is why these classes of Hindus showed 14 per cent increase in 1911. In 1921 the variation slowed down to only 4.1 per cent.

**154 Variation amongst Musalmans.**—In the above discussion, it will be seen that the census returns of Hindus and Animists have been rejected and the true variation in these two religions has been sought from independent sources. In regard to other religions, however the census figures may be accepted as fairly

Year	Musalmans		Proportion absolute strength per 1000
	Male	Variation per cent	
1901	163,111		643
1911	181,847	+3.5	721
1921	162,224	+1	623

reliable. The margin shows the variation in absolute figures amongst Musalmans since 1901. Its proportionate strength for the last three censuses is also shown in that table. Between 1901 to 1911 the greatest rate of decrease amongst Musalmans was registered in South Gujarat. This decrease was slightly put down to emigration in the Census Report of 1911. But as mentioned already the contact of Islam with Hinduism has produced intermediate sects the votaries of which returned themselves either as Hindu or Musalmans according to their home. It will be useful to compare the variation amongst Musalmans without this disturbing factor. With out it, Iranapanthis, the Musalmans numbered 161,359 in 1901. In 1911 the corresponding figure was 164,843. Thus there was a decrease of 1.5 per cent. In 1921 on the other hand the Musalmans numbered without these Neo-Muslims 160,377 thus showing an increase of hardly one per

cent Taking the census figures of Musalmans as a whole, the increase since 1911 is the resultant of many divergent ratios of which the increase of 4.1 per cent in North Gujarat and the decrease of 12 per cent in the City are the two opposite extremes. The Musalman population in the Capital appears to be rapidly declining since 1891. It cannot be that this decline is due to any excessive proneness of this community to high mortality. As will be shown in the next chapter, the death rate amongst Musalmans both in normal as well as in epidemic years is much lower than that of Hindus. The reason must be sought therefore in the continual drain on this community through emigration. The Musalmans aged 15-40 numbered 69,340 in 1911. In this census their strength decreased to 63,703 or by 8.1 per cent. A serious depletion of the able bodied persons amongst them seems to have taken place in the decade through the joint influence of epidemics of influenza and plague on the one hand and of emigration on the other. A large portion of the Musalman community consists of traders, and these have always sought their fortunes elsewhere. Vohoras feature largely in overseas emigration. Conversion, I have little doubt, plays a very small part in affecting the strength of Gujarat Musalmans.

**155 Variation amongst Jains**—As the reader has already been assured, no supposition need be made that the variation amongst Jains at least in this State is due to any extent to the desire amongst certain sections of this community to pass themselves as Hindus. There is naturally a desire amongst all Jains as amongst all other adherents of Indo-Aryan Religions to adopt the Hindu name as a racial signification expressive of their national unity. Beyond this there is also the fact that the Jains are a distinctively commercial community and wishing to live in unity with their Hindu neighbours they have adopted a good many of the social observances of Hinduism and have not even hesitated to enter into marriage relations with the Hindu section of their corresponding castes. This circumstance is not enough however for us to build on it any theory that there is in existence a definite tendency to wilful falsification of census returns. The latest census shows that though there is a decline since 1911, the rate of decrease in the latest decade is much less than that in the one previous. The greatest decrease in the State has occurred in South Gujarat. There the Jains have declined from 2,772 to 2,422. The Census Report of 1911 mentioned that the increase in Gandevi town was

Year	Jains		
	Number	Variation per cent	Proportionate strength per 10 000
1901	48,200		247
1911	43,462	-10	214
1921	43,223	-0.5	203

due to the accident of a Jain religious gathering being held there on Census day, which attracted numerous Jains from neighbouring villages. Possibly they may have come from neighbouring British villages. The census figures of 1921 therefore may represent the normal situation. Usually, however, the Jains, whenever they are old enough to earn their livelihood, emigrate to other places, Bombay City particularly. Some go even beyond to Europe and America. A few Jain Varnias are found in Paris to have established a business in jewellery. The Jains of adult emigrating age (15 to 40 years) have therefore decreased by 9.3 per cent. The death rate amongst Jains is only 11 per mille, and there is little doubt that the survival rate is high in consequence.

**156 Variation amongst Parsis**—The Parsis have declined from 7,955 in 1911 to 7,530 in this census. In their stronghold, Navsari *Prant*, their numbers, have fallen off from 7,179 to 6,761. In 1901, the total of Parsis was still higher, viz 8,409. The drain through emigration is seen in the incidence of females in the sex ratio of population aged 20-40. In 1911, the females of those ages numbered 1722 to a thousand males. In 1921, the ratio went up to 1,743. The main attraction for the Parsi youth is of course Bombay City which draws away so many of our educated population from other communities as well.

**157 Variation amongst Christians**—The famine of 1900 resulted in a large crop of Christian converts. The census of 1901 showed that the increase amongst Indian Christians was twelvefold since 1891. Ten years later, there was a slight decline to 7,203. In 1921, however, their number has risen to 7,421. The number of Indian Christians has increased from 6,962 to 7,274. Thus the absolute increase amongst the converts is larger than the total increase amongst Christians of all races. The decline in 1911 was attributed to the reversion of many of the famine-stricken who had been sheltered by the missionaries to their old faith.

on their return to their homes after the famine was over. In 1921 the increase is 3 per cent or about the same as the natural increase estimated for the State. The accuracy of the return has been ensured with the co-operation of the chief mission agencies at work. The arrangement about printed slips has been already mentioned. Also the chief missionary agencies at work—in the Methodist Episcopal Mission in North and South Gujarat the Roman Catholic Mission in Charotar and the Church of the American Brethren Mission (Baptist) in the Rani Mahals—kindly supplied me with detailed estimates of Christian converts in resi-

Name of Sect	Locality	Number of Indian Christians according to	
		Census	Mission estimate
Methodist	Paroda and Kadi	4,291	4,131
Baptist	Forest	900	50
Roman Catholic	Barod District excluding it	526	613

dence at their various mission stations. The Roman Catholic Mission could not give exact particulars by villages of one of their centres but only mentioned a round figure. Generally the Christian (Census) figures by villages were tallied with the mission estimates and found to

correspond very closely. The marginal statement shows that the census figures are generally larger than the mission ones. The Salvationists are however an exception as shown later on.

158 Variation amongst Brahmos and Aryas—These two sects will be considered a little more in detail presently when we take the statistics regarding Hindu Sects. In the margin are given the figures since 1901. Both

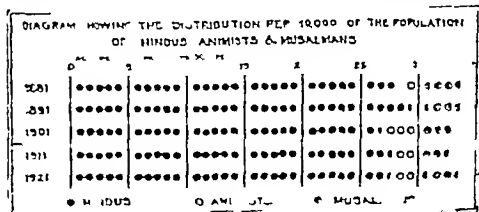
Name of Sect	Number in		
	19-1	1911	1901
Hind. Ary.	613	874	50
Hind. Brahmo	31	6	6

these sects show increases since 1901 the increase among the Aryas being due largely to more active propaganda, and that among the latter to better enumeration. The Aryas are found chiefly in the City and in Navsari, Gandevi, Patan and Pij towns. The village of Bakrol in Savli Taluka also has a congregation of 100 Aryas. Besides these, there are 31 persons returning

Veda Dharma as their religion. Presumably these are also Aryas. The normal strength of Brahmos is about 5 families in the City. Most of these were in residence in 1911 also and it is surprising that in spite of this circumstance only 6 Brahmos were returned in that census. Apart from Brahmos three persons were returned as belonging to the Prarthana Samaj the theistic body of Bombay which responds to the Bengal movement. But obviously the real strength of the Prarthana Samaj in the City is larger—many well known families long associated with the movement preferring however to call themselves simply Hindus in this census.

The fancy religions do not seem to be favoured much in this census. It is ironical that there are five atheists—on male and four females—but the Neo-Hindu Agnostics and New Dispensationists of the previous census have now disappeared.

159 Diagram illustrating variations in the proportional distribution of Hindus, Animists and Musalmans—The figures for the dis-



rent religions have now been analysed and their accuracy sought to be determined. For the facility of those readers who care to pursue the census figures of religious distribution since 1881, the accompanying diagram will be found useful. It has been plotted on the basis of Subsidiary Table I. The Diagram well illustrates the shifting line of boundary between Hinduism and Animism. It also shows how the proportionate strength of Islam has remained almost unchanged in the last forty years.

**160 Religion of Urban and Rural Population**—Already in para 94 of Chapter II, the religious composition of the urban population in the State as a whole has been briefly alluded to. In Subsidiary Table III of this chapter, the detailed figures regarding the differing religious composition of urban and rural populations are given by Natural Divisions and contrasted side by side. The sharpest contrasts are provided by South Gujarat, where Animists form 490 per mille of its rural, and only 87 per mille of its urban, population. On the other hand, Parsis constitute 108 per 1,000 of the town-population, while in the village, their corresponding ratio is only 5. In Kathiawad, of a thousand of its town dwellers, 226 are Musalmans, but only 65 per mille of its village population are of that religion.

**161. Sect Statistics reliability of the return**—Except in regard to Brahmos and Aryas, and Christian Sects, which had to be recorded all over India, the compilation of statistics in respect of sects generally was left optional to local Superintendents of Census. In this State statistics regarding sects of each religion have been compiled since 1901. The last India Census Report decided against the general record of sects for three reasons. In the first place it was thought that the maize of Hindu sects was so bewilderingly complex, that any return of them was profitless. Secondly, it was thought that as only a relatively small minority of Hindus knew to which sect they belong, it would be practically impossible to obtain a correct return. Finally it was argued that the sects so overlapped one another that there was no hard and fast line by which one sect could be demarcated from another. In support of this argument, Sir Edward Gait quoted the testimony of a Bengali Scholar denying that he was a special follower—either of Shiva or Vishnu as he fasted on the *Shivaratri* day, “because it was sacred to Shiva and on *Ekadashi* day because it was sacred to Vishnu. He planted the *Bel* tree because it was dear unto Shiva and the *Tulsi* because it was dear unto Vishnu. The bulk of Hindus were not sectaries.” This instance of cosmopolitanism is rather illustrative of present day laxness in religious practice than of any lack of definiteness in sect-differentiation. Remarking on this testimony Prof. Rama Prasad Chanda says\*—

“But this learned person appears to have withheld one important information. Has he received *diksha* or initiation from a *guru*? If so, what is the deity (*devata*) of the *mala mantra* or the root formula? The root formula that the *guru* secretly communicates to the *śiṣya* (disciple) contains the name of one single deity only and determines the sect of the *dikshita* or the initiated person. If the *mala mantra* contains the name of Vasudeva or Narayana, he is a Vaisnava, if it contains the name of Śiva, he is a Śaiva, and if the deity of the *mala mantra* is Durgā, Kālī, Tārā, or Tripurasundarī, he is a Śakta. The initiated Hindu may be personally free from sectarian narrowness, still he must be classed as a sectary. If the bulk of the Hindus are no longer sectaries, it is because the bulk of the Hindus have ceased to be Hindus in the sense in which their ancestors were Hindus, that is to say, they no longer care to receive *diksha* from the *guru*.”

It is true that the followers of Hinduism are free from that strong sectarian bias which distinguishes the mutually exclusive sects that we find in Christianity and Islam. I have myself marked amongst pilgrims to Dwarka, mostly from Upper India and Bengal, that many Saktas and Saivas were not loth to pay their respect to this famous Vaishnava shrine. Gujarat Hinduism however shows some traces of this mutual exclusiveness, even of mutual intolerance, between devout Vaishnavas of the Vallabhacharya and Swaminarayan Sects and the Saivas. As Mr. Govindbhai points out “they (*i.e.*, the Vaishnavas) do not pronounce the Gujarati word *shivavun* (to sew), lest they may thereby indirectly utter the name of Shiva and show Him reverence. The head of the Shaiva Sect, the Shankaracharya of Dwarka, similarly shows hostility to the Swaminarayan and other Vaishnava leaders and the brawls between them sometimes result in legal notices, apologies

\* Vide his *Indo Aryan Races*, page 144.



ritualism. In respect of some of these, the mere worship of the *guru*, although in evidence, has not yet quite warped the motive of the original founders.

Intermediate between these and the great body of orthodox Hindu belief are the little scattered *coterie*s, each clustering round some teacher or saint, with little speciality in doctrine or attitude, except almost divine worship of the *Guru*. Most of these like Gopinath panth, Kubeidasi, Painami sects are offshoots from Vaishnavism. The Ravi Sahib's sect is a sub-creed of the Kabirpanth. The Ramdevji Panth is Guru-worship pure and simple, with elements of totem-worship, a horse sacred to the memory of their founder figuring largely in their ritual. The symbolism of their worship seems similar to that of Bjpantus, to be referred to later. To this sect, mostly unclean castes are attracted. The Patwala is a recent Kathiawad sect, who worship Patwala the name of their reputed founder. The Bhabharam is a very old sect, the founder, Bhābhāram who was a Kohoja (Amm) of Vaso, being born in 1385 A.D. The sect originated in the usual way its founder acquiring a reputation for miraculous powers gathered a large Garasia following. Bhābhāram was known for his mastery of the Vedas. He combined the theory of the Avatars with elements of Saivism. He preached that the way to salvation lay in *Atmasuddhi* or individual purity. On his death, he and his book were worshipped. Unlike the other Guru-worshippers, the Bhabharamis do not take any material emblem of their founder, e.g., *paduka* (sandals), but set up a flame (*dyot*) as his emblem. The Niyākāki, a Puna sect, claims kinship with the Bhabharamis, but this is denied by the latter.

Then there are the three great Hindu Sects—Saiva, Sakta and Vaishnava—with their numerous ramifications, some confined strictly to the intellectual classes, and others extending their domains over the unlettered, and even the unclean sections as well.

**163 A brief Survey of Hindu Sects—the three principal Divisions\***—The bulk of orthodox sectaries date their origin from the age of the Puranas—or that period when Buddhism was beginning to show signs of decay in the fourth and fifth centuries of the Christian era. The Caste system which was then fast developing as a defensive weapon to withstand alien influences came as a powerful aid to the stereotyping of religious practices. The problem before the great Hindu revivalists of the succeeding centuries—notably Sankara—was how to reconcile the deeply intimate personalised worship of the Indian with the strictly monistic philosophy of the Vedanta—with its postulate of an impersonal and “unknowable” Absolute. This led to the development of the belief in material incarnations and to the selection of deities, hitherto considered minor in the strictly Vedic pantheon—like Siva and Vasudeva or Narayan or Vishnu. The belief in material personations or *Avatars*, became distinctive of Vaishnavism, while Siva represented the old Vedic storm-god Rudra—“the condensation of two primordial agencies, the striving to live and the forces that kill”, in himself, there was an austere aspect which appealed only to the intellectuals, but through his consort, known under innumerable names, the Saiva cult lent its countenance to the development of the female principle or *Sakti* (cosmic energy) in sectarian worship. The development of personal deities led to *Bhakti* or devotion as one of the recognised roads to salvation. The problem of *Karma* which persists through Hindu religious history at least from Pauranic ages—we find little traces of it in Vedic Aryanism—also supplies the key to the differing attitude of the two principal sects—Saiva and Vaishnava. Saivism under the inspiration of Sankarāchārya conceived of *Karma* with its burden of rebirths—and the manifested world itself with all its variety as the results of *Maya* or man's ignorance. Vaishnavism on the other hand conceived of life itself as a projection from the Supreme Being—His *lila*. Advantage was taken of Sankara's dualistic theory by the Vaishnavas to develop and justify a joyful and even voluptuous cult. A system of personal

\* I have purposely refrained from giving detailed accounts of these sects. For details the reader is referred to recognised authorities on the subject like Dr. Jogendra Nath Bhattacharya, *Hindu Castes and Sects*, and also to paras 188-214 of Mr. Govindbhar's Report and to pp. 136-155 of Mr. Dalal's Report.



them like theirs could do little else. But there were various gradations corresponding to the degree of compromises that were made with the strictly Vedantic position. The Ramanuji probably represents one of the earliest of these compromises. Ramanuja flourished in the 12th Century. He took on the tenets of an old Vaishnava Sect the *Bhāgavatas* "who worshipped the Supreme Being under the name of Vasudeva (subsequently identified with Krishna, as the son of Vasudeva who indeed is credited by some scholars with the foundation of that monothestic creed). With the Ramanujas the worship was primarily of Vishnu (Narayan) with

his consort Sri or Lakshmi and then secondarily they concerned themselves with their incarnations—Rama with Sita, and Krishna with Rukmini. In its speculative side, the Ramanujis divided itself into two main divisions, with their ape and cat theories of divine grace—not unlike the controversies of the Arminians and Calvinists—the former holding that man must cling to God, co-operant with Him, like the young of the monkey to their mother and the latter believing that the human soul is seized by Vishnu Himself and rescued as the cat does to her kittens.\* The Madhavacharya on the other hand went over to the extreme dualistic position. The later Vaishnava sects concerned themselves primarily with Vishnu's incarnations—the Ramanandis with Rama and his consort and the others with the various phases of Krishna's life and career. The Ramanandis was a levelling and popular movement and allying itself as it did with the personality of Ram, the paragon of Indian chivalry and virtue and his consort Sita, equally famed as the emblem of wifely chastity and devotion, it was a noble and elevating cult and its influence particularly in the literature of Hindi has been as profound as it has been beautiful. No such praise however can attach itself to some of the sects that concerned themselves with Krishna worship. Vallabha-charya a Tailangi Brahman, took up the doctrine of *lila* and made of it a bright bued and gorgeous ritual. "If the human soul is identical with God—said this Vaishnava prophet—the practice of austerities must be discarded as directed against God and it is rather by a free indulgence of the natural appetites and the pleasures of life that man's love for God will best be shown. † Thus the worship of Vishnu developed into an elaborate system of erotic theism—concerning itself exclusively with the mythical incidents of the life of the infant Krishna (Bal Gopal) in Vrindavana. The doctrine of Bhakti was interpreted into absolute self-surrender to God and even to His earthly representatives. Much of the sexual license resulting therefrom has now happily disappeared through the influence of education. The later developments of Vaishnavism, with which we are mainly concerned in this State were chiefly in three directions. First there was the Puritan reaction against the objectionable developments of Vallabha's creed started in the early part of the 16th century by Sahajanand an Awadhi Brahman who subsequently took the name of Swami Narayan. The Swami Narayanis represent a return not only to a more austere mode of worship but also in a real sense to the worship of Vishnu. In the second place modern sect makers amongst Vaishnavas like Hubenda Gopmath and others have imitated the great masters but the movements associated with their names have generally degenerated as pointed out already into mere man-worshipping sects and the original preachings of their founders are little remembered. There are also degraded varieties of Vaishnavism mainly prevalent amongst unclean castes. The followers of Harida Bawa are mostly Turis, Dhed and Chamars. In their rude *devis* or *thanals* they have unshapen stones. The Tulsi upasaks are similarly Dhed and Bhanger who being denied access to the Vaishnava temples, have taken to the basil plant for worship. Finally there was a further progress towards Krishna worship amongst the Radha Vallabhas whose sect was started in the latter part of the 16th Century. These sectaries believe in Radha, and Krishna's love for her as the governing principle of religion. In thus emphasizing their reverence for the consort and darling of Krishna, they verge very closely upon Sakti m, one of the three principal divisions of the Hindu Sakta, as has been explained already is the female principle identified usually in Hinduism, as

\* Max Muller's *Indic Theism* p. 111

† Vide Article *Hubenda*—in Dr. John F. Kennedy's *Eschiquet* Review Vol. XIII p. 510

the wife of a god as his energy in action. The Saivas already initiated the worship of the female principle, but they strictly subordinated it to the male. The Saktas on the other hand exalted the worship of the Devi, beyond everything else. The theory of God and His Sakti had been already foreshadowed in the Vedas as Prof Eggeling points out in the conjoint worship of Heaven and Earth, and in the later Saiva mythology, 'this theory finds its artistic representation in Siva's androgynous form of *Andha Narisa* or half-woman lord typifying the union of the male and female energies: the male half in this form of the deity occupying the right hand and the female the left hand. This symbolism explains the two main divisions of the Sakti cult—the "right hand" and the "left hand" followers. Along with this worship of Sakti—in many forms either beneficent or terrible—the Saktas have developed an elaborate hierarchy of feminine figures—ten *Mahāvidyās* (sciences), 9 *mahāmātaras* (great mothers or wives of principal gods), 8 *Nayikas* and different sorceresses or magic spirits (*Yoginis*, *dākinis* and *Sākinis*). In this State we are concerned with only two of the consequences of the Sakti doctrine. In the first place it is important to note how its advocacy of the female principle has afforded in easy means for absorbing aboriginal beliefs into the fringes of Hinduism. True Saktas are not at all numerous in the State.\* Certain of the artisan castes like Ghanchus and Sonis, the bulk of Marathas, a good portion of the Kolis and a few others may be rightly considered Saktas. On the one hand, *Dakṣiṇācharis* (or the right hand followers) are hard to distinguish from Saivas, on the other there are numerous points where Saktism shades into Animism. A large proportion of Kolis and the majority of aboriginal tribes who are assimilated into Hinduism pass themselves off as *Devibhaktas*. Secondly there is the aspect of Saktism which is connected with the worship of *Kula deities* (or tree totems) which is prevalent particularly amongst the Marathas. The indwelling *Kula Yoginis* of these trees were as Professor Chanda points out vegetation spirits, these *Kula* trees serve the purpose of *gotras* in marriages amongst this community. The *nagchampa* (*mesua ferrea*), *rudrakṣ* (*elaecarpus ganitrus*), *rad* (*ficus Indica*) etc. are examples of these tree-totems.

**164 Modern Sectaries—Kabirpanthis etc.**—The Ramanandi has been mentioned as a levelling and popular movement. It was perhaps the first of its kind and it initiated from the 16th century onwards a series of profoundly interesting movements the chief of which was founded by Kabir, a disciple of Ramanand. Keeping in close touch with Vaishnavic methods, Kabir was also greatly moved by the democratic impulse of Islam. His reforming activity lay rather in reinforcing the monotheistic principle in Hinduism, through his advocacy of a spiritual worship of God, he set his face against idolatry, and lastly, his campaign was directed against priestly privilege. Horace Wilson remarked on the quaker-like spirit of the Kabirpanthis, and their abhorrence of all violence. In their Vaishnavic leanings, they allied themselves to Ram rather than to any other incarnation and thus the moral value of their movement was, and still continues to be, high. Dādūpanthis, following another of Rāmānand's disciples and successors combine their Ramait cult with a strong flavour of Sankara's teachings. The characteristic of these as well as of Udāpanthis and allied sects is their rejection of idolatry and insistence on *jap* or spiritual contemplation. The Bijpanth founded by Ugamsi of Benares 500 years ago is rather a development of Saktism. The use of mystic letters and syllables called *biya* (germ) and of *chakras* (magic circles) and *yantras* (diagrams) is well known in the Sakti ritual. These features are present also in the worship of the Bijpanthis. They believe in an impersonal god, symbolised by a flame. They have images also of Rama, Hanuman and a *linga* (phallic emblem of Siva), with an emblem of Sakti in the centre. They have

Modern movements checked by defence of Orthodoxy		
	1921	1911
Kabirpanthi	30 501	34,954
Bijpanthi	131 455	170 615
Dādūpanthi	1,840	2 401
Udāpanthi	142	511
Radhāswami	254	
Nrisinhacharya's Sect	2 003	68
Other minor Sects	1 304	698

\* The Sakti pandits are fond of reciting a Sanskrit couplet

"*Gaude prakāṣita vidya Maithilān prabāhvitā*

*Kvachit Kvachit Mahārāṣṭre Gurjare pralayam gatā*"

"The cult was proclaimed in Gaud and developed by the Maithilas but it is only occasionally met with in Maharashtra and has disappeared in Gujarat"



tution and church government. The doctrines of this sect are a mixture of Vaishnava philosophy and of Buddhist ideas. God, the World and the Soul are recognised as parts or *amsas* of the one Reality. Its conception of the Universe as having three planes—the Formless, the World of Form and the World of Desires—each with sub-sections—has its analogues in Buddhism and is familiar to the students of Theosophy. Like the latter organisation it has an esoteric circle, and the method of spiritual exercises is strictly a matter between *guru* and disciple. In all these respects, the Sect shows the influence of modern Spiritual writings. In their belief in their *guru*, as the Son of the Supreme, in their insistence on works of faith and charity and the spirit of service and in their mode of regular worship, the Radhaswamis betray a Christian stamp, but otherwise they are curiously untouched by modern ideas. The sect has little or no missionary propaganda, it carries on no educational work. On vital matters of social reconstruction, it is strangely apathetic. The Radhaswamis of the State are found in Padra and Dabhoi Talukas. Their recent advent is testified to by the local reports. An opposition movement to this sect seems also to have been started recently by the orthodox Vaishnavas in Padra taluka, this is known as the Admarayan *panth* but the census does not show any trace of it.

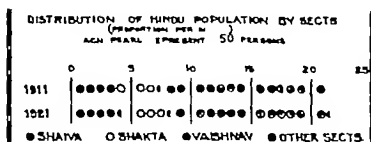
The Sreyas Sadhak Adhikari Varga\* or the Society of Seekers of Spiritual Bliss is an interesting movement urged into existence by the necessity felt amongst spiritually minded Hindus of education for a system of worship that is less ritualistic and more truly devotional. Its founder, a Nagar Brahman, was born in 1853. After a successful secular life led in Government service, he came under the influence of a Sadhu called Mohan Swami who initiated him into a deeper spiritual insight. By the force of his character as an exemplary householder, and his spiritual powers, he gathered round him a body of disciples who constituted themselves into the above named Society. This *guru* died in 1897. The leaders of this movement have always strongly dissociated themselves from any sectarian bias. The aim of the society is to subordinate mundane to spiritual bliss and in that view, their teachings have an individual, as well as a general basis. The general teachings are grounded on Vedic religion and communicated through preachings, and propagandist literature. The individual teaching is restricted to the initiated few. There is thus an esoteric as well as an open circle. The occult teaching consists in the imparting of the four forms of Yoga to the individual neophyte, which is continued through constant watch and examination. In its philosophy, it leans towards the *Saguna Brahmanad* of Sankara, but it tolerates all forms of worship. Of the three traditional ways to Salvation—through *Jnana* (intellectual development), devotion and action, the Society insists on the first, subordinating but not rejecting the other two. The second *guru*, Sri Upendracharya, has continued his father's work and has further added æsthetic elements into the worship. He with the aid of his wife has also taken a worthy interest in the education and mental advancement of women, and encouraged their association with men in common worship in their annual devotional festival (*Sādhana Samārambha*). The Society maintains some successful magazines and has published a rather voluminous literature.

**167 Variation in Hindu Sect returns**—In the above paragraphs a brief survey of the Hindu sects has been given with a view to show that there is a continuing thread throughout in evidence in Hindu religious history, giving to Hinduism a unity through all its differences. The classification adopted in this Report is based on the recognition of this essential unity. The main figures have been already given (*vide* para 162). A table and a diagram are appended in the margin to show the strength and variation in the three principal sects. The census return of Saktas is, as shewn already, vitiated by the inclusion of spurious Mātā-worshippers of aboriginal descent. For the purpose of Subsidiary Table IV therefore only 30 per cent of the census total of Saktas are shewn under Saktas in

Name of Sect	Strength in		Variation per cent
	1921	1911	
Vaishnava	859,184	802,508	+7.0
Saiva	185,611	350,495	+10.0
Sakta and Devi Bhakta	283,204	287,547	-1.5

\* A fuller account of this body is contained in a note contributed by Mr. Narmadashankar D. Mehta, B.A., LL.B., and published at the end of this Report as Appendix III.

Class IV and the rest are included under sects that tend towards Animism. Included in this class are degraded Vaishnavas like Hari Bawa's followers and Tulsi Upasaka. There are also the totem worshipping sects—like the Vadvakas who are Rakas and worship the spirit that resides in the Vad tree



the Klijodupanthis who may also be considered a type of degraded Radha Vallabhis, although they belong to the clean castes, and the Ajepal sectaries who are worshippers of shapeless stones, representing Ajepal and mostly belong to the

untouchable classes. The total for this class based as it is on census returns of Animists and Hinduised Animists, has to be rejected as unreliable. The estimates given in para. 152 of what are there called Animistic Hindus and Hinduised aboriginals may be accepted as more accurate, and the total of these two sections estimated therein may be taken also as indicating approximately the strength of Hindu Sects that have Animistic affinities.

The features of the Sect returns are the large increase of Saivas and, amongst Vaishnavas the increase amongst Ramanandi and the drop amongst Vallabhacharya. The increase amongst Saivas must have been largely at the expense of the Saktas, but the figures regarding the latter being untrustworthy no true conclusion can be formed. The loss amongst Vallabhacharya must be due to the active propaganda of the Swaminarayanis who have thriven through prosperous endowments and have lost much of their old puritan austerity of manner. On the other hand it has to be pointed out that the number of Vaishnavas who have specified no sub-sect has largely increased since 1911. The Ramanandi is the largest Vaishnava sect. Through confusion of names their number must have included a good few Ramanujis in 1901. The variation amongst Ramanandis and Ramanujis since 1901 is indicated in the margin, which shows that only the figures of the last two censuses can be accepted. The modern sects like Katurpanthis and Diipanthis have shown decrease—particularly the latter. Possibly there is a return to the parent sects with which these are connected. The guru worshipping cults do not show much variation. The Parnamis and Santram panthis have declined. A great many persons formerly belonging to these sects have reverted to the

Year	Ramanandi	Ramanuji
1901	816,340	13,080
1911	43,179	16,977
1921	478,225	104,903

orthodox fold and are content to return plain "Vaishnava" in the Census.

There remain now the sects that lie midway between Hinduism and Islam. Their strength has increased from 5,714 to 8,015 in this census. The Pirana panthis are also known as Kakupanthis, the Nayakakas evidently being a later offshoot. The founder was one Imamshah a Sayyid of great purity and learning. At present there are five principal gadis or places of worship of the Pirana dedicated to the five chief names of the cult—Imamshah Surabhai Bala, Mohammad Shah Bakaralli and Nurshah. The first four are called hakas. The Momnas are identified with the last named. The Lachia Rakari, Sonis and Kanwars are attached to Surabhai the Shaikhdas to the third named. The Matia Kanbis, Gutars, Sonis, Kachhlias and Kolis belong to Bakaralli. Imamshah claims the largest number of adherents. The number has increased in this census partly because as pointed out below the tendency to pass off as Hindus is on the increase and partly due to real conversion.

The Muslim toll wets of these Pirs have declined from 2,167 to 2,001. One reason is probably that some of the Shaikhdas and Momnas may have wrongly returned as Hindus. On the other hand the Muslim followers are apt to return themselves under the orthodox fold of Sunnism. All report however agree that the followers of these Pirs are on the increase.

162. Variation among Muslim Sects.—Coming to other religions we are first with less sectarian completeness. Islam is too well known to need

description, and its sect differentiations are far less intricate than those of Hinduism. The spiritual allegiance of Musalmans is divided between two churches—the Shiah and the Sunni. The majority of Musalmans belong to the Sunni Church, which was founded by Mansur, the second of the Abbaside Caliphs. Almost all Sunnis acknowledge the spiritual headship of the Ottoman Sovereign. The Shiahs trace their origin to “the Caliph Ali and the immediate descendants of the Prophet, regarded as the rightful expounders of his teachings.” The question of the title to the spiritual and temporal headship of Islam forms the chief point of difference.

The Sunnis are the advocates of the principle of election, the Shiahs of apostolical descent by appointment and succession.\* The Sunnis are further sub-divided into four principal sub-sects—the Hanafi, Shafei, Maliki and Hanbali. But it is open to the followers of any one of these persuasions to worship validly under another. The bulk of Sunnis of the State are followers of Hanafism. Of the Shiah sects, the Agakhanis are the most important in this State. The bulk of Khoja and Memons belong to this sect. A large part of Vohoras, Mughals and Arabs are also Shiahs. In the margin are indicated the Musalman sect figures for the last three censuses.

The Sunnis are gaining progressively at the expense of the Shiahs, whose present strength is even less than half of what it was 20 years ago. From Damnagar in Amreli Prant, it is reported that amongst the Aga Khani Khojas there, a recent schism has led to a section calling themselves *Masidia* (presumably Shiahs who refuse to acknowledge the Aga Khan as head). The Musalman followers of the Pirana Sect have been already dealt with. A few Musalman Girasias are followers of Bhābhāram and may have been wrongly returned as Hindus.

Name of Musalman Sect	1921	1911	1901
Sunni	142 863	136 792	125 853
Shiah	15,897	21 993	35 506

### 169 Variation among Jain Sects—

Jainism is a religion of high antiquity. Modern scholarship has now begun to recognise its traditional claim to an existence at least parallel to the Vedic epoch. The references in the Rik Veda to Jain condemnation of Soma and animal sacrifices and to Rishabhadev, the earliest of the Jain Tirthankaras, lend colour to their claim. The peculiar type of Jain thought also—its materialism of things and even emotions and its categories of *Jivas* with specific ranks given to everything animate or inanimate point to a species of Animism which may be even older than Vedic Hinduism.† The Jains claim their religion to be eternal, coeval with matter, renewing itself through unbeginning and unending cycles—*avasarpini* and *utsarpini*—and in every age they hold that their 24 Tirthankars or perfect *jivas* appear to whom the reverence of mankind is due. The Jains themselves strongly repudiate the Brahmanical claim to regard them as a dissenting sect.‡

In the *Jama Gazette*—November, 1921,—a Jain is defined as a man that believes “that the soul of man of any living being can by proper training, etc., become omniscient like the soul of *Jinal* conqueror of all passions, that the world consists of six eternal, uncreated, indestructible substances, and that the path to eternal freedom lies along the triple road of right belief, right knowledge and right action as disclosed in the Jain sacred books, in accordance with the tradition of Lord Mahavira. This is the essential minimum.”

There are three Jain sects. The most ancient of the schisms is between the Digambara and Svetambari, each disputing with the other for the palm of antiquity. Their chief differences consist in their respective attitude to the sanctity of nakedness and the denial to women of the hope of final redemption. The Digambaris exalt nudity, at least in respect of the images of their Tirthankaras and also in regard to their *Yatis*, (ascetics) and believe that women are incapable of attaining eternal bliss. Amongst the Svetambaras, a modern schism has arisen on the point of idol-worship. Lonkashah (*flor* 1640) led this movement and held that idolatry had no place in the authoritative Jain canon. He rejected 13 out of

\* *Vide* Ameer Ali's *Islam*, p. 75.

† But there is no doubt that there is a great admixture of Hindu ideas in present Jain practices. They admit Hindus as temple servants and Brahmans as ministrants in their social ceremonies. Finally their recognition of the caste-system unauthorized in their own canon is the greatest evidence of their succumbing to Hindu influences.

‡ *Vide* Mrs. Stevenson, *Heart of Jainism*, pp. 89, 94.

the 45 *angamas* forming the Jain texts as spurious. His followers are known as *Sthānakwāsīs*. The strength of the three sects is indicated in the margin. The Digambaris seem to have declined largely. The Svetambars constitute 82 per cent of the total Jain population. The spectre of "Jain unspecified" has arisen for the first time in this census. Possibly this is due to the general indifference of young Jains

to the tenets of their religion

**170. Variation amongst Parsi and Christian Sects.**—The vast majority of Parsis are *Shehenshahis*. The other Sect is called *Kadmi*. The schism is of modern origin, dating from 1730 A.D. when an Iranian, called *Jamshyd*, arrived from Persia and set up a dispute about the reckoning of the calendar. Those who continued the old Indian method of computation came to be known as *Shehenshahis* and the others are called *Kadmis*. These sectarian differences seem to have begun to sit lightly on present day Parsis. Many educated Parsis pay little heed to them and as a result, 920 Parsis or 1½ per cent, have returned no sect names.

The Christian community consists of 17,274 Indians and 147 Europeans, Anglo-Indians and allied races. Of these latter only 44 are Anglo-Indians. The Anglo-Indians are chiefly Roman Catholic (23) or of the Anglican Communion (11). One Anglo-Indian returned himself as Indian Christian. The Europeans, Americans and other allied races number only 103. Except 15 who are of the Methodist persuasion and four Baptists, the rest are almost equally divided in their allegiance to the Churches of England and Rome. The chief Mission agencies at work amongst the Indians are the American Methodist Episcopal Mission, now the largest agency which came to Baroda in 1870 and have concentrated their attention to Baroda and Kadi divisions; the Salvation Army working chiefly in Baroda *Praint* but with their head-quarters at Ahmedabad; the Church of Brethren Mission (Baptist persuasion) working chiefly among the *Kalpans* people in *Rani mahal* and the Roman Catholic Mission at Anand with about seven villages in Charotar under its jurisdiction. The main sect figures are shown in the margin.

Name of Christian Sect (Indian Converts)	1901	1911
Church of England	7	
Baptist	490	
Methodist	153	
Methodist	4,540	4,922
Presbyterian	12	100
Evangelical	1,107	900
Other	702	1,540

The Baptists are the result of the Vyarn Mission work of the last ten years. The Methodists appear to be stationary. The drop amongst Salvationists is probably owing to the defect in amongst its converts and perhaps to a certain extent to omission in record. The Salvationist organisation was approached by the Census Staff along with the other missionary agencies to co-operate but they did not make any arrangement to my knowledge for issuing printed slips to their converts. I presume a certain proportion of their converts must have been returned in default of such co-operation, by the enumerating staff as "Died". The recent conversion however of several Salvationists to the Arya Samaj at Sokhda proves that a few of them are reverting to their old faith or are being netted by the Aryas.

**171. Present day Religious Organisation in Baroda City.**—The capital of the State is naturally the centre of all intellectual and social activities whatever religious stirring that happens cannot but have its effect if not its origin in the City. A study of the present condition of the religious organisation there will not fail to be of interest. We shall begin with Hinduism the chief religion.

**Hinduism.**—The Hindus constitute 79 per cent of the City population. The places of worship for their use number about 100. Many of these temples are unused and falling into disrepair. The Vallabhashahi temples are looked after however by the Maharajas and the *Swami Narayan* is an example of the first

Material for this paragraph have been taken from the Census Report published in the Indian Journal (October 1911) pp. 61-62 and 21-22 (Vol. 1, 1911)

condition in which a temple may be kept when there is a responsible authority to see to the affairs of business." With the exception of a few private temples, the rest are in receipt of State grants averaging Rs 50 a piece per annum. The present condition of these temples is due no doubt to the general indifference of the modern Hindu. There are far too many temples, for present requirements or to be kept in satisfactory condition. At present little occurs in the temples except the daily *pūja*. In only a few temples—and these are mostly private ones—there are *bhajans* or congregational singing. At least 73 of the temples, inspected in a recent enquiry, showed no provision for *Kirtans* or public recitation of Paularian discourses. There is occasional religious instruction in private homes through the agency of Sastris. The State has inaugurated a new scheme under which a number of *updesaks* are to go round periodically to temples and give discourses. The Sanskrit Pathsala and the Garoda School are institutions maintained by the State for the training of Hindu priests. There is a small Arya Samaj. It is at present without a habitation. Two or three small attempts were made in the last decade to unite all thinking Hindus in a form of religious service, with a discourse, somewhat similar to the Brahmo Samaj. Under the name of Brahma Sansat, this movement continued for some time but has now fallen through. The idea has been again revived recently, but on a much more modest scale, with Aryas, Brahmos and a few Hindu families co-operating. To complete the list of Hindu activities it is necessary to add that there is a Theosophical lodge with a small membership. The activities of the Sreyas Sadhak Adhikari Varga have been already referred to.

*Islam*—The Musalmans form 16 per cent of the total population in the City. They are mostly found in specific neighbourhoods of the City like Mughal Wada, Wadi, Pani Darwaja, Yakutpura, etc. The Shi'ahs are mostly in the first named part of the City. The chief Shi'ah sects found to reside are Daudi, Sulemani and Alwiyya. All these have mosques of their own. Including the Sunni places of worship, there are about 40 mosques, the chief of which is the Juma Masjid completed in 1919 at a cost of Rs 1,45,000. It is significant of the relation of the State towards Islam which is recognised and also endowed, that the State contribution towards the building of this mosque came mainly from the Devasthan reserve fund of Hindu temples. Attached to this Juma Masjid is a Muslim library under the control of the Baroda Anjuman. It contains nearly 5,000 books chiefly in Arabic and Urdu. Provision for religious instruction seems to be looked after in Madrassahs attached to the principal mosques. The Sulemanis and Alwiyyas have each a Madrassah attached to their mosque. The Sunnis have more than one, the chief being at Mahmud Wadi with 80 pupils. There is provision for advanced teaching at the Juma Masjid. Each Sect has its own Mullah. There is besides a Qazi of Baroda. The Anjuman-i-Islam is a representative Muslim institution. Its present function is in connection with the Juma Masjid, the management of its library and the assistance of poor students in the community. The Shi'ah sects have each got its sectional society. Sufism claims a small number of adherents who call themselves Jamat-i-Mashaikh-i-tariqat. There are numerous Muslim shrines, chief of which are 16. Most of these have cemeteries attached to them. There are 12 other cemeteries.

*Jainism*—There are 2,296 Jains in the City. The bulk of these are Svetambaris who have 16 temples and 3 *apasaras* (Monasteries). The Digambaris, who form only 12 per cent of the total City Jains, have two temples and one *aparasara*. The Sthanakvasis have two *apasaras* in their charge. Besides there is a large Dharmasala in Ghadiali Pole in the City Ward, for the use of Jain traders. The Jains maintain their schools for religious instruction for both boys and girls. In the *apasaras*, morning lectures are given by Jain Sadhus, particularly in the monsoon, when they are forced to stay in the City. An Association recently started is called Vir Dharma Prasarak Sabha to look after the interests of the Jains. The Baroda City Jains maintain two libraries: the Atmarami Jam Jnana Mandir which is housed in a magnificent building, and the Hansvijaya Jam Library with over two thousand books. Both these libraries have free reading rooms attached to them. In the first named library there is also a night school where special religious instruction is imparted to 30 students.

*Christianity*—The Christians number 1,048 of whom 75 are Europeans and allied races, 24 are Anglo-Indians and the rest Indians. Divided by sect, there are 451 Methodist Episcopalians, 461 Roman Catholics, 82 Salvationists,



43 members of the Church of England and 9 of other denominations. Between these communities, "there appear to be no common activities or combined efforts which could be called for religious or social welfare." The Anglicans, who are mostly Civil and Military British officers and their wives, have a church in the Camp which is looked after one Sunday in the month by a Chaplain on the Government of India Ecclesiastical Establishment. The Roman Catholic Church is now in the charge of a Goan priest in the jurisdiction of the Archbishop of Bombay. The congregation consists mainly of Goans (Goan Portuguese) Anglo-Indian Feringis and a few Europeans. The religious services are practically confined to Sundays and holy days. The religious instruction for the adults is provided along with the morning Masses. A catechism period is arranged in the afternoon and evening for the children. The Catholic community is self-supporting. The Methodists are the most active Christian organization. The American Episcopal Mission has acquired some fine property in the Camp and neighbourhood including a large Church, a Hospital and important educational institutions. In the Church on Sundays there are religious services in English and Gujarati. On week-days, there are two prayer meetings. Active propaganda work is carried on through public preaching, distribution of tracts and the publication of the *Harshavadi* a Gujarati monthly with a circulation of over 600 copies. The educational institutions in its charge are a boys' high school another one for girls—looking after nearly 500 children. There is also a theological college for the training of Indian Christian pastors with 65 students who undergo up to three years a course of study in all branches of theology, theoretical and pastoral. In connection with these institutions there are auxiliary associations like the Sunday School, the Epworth League (a society for social, philanthropic and religious work) and the Social Band (a musical and evangelistic society). A well equipped Hospital for women and children is also part of the mission organization with an American lady doctor, an American nurse and three Indian nurses in charge. Normally 2,000 out patients per year are treated and there is provision for fifty beds. The Indian Methodist community mostly resides in the Mission Compound, but a considerable number live in the railway quarters and other parts of the City. The adult workers are mostly teachers in mission institutions, a few are in domestic and railway service and there are cooks.

**Larvaia**—The Census shows only 574 Parsis living in the City. The only better off families are officers in State employ, others are liquor contractors, merchant and subordinates in Railway employ. There is one place of religious worship for the Parsis, although the community is shortly going to have a full fledged *Atash Behram* and *Dharmashastra* through the bequest of a rich Parsi contractor. There are three paid *mobads* (priests). The dead are disposed of at the *dakhnas* at Majalpur a neighbouring village. The local funds for the upkeep of the *Aghuri* and the *dakhnas* are under the control chiefly of the Bombay Parsi Mahajir. The community being small, there is no regular provision for religious instruction for the children.

**Seminar for Comparative Religion**—An account of the religious activities in the Capital is complete without any reference to the Seminar for the comparative study of religion. In 1916 His Highness the Maharaja Sahib established in connection with the local college a Chair of Philosophy and Comparative Religion and appointed Prof. A. G. Welgervy a Cambridge Graduate of distinction who had also studied at Jena, to direct a new religious study of different religions. Under him three Fellows were to be elected usually for one year and suitable candidates for two or more years were qualified. The first one in Arabic and the third in Avesta and Greek Philosophy. The work undertaken by the Seminar since that date has been in the direction: (1) of preparation of Bibliographies of the history of religion; (2) construction of Chronologies for the purpose of the study of historical development and relation of religion; (3) of systematic surveys of religion in which two volumes have been already prepared and will shortly be ready—*The Comparative Study of Indian and European Religions and their Modern Tendencies*. (1) surveys of Hindu and Muslim Ethics, and (2) monograph on special subject connected therewith. Already eight students have been trained in the institution and their published volumes form the backward studies in Comparative Religion and Philosophy. In connection with these the cooperation of outside scholars like Dr. Laugel of the University of Strasbourg (France) have been of great assistance. Of the eight students only three are Muslims and one a Japanese Buddhist and the

rest are Hindus. In connection with this institution are to be mentioned two Journals both quarterly, the *Indian Philosophical Review* and the *Indian Journal of Sociology*. The first named has no official relation with the Seminar or the State, but the fact that one of its editors is Prof. Widgery accounts for its close association. During the four years of its existence, the Review has acquired a high standing. The Journal is of recent origin and is supported by the State.

Apart from the literary activity of the Seminar, the State has encouraged through the Sanskrit Section of the Central Library the edition and publication of old Sanskrit, Prakrit and Apabhramsa texts with scholarly introductions and notes, under the name and style of the Gaekwad's Oriental Series. Under the editorship of the late Pandit Chimanlal Dalal, whose death was a serious loss to scholarship, this series acquired a high and even European reputation. The idea was conceived in 1914 by His Highness, at whose instance a careful and systematic search was undertaken of Jam and other *bhandars* (libraries) for rare and ancient manuscripts on religion, philosophy, architecture, poetics, astronomy, music, grammar and ritualism. Altogether 41 works have been planned of which 20 are published, 10 are under preparation, and 11 are still to be taken in hand.

**172 Present-day tendencies in the religious sphere**—The above account of the religious situation in the City of Baroda gives some clue to the present-day position of the great historical religions in the Indian mind. Everywhere the tendencies of religious unsettlement are apparent. Hinduism perhaps more than the other faiths, shows in its social side and in its religious practices increasing signs of disintegration. Temples are mostly in disrepair. *Bhajans*, *Kirtans*, and *puran katha* loom much less largely in the life of the present-day Hindu than did formerly. Perhaps the very individualised character of Hindu worship has helped this process. Also the too rigorous insistence on forms and rituals, the significance of which has come to be lost on the modern Hindu brought up without a knowledge of his ancient Sanskrit, has led to the serious depletion of true religious emotion. The present-day religion of the Parsis whose lives are becoming more and more of 'an eclectic ensemble' half European and half Asiatic, also partakes of this tendency, although Navsari, where the bulk of our Parsis reside, is still the stronghold of orthodox *mobed*-ridden Zoroastrianism. Islam is more alive than either, and there are distinct signs that the immediate future will witness the inauguration of a great Jam revival. But the bulk of Gujarat Musalmans and Jams are still in the grip of Hindu influences. The average Jam is a believer in caste system and even Hindu gods claim a place—though subordinate to their Tirthankaras—in their worship. In regard to their attitude to the unclean castes, the Jams share to the full—and even certain sections of Musalmans and orthodox Parsis as well—the prejudices of the unredeemed Hindu.

(a) *Religious Nationalism*—But if the general evidences indicate that great ignorance of their religion at present exists among Indians, there is on the other hand a very strong and growing "sentiment" for the old faiths, which has been now reinforced by the political nationalism of the present times. Dr J. N. Faikhar very aptly calls this feeling "Religious Nationalism". It is expressed generally in educated discussions in undisguised hostility towards what it calls the materialism of Western Civilisation. This spirit of antagonism is not entirely of recent origin. It perhaps began with Dayanand's violent disputations with Christian Missionaries and Muslim Moulvis, brought on as much by religious patriotism, as by the ignorant attacks of the latter on the cherished ideals of the Hindus. Since his time, Aryas,\* Theosophists and Dharma Mahamandal propagandists have fanned the flame. Much of this feeling is ignorant and even insensate. For out of a hundred that come to religious gatherings and applaud the perfervid patriot, only one makes a sincere effort to study his own religion. The Brahmo Samaj has however consistently set its face against this extravagant *laudatio temporis acti*. As a result it has been reviled as pro-Christian, denationalised. Its success has been also seriously hampered by its tolerant and receptive attitude towards all religions. Formerly this violent religious chauvinism of the general body of educated Hindus was directed not only against Christianity but also Islam. Now the new orientation in politics has brought about a *rapprochement* with Islam. As a result, the Jam and Muslim are at present accepted with much good will, the Parsi also but perhaps a little more doubtfully. The Christian however is still barred as

\* There is no suggestion in this statement that Aryaism is an anti-British movement. That charge has been effectively refuted by Mr. Blunt, *vide* U. P. Report 1911, pp. 135-136.

the victim of alien ideals. As the Revd. C F Andrews points out in his *Reawakening in India* this uprising of feeling in behalf of the traditional faith set itself in link with a general awakening of the East when the Russo-Japanese War resulted in the victory of an Asiatic race

(b) *The Gandhi movement*—In Gujarat we are concerned with the recent developments of this upheaval associated with the name of Mr Gandhi. This is not the time nor is it within the province of this Report to attempt an estimate of his life and work. The incidents of his life and his political aspirations are well known. In British India his political programme has been the cause of profound disagreement amongst the *intelligentsia*. In this State we are chiefly concerned with the religious and social implications of his movement and in these respects, it is idle to ignore the fact that most of the people here have been immensely moved at least by his personal influence. With the vast majority of Gujaratis, he is regarded as a saint. Not the least tribute to the purity of his motive and the lofty sincerity of his character was contained in the recent judgment which has sent him for a political offence to incarceration. The special turn which his movement has given to the religious life of the people was to rescue it from antagonism towards Islam, and secondly to set men's minds towards the removal of the taint of untouchability and the uplift of the depressed classes. In its special attitude towards Christianity and its Founder the Gandhi movement provides also a refreshing contrast to that spirit of bigoted intolerance which characterised the early stages of Hindu revivalism. His own genuine reverence for the Personality of Christ and the teachings of the Bible has done much towards softening the old bitterness. How far these consequences will be permanent, time alone can show. One wishes that the *entente* with Islam were founded less on the angry politics of the moment and more on the sincere recognition of the cultural affinities of the two great systems of Asiatic religion. Reports vary as to the results of the special campaign against untouchability. It is stated that in South Gujarat, where this part of the programme was seriously pursued even the Dublas refused to have anything to do with Kantis, after the latter decided to let in the Dheds to their houses. Within Baroda State the movement is of much older date and has always had the active sympathy of the authorities. The Dheds are admitted into public offices and courts and taken into the subordinate ranks of the services. But the bar against them in schools and libraries still continues. As pointed out above even the Parsis are at one with the orthodox Hindu in this matter. It is one of the ironies of the religious situation in Gujarat that Vaishnavism, which in other parts of India has concerned itself with the uplift of the depressed and the lowly, has here become the stronghold of obscurantism. Coming to the third point its attitude towards Christianity, it is believed that the reaction of this new national consciousness will result in the development of an Indian Christianity. The endeavours made in South India and in Bengal towards this end have had only faint echoes amongst Gujarat Christians. Perhaps when a higher type of education has developed indigenous leadership amongst them and enable them to do without the leading strings of missionaries, then will be the time for work in this direction. "The Christianity of India" says Revd. E. J. Thompson, one of the acutest Christian minds that have been engaged on the modern Indian problem, when it has sloughed its present apathy and mendacity and poverty of manliness will help Western Christianity which has made so many mistakes to know God and Christ better. The Gospels teach a simplicity of life and of access to God which Western Christianity has overlaid. We can see and, weing, rejoice that Indian Christianity will have at least a Vedantist tinge. \* It is to that simplicity and along with it, that spirituality which Mr Gandhi conceives to be the special heritage of India that which he has exhibited his simplest turn. But in his teachings there is also an unlovely austerity of principle which would rule out all secular cultural effort and all modern influences. This is sought to be justified by his followers on the ground that the urgency of moral reformation is so great that there is no time for ornamental activity.

(c) *Islamic and Jai a Ram refractions*—As in Hindustan so also in other regions "the mounting spirit of nationalism and community spirit has allied itself with a general movement back to the origin the spirit which underlies the

\* E. J. Thompson, *India and the East*, p. 161.

† I am much indebted to the section to Prof. A. G. Webster for bringing to my notice the following book, *Religion and the Modern Trend*.



Gujarati translations have influenced Gujarati thought profoundly—are contributions towards this synthesis. Liberal Hinduism seems also to have come into a closer understanding. A Theistic Conference held generally every year in connection with the Indian Congress brings together Brahmo and other theistic workers. Enlightened Aryas also recognise the need for common organisation with other reforming sects. On points of difference with the Brahmos they seem at present to emphasise that Dayanand's insistence on the authority of the Vedas was based also on that other doctrine that although they were repositories of true and eternal knowledge the interpretations of them (including Dayanand's own) were not authoritative nor binding\*. In regard to such practices as *kosha* the Aryas insist that they are merely of hygienic significance. It will be remembered that Keshavchandra Sen in his Nababulhan section of the Brahmo Samaj also introduced the symbolising of *kosha* the waving of lights (*avati*) *bhajan kiritan* and other Vaishnavic details into the Brahmo worship.

(c) *Demand for an educated priesthood*—One last point has to be mentioned before this chapter is concluded. Along with the growth of religious patriotism there has also developed the desire for religious instruction and an educated priesthood. In para. 11 we have seen in the religious organisation of the City how the Jains and the Muslims are more alive than the Hindus in the matter of religious instruction of their young. With the latter the cry for religious instruction is little more than mere moral text books. Unless the Hindus are agreed on what minimum basis the religious instruction can be given, nothing further can be done. In this respect the Arya Samaj must be given the credit for showing the lead. Their *gurukul* system of education with the intimate personal influence of their teachers on the taught is an admirable adjunct to their religious propaganda. As to religious ministrations, with the progress of education it is obvious that the educated classes among the non Brahmins have begun to resent the usurpation by one class, and that not the most deserving, of priestly privileges. In certain parts of India notably in Maharashtra a movement has been initiated from among these classes to do without the Brahman in religious ceremonies. In Madras, the relations between the Brahman and the non Brahman have now become so embittered as to attain the dimensions of a social problem of the first magnitude. In Gujarat we hear only faint echoes of this controversy, partly because the average Gujarati Hindu does not bother much about the kind of person for his religious ministrations and partly also on account of the fact that here the social habits of the two sections—Brahman and non Brahman or at least the dominant classes amongst the latter—do not show so sharp a cleavage as in the Deccan or South India. But still the cry for a trained priesthood is real and finds much utterance in educated circles in Gujarat. In pursuance to this desire this State, always to the fore in social legislation, has responded by enacting the Hindu Purohit Act. The Bill was first published for public criticism in 1913 and after two revisions in the light of public opinion was finally passed into law on the 30th December 1915. The Act evoked a storm of opposition amongst the Brahmins, for one of its most important provisions was that any Hindu irrespective of his caste could become a qualified Hindu *purohit*. Amongst the non Brahman Gujaratis the Act did not also evoke much enthusiasm at first but it is now being gradually appreciated. Its many safeguards as shown below prove that although it did it is a very statesmanlike piece of legislation. In a Hindu State where the rulers and the ruled are of one religion the question of government interference in the people's religious affairs can be discussed from a platform to which there can be no parallel in British India. The Act is so important that I feel no hesitation in giving the following extract from the State Administration Report of 1915-16 which explains its main provisions.

A the preamble states the object of this Act is to enable a person qualified Purohit for the performance of religious rites and to let general their true significance so that the V. J. may feel satisfied that their point. This preamble has led. I order to carry out this object the Act provides for the grant of letters of authority to act as a qualified Purohit to persons who may have passed the Hindu Purohit examination which may be passed in V. J. subject or in any standard of the Madras University (the P. J. V. M. P. J. L. J. examination or who may be personally considered fit by Government. Any Purohit not an authorized officiating in a religious as before in the Act is liable to be prosecuted and fined for. Magistrate specially empowered by Government and is intended to secure

If the article the duty that I feel in the Veda I must find the law. The largest in being given in the Veda come to be of ritual as I do write as over time but as eternal knowledge.



SUBSIDIARY TABLE I—GENERAL DISTRIBUTION OF THE POPULATION BY RELIGION

Area and Locality	Actual Number in 1921	Proportion per 10,000 of the population					Variation per cent. increase (+) or decrease (—)					Net variation 1921—1921
		1921	1911	1901	1901	1901	1911	1921	1901—1911	1901—1901	1901—1921	
1	2	3	4	5	6	7	8	9	10	11	12	
<b>HINDU</b>												
Mad State	1,742,100	8,183	8,343	7,322	8,359	8,030	+	2.7	+	8.71	—	18.37
Mad State	422,213	8,897	8,408	8,203	8,870	8,870	+	7.8	+	11.43	—	6.46
Mad City	73,200	7,940	7,573	7,783	7,987	7,908	+	3.9	+	3.17	—	9.25
Mad State	816,536	9,046	9,029	8,300	9,863	9,034	+	8.8	+	9.61	—	11.41
Mad State	180,563	4,706	6,474	4,218	8,818	5,707	—	8.2	+	71.53	—	63.82
Mad State	153,834	8,332	8,732	8,862	8,866	8,821	+	1	+	3.83	—	4.06
Mad State	133,803	8,807	8,577	8,810	8,771	8,771	+	1	+	8.41	—	23.17
Mad State	19,831	7,824	7,861	7,968	7,822	7,822	—	—	—	7.07	—	—
					Separate figures not available					Separate figures not available		
<b>ANJALI</b>												
Mad State	183,877	767	843	903	124	465	+	41.3	—	34.82	+	29.37
Mad State	15,118	247	816	670	217	134	—	80.1	—	16.21	+	137.89
Mad City	117	12	20	81	1	—	—	41	—	62.45	+	4,794.80
Mad State	762	3	—	17	11	1	+	24,200	—	60.63	+	19.1
Mad State	147,450	4,332	5,400	4,803	421	3,176	+	73.7	—	21.06	+	87.64
Mad State	129	7	—	—	—	—	—	—	—	100	—	—
Mad State	129	8	—	—	—	—	—	—	—	100.0	—	—
					Separate figures not available					Separate figures not available		
<b>ORISSA</b>												
Mad State	182,328	783	791	843	781	861	+	9	—	2.58	—	22.87
Mad State	56,942	831	834	890	774	791	+	4.0	+	7.94	—	16.29
Mad City	18,194	1,801	1,722	1,970	1,703	1,763	—	11.7	—	6.23	—	10.11
Mad State	54,780	809	822	867	823	808	+	4.1	—	8.48	—	16.83
Mad State	22,819	676	682	847	730	800	—	1.7	—	8.48	+	4.93
Mad State	18,813	1,045	1,041	1,140	1,181	1,208	—	1.5	—	4.68	+	4.91
Mad State	13,180	764	823	867	867	1,038	—	3.3	—	3.86	—	16.42
Mad State	8,424	2,129	2,072	2,008	2,110	2,110	+	3.0	—	6.81	—	—
					Separate figures not available					Separate figures not available		
<b>JAV</b>												
Mad State	43,223	283	214	247	286	214	—	5	—	16	—	4.06
Mad State	8,395	137	136	181	137	126	+	4.8	—	7.46	—	2.11
Mad City	2,296	242	222	218	213	286	+	4.0	—	3.56	—	6.44
Mad State	9,671	296	324	378	300	8.3	—	1.1	—	14.18	—	7.33
Mad State	2,123	71	83	146	65	84	—	1.6	—	3.21	+	23.03
Mad State	2,426	192	197	184	184	163	—	3.2	—	7.46	+	13.64
Mad State	2,344	219	220	213	184	184	—	8	—	6.31	—	—
					Separate figures not available					Separate figures not available		
<b>P</b>												
Mad State	7,336	25	25	43	34	37	—	8.3	—	8.46	+	2.47
Mad State	124	2	2	2	2	2	+	13.8	+	3.61	—	22.91
Mad City	874	61	66	37	50	46	+	3.3	—	8.87	+	2.41
Mad State	60	1	1	1	1	1	—	27.3	—	22.22	—	167.57
Mad State	6,781	196	214	223	223	226	—	8.8	—	8.40	—	—
Mad State	13	1	2	1	1	1	—	4.3	+	43	+	66.67
Mad State	13	1	1	1	1	1	—	6.2	—	26.0	—	—
					Separate figures not available					Separate figures not available		
<b>CHHATTISGARH</b>												
Mad State	7,471	35	35	39	3	3	+	3.8	—	6.35	+	1,896.56
Mad State	2,66	92	103	174	1	1	—	6.3	—	11.94	—	11.12
Mad City	164	111	76	73	42	84	+	81.1	—	3.36	—	53.57
Mad State	147	13	4	—	—	—	—	96.3	—	1,201	—	89
Mad State	494	2	2	1	1	1	+	72.8	—	25.43	—	79.17
Mad State	1	3	4	1	1	1	+	23.1	—	86.67	—	261.84
Mad State	1	—	—	—	—	—	—	—	—	97.96	—	—
					Separate figures not available					Separate figures not available		
<b>OTHERS</b>												
Mad State	783	4	4	1	—	—	+	6.7	+	619.61	+	82.16
Mad State	243	4	3	—	—	—	+	21.4	+	1,973	—	14
Mad City	202	30	21	7	3	—	+	3.9	+	164.72	+	84.82
Mad State	91	1	—	—	—	—	+	313	—	166.7	—	3
Mad State	139	3	—	1	—	—	+	—	—	141.1	—	—
Mad State	4	—	—	—	—	—	—	—	—	—	—	—
Mad State	4	—	—	—	—	—	—	—	—	—	—	—
					Separate figures not available					Separate figures not available		





SUBSIDIARY TABLE IV—SECTS OF HINDUISM CLASSIFIED ACCORDING TO THEIR NATURE

Class	Name of Sect	1881	1911
1	2	3	4
I.	Movements of Comprehensive Reform	717	684
	Arya Samaj	643	600
	Vedāntism	34	
	Brahmo Samaj	33	6
	Prarthana Samaj	3	
II.	Movements checked by defence of orthodoxy	167,958	293,777
	(a) <i>Recent</i>	2,967	67
	Rightism	254	
	Bryon Sadhak Adhikari Yaga	2,003	66
	(b) <i>Modern</i>	763,797	679,609
	Kabir Panth	30,967	34,854
	Bij Panth	131,453	179,644
	Dadu Panth	1,849	2,401
	Uda Panth	143	811
	Mira Panth	433	86
	Mota Panth	148	123
	Makhaiki	191	47
	Paiya Koral	362	123
	Baj Bawal	339	334
III.	Guru Worshipping Caste	21,181	19,949
	K. her Panth	1,279	437
	Gopinath Panth	2,438	629
	Smritin	263	1,148
	Paradisi	4,964	6,854
	Faiwala	21	479
	Kavi Babeh	176	61
	Ramda Par	10,798	8,409
	Ekshatras	7199	7,082
IV.	Orthodox Sectaries based on Vedic and Puranic Hinduism	1,329,813	1,329,237
	Sarna or Sarnia	343,642	21,493
	Sakta	27,977	19,667
	Vaishnava	659,154	869,368
	Himantoli	106,983	104,967
	Himantoli	478,239	434,679
	Maharajahari	220	71
	Vallabhadhari	108,183	171,480
	Swaminarayan	86,997	63,721
	Hathavallabhi	3,318	1,666
	Maharajane and Unspecified Vaishnavas	61,937	36,824
V.	Sects on the borderland of Hinduism and Islam	2,613	2,716
	Prati Panth	6,643	2,620
	Kayakshi	1,367	2,094
VI.	Sects tending toward Animism	212,649	216,946
	Ajyoti	196	185
	Ajyoti Panth	190	354
	Devilbhakti	195,376	191,233
	Marl Bawa, Taid upanah and other degraded Hinduism sects	14,139	12,978
	Vedvoti	27	144
VII.	Hind. Unspecified and others	2,237	2,293

The Census only showed figures for Raktae and De b-lhaltae no separate figures for the latter being obtainable 70 per cent of the total census strength have been assumed to be De b-lhaltae the rest being included under Class IV as true Raktae.

# CHAPTER V

## AGE

### PART I

#### General Observations

#### STATISTICAL DATA

Subject	TABLES		
	Imperial	State	Subsidiary
Age—State Summary	VII A		
„ —By Divisions	VII B		
„ —City of Baroda	VII C		
„ —Talukas		VI	
Annual Age Periods by Divisions		VIII	
Age, Sex and Civil Condition of selected Caste	XIV		
Annual Age Periods by Religions		IX	
Immigrants by Age Periods		XV	
Emigrants by Age Periods		XVI	
Age Distribution of 100,000 of each sex by Annual Periods (Crude Returns)			I
Do Corrected			I A
Age Distribution by five-years groups—four censuses per Sex and Division (Crude Returns)			II
Do Corrected Returns for 3 Censuses			II A
Age Distribution by Religions (Crude Returns)			III
Age Distribution in certain castes per Sex			IV
Proportion in certain castes of Children under 12 and of persons over 60 to persons aged 15-40			IV A
Proportion of Children under 10 and of persons over 60 to those aged 15-40, also of married females in the Divisions			V
Do In main religions			V A
Variation in Population at certain age periods			VI
Reported Birth rate by Sex and Natural Division			VII
Reported Death rate by Sex and Natural Division			VIII
Reported Death rate by Sex and Age in decade and in selected years			IX
Reported Deaths from certain diseases per mille of each sex			X
Infantile Mortality by Natural Division			XI

**173 Reference to Statistics**—The above summary of the statistical data utilised for this part may seem formidable to the reader. But they consist of two sets of figures. The first deals with the results of the Imperial Tables VII and XIV on which Subsidiary Tables I-VI are based. The second is concerned with the analysis of figures of Births and Deaths supplied by the Department of Sanitation in the State. Imperial Tables VII and XIV are concerned also with Sex and Civil condition which will be dealt with in separate chapters. The selection of castes for Table XIV was made in this census on the same principles as in the last; representative communities were chosen from the different strata of society.

**174 Scope of the First Part**—This chapter is divided into two parts. In Part II, Mr Vaidyanathan will give the results of his actuarial analysis of the Age>Returns on the lines of the Age Reports written in connection with the general Indian Census by the late Sir G. F. Hardy and Mr Ackland. Part I will therefore be restricted to such general observations as arise from a study of the crude age-returns. The corrected figures will be only utilised in such sections where, *e.g.*, in regard to the mean age, they are necessary or helpful to the discussion. The scope of this part is further restricted by the fact that in Chapter I which is of administrative interest, we have already discussed in sufficient detail the bearings of the movement of the population on the age-constitution of the State as a whole, as well as of the different *prants*.

**175. Inaccuracies of the Record**—The recurrence of incorrect age returns is one of the hardy "decennials" of the Indian census. The instruction to the enumerators in this regard were ample and precise enough —

"Column 7 (Age) —Enter here the number of years each person has completed For infants less than one year old, enter the word infant

What was required was the cardinal number of years completed, while the usual practice of the Indian is to refer to the ordinal number of the year of his current age. This is a fruitful cause of many mistakes even in the most educated circles in this country. Then there are the inaccuracies due to the heaping at multiples of 10 or 5 so often referred to in previous Census Reports. This feature is found in the age-returns of almost every other country but it is particularly accentuated in India. These accidental errors are due to ignorance. There are other errors or rather falsifications which are due to deliberate misrepresentation, social custom or superstition. Mr. Vaidyanathan discusses these in detail in Part II and there is no need to repeat what is there written. But the point of superstition may be elaborated a little. The fear of evil eye—*nazar* or *chasku*—*bad*—may be mentioned as the main reason why the mother of a healthy well-grown child for instance overstates his age. For similar reasons an old man is sometimes apt to understate his age. Dr. Jivanji Modi in a recent paper read before the Bombay Branch Royal Asiatic Society refers to the old world superstition against numbering that prevailed amongst the ancient Hebrews and the Hindus. The *Hitopadesa* says that nine things—age, wealth, thefts in one's house, counsel, sexual intercourse, medicine, charity, austerity and disgrace—must be carefully concealed. The Gujarati saying—*en ghadi ganu chke*—seems to be an exact transcript of "one's days being numbered" it is reminiscent of the tradition common among the old races that numbering should be avoided, because if it showed a high number it drew evil eyes which brought about subsequently a fall in the numbers.

**176. Systematic errors in the Age Return**—These general circumstances must be operative in this State also usually the errors are due to ignorance or else to pure forgetfulness. The ordinary Indian even if he is educated does not have much occasion to remember his age. He—and certainly not his woman-kind—does not usually celebrate his birthdays and the old practice amongst the richer classes of renewing one's horoscope with annual *parashaphals* (prediction of events of the year at or before its beginning) has fallen into disuse. The horoscopes indeed are necessary for the new born child's naming and other purposes but the practice of their yearly renewal has gone into disfavour with the people's waning faith in astrology. Misrepresentations are also numerous—not entirely due to the people but also sometimes to the tunklity or carelessness of enumerators themselves. One of the main reasons, I believe, why the age-returns of Musalman females are so uneven is due to the Hindu enumerator deliberately avoiding enquiry in this respect and trusting to hearsay or their own imagination to fill up the necessary details. Apart from these general causes in this State there are two special reasons which may or do influence people deliberately to misstate their own ages or those of their family. The Compulsory Education Act first prescribed 6 years as the limit of freedom from school-going age. In the last decade this limit was raised to the 7th year—the upward limit for compulsion is at present 13 years (complete) for boys and 11 years (complete) for girls. Similarly under the Infant Marriage Prevention Act, the minimum age for a girl to marry is 12 years and for a boy 16. One would imagine in the event of a deliberate falsification of ages that the parents or guardians of married girls below 12 and married boys below 16 would pass them off as of these ages and upwards. Also to avoid compulsory education similar devices will result in heaping of returns at 6 for both sexes and 11 or 13 for girl and 14 or 15 for boys. 15 is not a good year to select for detection of such misstatement because as a multiple of 5 there is usually a great heaping at that year. But the actual returns for 6 and 13 for girls are illuminating. In 1911 when the age-limit itself was 6, the heaping was shifted to the lower age. In that census therefore the figures for the 6th year (properly rounded to 100 mill.) was 2.097 and 2.011 for 11 years and girl respectively. In 1911 these proportions rose girl and boy 2.246 and 2.053. For the 14th and 15th year in case of girl and 16th year among boys similar

heapings are observable in 1921. In 1911, evidently these factors of misrepresentation were not so actively in operation, as will appear from the marginal table. The intermediary ages which ought according to normal Indian conditions to be unpopular, like 9, 11, 13, 14, 16 show greater heaping than before particularly the 12th year in both sexes. This also shows, apart from a tendency to falsify at certain ages, that as people are becoming more generally accustomed to compulsory education provisions, the years of schooling 6 to 16, are being more correctly returned.

Year of age	Proportion to 100,000 of Population of			
	Boys		Girls	
	1921	1911	1921	1911
9	1,981	1,253	1,912	1,186
10	2,813	2,445	3,349	1,902
11	1,520	1,132	1,590	983
12	3,610	2,786	3,031	2,374
13	1,690	1,473	2,010	1,503
14	1,677	1,478	1,731	1,334
15	2,235	2,268	2,707	2,028
16	1,736	1,681	1,548	1,546

**177 Graphic representation of inaccurate returns**—The diagram given in Part II along with para 209 shows how the returns at individual ages are vitiated by these inaccuracies.

This diagram points to a curious depression in the age period 1-2, a similar depression before and after each age in the quinquennial series from 20 years and upwards, and a certain fondness for even numbers in preference to odd. These and other characteristics are commented on more in detail in the Second Part of this chapter. A detailed analysis is therefore unnecessary but it must be here observed that according to a true record of ages, there should have been a more uniform progression of the series, the steps of the diagram should have descended gradually from its steep height at the first age through the process of the years.

**178 Index of Concentration**—In the American Census, a measure is made use of by which the extent of the error due to abnormal use of round numbers in age-returns is analysed and compared with different places and with different grades of people. This is known as the Index of Concentration (*Vide Whipple Vital Statistics*, pp 169, et seq.) The number reported as multiples of 5 between the ages 23 to 62 years inclusive is first computed, and its proportion to one-fifth of the total number returned of this age-period is then calculated. This ratio is known as the Index of Concentration. In this State, the age returns of the population have been compiled for individual ages by divisions and religions. The accompanying table summarises some of the indices of concentration calculated according to this method for the State. The census of 1901 shows indeed the best results. Mr Dalal congratulated himself on the greater accuracy of returns in that census. The next census registered a very decided fall in the standard of accuracy in this respect, and although in this census, there is only a very slight improvement, we must remember that in this matter, this State, and presumably the rest of India, are far behind even the more backward countries of Europe like Russia and Bulgaria. A comparative statement is extracted from Whipple, p 170 and given below in the margin. Even the American Negroes show a far better standard of accuracy than our Parsis, who are educationally the most advanced community in the State. Even the City which with its large literate population was expected to show better results fails in this respect. Perhaps the selection of age-periods for this measure is not suited to India. Here the educational advance has not been of such long standing as to enable very old people to remember their ages. Mass education of the general type is only a matter of the last thirty years and its earliest beneficiaries cannot be if they are alive now, much older than 45, so that if we chose an age-limit, say from 9 to 39, inclusive perhaps the results will be more satisfactory. The Index of Concentration calculated on this basis for the year 1921 in this State is 252 for both sexes, and for 1911 it was 268.

Index of concentration for	
1901 Census	156
1911 "	307
1921 " (both sexes)	363
" " (males)	368
" " (females)	367
" (Baroda City males)	347
" (Baroda City females)	383
" (Parsi males)	227
" (Parsi females)	277
" (Jain males)	301
" (Jain females)	370
" (Muslim males)	374
" (Muslim females)	400
" Animist males	215

Country	Date	Index of Concentration
England and Wales	1901	100
Belgium	1900	100
Germany	1900	102
France	1901	106
America (Native White)		112
America (Negroes)		153
Russia	1897	182
Bulgaria	1905	245

**179. Correction of Errors of Age**—Prof. Vaidyanathan explains the method of correction of accidental errors in age adopted by this State in this census. Briefly it may be stated that individual ages adjoining quinary ages were subjected to a series of differences from which a corrected figure for the quinary group was obtained and then figures for the individual ages in the group by drawing through a curve after the manner of the Graphic Method described in News Holmes's Vital Statistics (p. 266, third edition). The age-returns for both sexes in 1921 were subjected to this process\*. Two graphs showing the corrected figures for Males and Females are given later on in the Second Part. The principal reason why this method has been preferred to the Bloxam is because it enables one while the other does not at any rate to the same extent even after doubling the process of averages, to have very accurate figures for the age-groups at the ends of life.

Apart from these processes, an elementary correction is got from merely taking

Age Returns for Males proportioned to 10,000 of the sex

Selected Age-groups	Corrected	Crude
0-5	1,412	1,412
5-10	1,212	1,212
10-15	1,201	1,229
15-20	930	847
20-25	1,077	1,063
25-30	1,491	1,514
30-35	1,021	1,002
35-40	610	604
40-45	43	212
45-50	84	112
50 and over		

the figures of quinary groups into consideration. By this means the effect of plumping on favourite years is considerably minimised. In the marginal statement the first two age-groups are seen to deviate largely from the truth. In the middle-age groups, the deviation is slighter up to the 50th year beyond which the percentage of errors rises until it reaches the maximum in the highest years of life.

Whatever the defects and however we may use them, the age statistics are indispensable as there is no better material available which gives an indication of the longevity of people, and their birth and death rates. Their errors notwithstanding the crude age-returns from census to census afford besides, valuable bases for comparative study of the factors in the movement of population, because the

margin of error at each census may be assumed to be constant.

**180. The Mean Age how calculated**—One of the uses to which corrected figures of age can be put is the means they afford of calculating the mean age of the population. "Mean age" is simply the average age of persons living at a census and must not be confused with mean duration of life. Where corrected returns for individual ages are available there is no difficulty in calculating their mean age. The corrected figures for each age are multiplied by the years of that age and the sum of these results divided by the total population gives the mean age of the population. Where such elaborate figures are not available an approximation on the basis of the method used by the French Census Report of 1891 has been tried. According to this method—the population at the end of each quinary group is determined viz. total of persons 5 years and over 10 years and over and so on.

The sum of these totals multiplied by 5 the difference of the age-divisions, and raised by 2½ times the number of persons dealt with (i.e., in this case the total population) gives the number of years lived. The mean age is obtained by dividing this by the number by the number of person dealt with †

**181. Possible Inferences from Variation in Mean Age**—The mean age can only be said to coincide with the mean duration of life when births and deaths are exactly equal. As the Census Commissioner's Note points out—

In a growing population with a large number of children the mean age of the living will be less than in a decadent one where the children are relatively few in number. The mean age therefore explains nothing in itself but is useful in respect of the questions which it suggests and this fact must be borne in mind when dealing with the variations in the mean age in different localities and communities."

For the purposes of his Actuarial Report, Prof. Vaidyanathan has also smoothed the age returns of 1911. The corrected figures for 1911 and 1921 and for 1901 (obtained by Bloxam's Method) are given in Subsidary Tables A and B.

† See p. 2, India Administrative Digest 1901. For particulars of the process see pp. 107-109, Bengal Census Report 1911. A variant of this method for smoothing almost identical results was also used by which individual age-returns up to 16 were multiplied by ½, 1½, 2½, and so on up to 9½, and then the quinary group figures were multiplied by the mean of each group 1½, 2½, 3½, and so on up to 9½; the results were then summed and the mean age found by dividing the total by the total population.

It is difficult therefore to draw any conclusions from variations in mean age. A low mean age may mean however a high birth rate with a large number of children and a comparatively low mortality rate for the earlier ages. It may also mean high death-rate among adults and old persons, pointing to low longevity generally in the population. A high mean age will mean either a low birth-rate with deficiency of children, and large numbers of adults and very old persons, and it may also indicate high mortality in the earlier ages. Under these circumstances, famine conditions are not ordinarily expected to affect the mean age much, because they destroy either the very young whose low ages matter very little or the very old whose numbers are few. Diseases like plague and influenza which attack the people in their prime, and healthy ages generally, would presumably tend to reduce the mean age.

**182 Mean Age by Sex**—The mean age has been calculated for both sexes for the State, as well as different divisions separately, and it has been also found for the different religions. The mean age by sex shows if the calculations are correct for females, that either the women are more long-lived than men or that the males preponderate amongst the children. Since 1901, the females shew a higher mean age than males. In 1921, the sexes almost approach equality in this respect. This is due perhaps to the mortality conditions of the decade being particularly unfavourable to females. The question of mortality rates by sex will be considered in the next chapter. The margin shows a higher mean age for females, and this is so particularly in the City and North Gujarat. The excess in the City is noteworthy, especially when we remember that the proportion of females to 1,000 males in the city is only 837, as against 936, for the general population. But throughout the three censuses, the females have shewn a higher mean age than males. This is due for one thing to their greater longevity. The proportions for the higher ages for the two sexes are thus shewn in the margin. Throughout the two decades, women aged 40 and over are in larger proportions than men. It is not surprising therefore that the mean age is higher in the former sex in the city.

Year	Mean age for	
	Males	Females
1901	23.0	23.8
1911	22.7	22.8
1921	23.06	24.01

Age Period	Proportion to 10,000	
	Males	Females
1921		
40-60	1,800	1,045
60 and over	494	665
1911		
40-60	1,905	1,931
60 and over	474	685
1901		
40-60	1,092	2,150
60 and over	375	608

**183 Mean Age by Religion**—For discussion of mean age by religions, localities and censuses, it is perhaps better to confine our attention only to males. The age-return for females is notoriously inaccurate, and even after smoothing, it cannot be said that the mass of errors, accidental or otherwise, has been completely eliminated. The marginal statement which has been prepared from Subsidiary Tables III and V-A, compares therefore the mean age for males in each main religion, with the proportion of children under 10 years and of old persons over 60 to the adult population aged 15-40. The Animists have the largest proportion of children, as well as the smallest proportion of old persons. Usually it is supposed that Animists with high birth-rate and low longevity will have a low mean age, and that Hindus, more prolific than Musalmans (at least in this State), should have a lower mean age. In this census, the Animists have shewn the lowest mean age of all religions. The Musalmans have a higher mean age than the Hindus, owing to the lower proportion of children and the higher proportion of long-lived persons amongst them in comparison to the Hindus. The Jains have always had a high mean age in the State. Not only is the proportion of children fewer, but the number of old persons is also larger in proportion to their total than the other religions (except Musalmans). So both factors combine in raising the average age of the living amongst the Jains.

Religion	Mean Age	Proportion of Children per 100 persons aged 15-40	Proportion of persons over 60 per 100 aged 15-40
Hindu	23.00	08	11
Musalman	24.87	05	14
Animist	22.27	80	8
Jain	25.80	57	14

## 184. Mean Age by Localities and Censuses.—In regard to mean age

Division	Mean age		Proportion of children per 100 persons aged 15-20		Proportion of persons over 60 to persons aged 15-20	
	1921	1911	1921	1911	1921	1911
State	23.06	22.71	68	60	11	8
Baroda City	26.14	24.23	48	44	11	10
Central Gujarat	24.81	23.61	63	58	12	8
North Gujarat	23.29	22.10	71	61	10	7
South Gujarat	22.53	21.23	71	66	11	10
Kathiawad	23.80	22.06	73	61	12	9

by localities and censuses, a marginal statement is appended which is prepared from Subsidiary Tables II and V. The mean age for the State has increased since 1911 this is explained by the higher proportion of old persons in the community. The proportion of children has also increased in the decade. The corrected figures for

males of all ages below 10 show an increase from 284,467 in 1911 to 303,294 in this census. The aged population has also increased from 28,260 to 30,074. The middle age groups 15-60 have also increased, the age period 10-15 has also shown very large increase. In consequence, an increase in mean age is expected.\* The increase in the average age of the living is shared by all the parts of the State. The increase for the State is 1.25 years. Where this is exceeded as in Kathiawad the influence of adult immigration is apparent. Baroda City shows the highest mean age of all parts of the State. This is as much due to the low proportion of its children, as to the large proportion of adult immigrants in the City's population. South Gujarat with its comparatively prolific Animistic population shows a lower mean-age than the State. North Gujarat, however continues in this census as in the last to have the lowest mean age in the State, due to the depletion of its middle-aged population through emigration. The figures for migration, as calculated in the Subsidiary Table IV of Chapter I show a decrease in emigration and an increase in immigration. That explains the increase of 1.19 years in the mean-age of that division. But it is still low compared to the rest of the State. The effect of influenza and plague in the decade everywhere has been to keep the mean age low. In Kathiawad, where influenza exacted the heaviest toll, the mean age is not high in view of the high proportion of its children.

185. Longevity by religions.—The discussion of mean age leads naturally to the consideration of longevity. In the marginal table attached to the preceding paragraph, the proportion of persons over 60 to persons aged 15-20 is given. If there was a normal decade without any epidemic disturbances, these ratios would have been a fair index of longevity. Influenza as we know was particularly disastrous to the middle age-groups and among religions it seems that Hindus were specially attacked. Perhaps Animists were equally severely exposed, but death registration among them is very defective. Taking the other religions a marginal statement is given where in the death rate in 1918 (showing the incidence of influenza) is given per religion and the proportion of long-lived males is also shown in each community. From this table it would appear that the Parsis are the most long-lived community in the State followed by Jains and Muslims. The Parsis of course live in better and cleaner surroundings than the others but it must be

Religion	Death rate per 100 in 1918	Percentage of males over 60 to			
		Total male population		Males aged 15-20	
		1921	1911	1921	1911
Hind	70	4.3	3.8	11	
Muslims	80	5.4	4.3	14	10
Jains	22	8.3	4.4	14	10
Parsis	34	10.4	6	31	21
All Religions	64.8	4.4	3.6	11	8

usual practice for all Parsis whose homes are in this State to spend the greater part

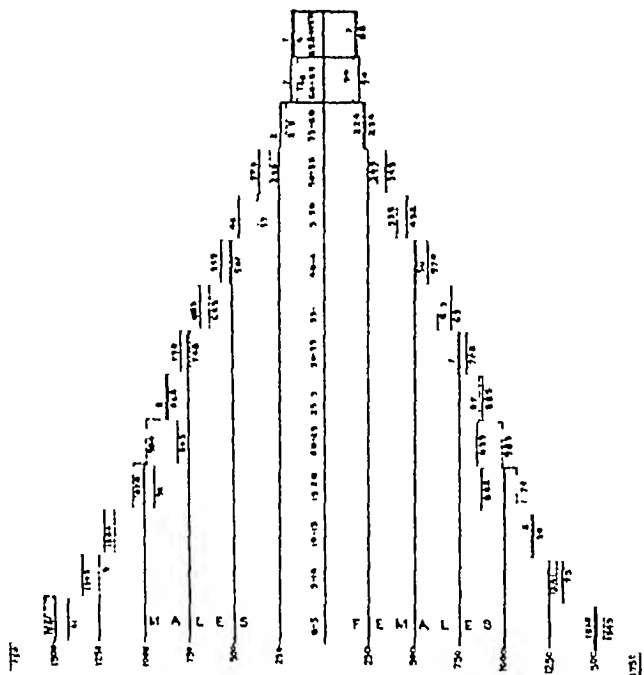
The mean age for the State in 1911 was 22.71 compared to that of India generally which was 21.7 and that of British Gujrat which was 24.35. If these calculations are right, then persons in the State were living then more of a life than a mere existence in adult years. In India comparatively lower mean age than the average of British territory. The balance having taken into account the death rate in the decade.

of their working lives elsewhere, and to retire finally in their homes in Navsari and other places. As a result the proportion of old men in the community residing in this State is large relatively. The birth-rate is diminishing also amongst them, the proportion of children is fewer in consequence. The influenza epidemic carried off a large number of Parsis, it is not surprising therefore that the proportion of old men to middle aged men is very large compared to other religions. Musalmans and Jams, perhaps to a smaller extent, are also trading communities like the Parsis and the able-bodied among them emigrate elsewhere for work or trade. The birth-rate generally runs low as is expected amongst a community, a large proportion of whose able-bodied males is away from home. These three communities have also a lower death-rate than Hindus, as indicated by their greater immunity from epidemics. The Annamists, who are not included in the above table, because their age-returns and vital statistics are very defective, are known to be a very short-lived community. They have a very high death-rate although the reported death-rate in 1918 was only 9.5 per mille.

**186 General Age Distribution**—The broad features of the age-constitution of the people have been already presented in the second part of Chapter I in connection with the general discussion on the movement of population (*vide paras 62-63 et seq*). There the analysis was based on the crude age-returns as disclosed by the census. We have now access also to the corrected age-returns, as well as to the investigations of the State Actuarial Expert who has found out the normal age-curve of the population. The marginal table and diagram show the crude as well as the corrected age-distribution, compared with the normal age-distribution of the people. In the statement it is seen that the smoothing of the crude returns has resulted in the healthy age-periods, 15-40, being in a rather stronger position proportionately to the population, than what the crude figures made out at first. The reason for the discrepancy between the two is probably that persons aged between 35-40 are often apt to pass off as 40 and above, and there is in consequence a heaping at 40 and at higher multiples of five. The heaping is particularly

Age Period	Age distribution proportioned to 1 000 of Population		
	Crude 1921	Corrected 1921	Normal
0-10	268	277	280
10-15	120	118	115
15-40	390	408	430
40-60	175	162	142
60 and over	47	35	33

Diagram showing corrected age-distribution compared to normal age-distribution



The normal age-distribution arrived at by actuarial methods explained in the Second Part of this chapter, shows an age-constitution which makes for a healthier death-rate, and a slightly higher birth-rate normally, than was actually the case in the decade preceding the census. The age-periods least susceptible to high mortality *viz*, 10-40 constitute 55 per cent of the population. The number of children aged below 10 is normally 28 per cent of the population, while the corrected returns make out their ratio to be 27.7. Thus assuming the death-rate for that age-period to be normal, the birth-rate in this decade was slightly below normal. Finally it may be noticed that the corrected ratios, as may be naturally expected, are nearer to the normal than the crude ones.

NOTE.—This column has been erected on corrected returns. The normal age-distribution is shown by dotted lines.



## 187 Age Distribution by Localities—Taking by divisions and

Age Period	Proportion to 100 of population			
	Central Gujarat	North Gujarat	South Gujarat	Kathiawad
0-10	25.8	27.8	28.1	28.3
10-18	11.7	12.3	12.1	12.5
18-40	35.0	35.7	30.5	37.6
40-60	19.9	17.2	18.9	16.2
60 and over	4.8	4.3	4.4	8.4

making use of crude returns, the marginal statement has been prepared. Comparing the different age constitutions of the provinces with the normal age-distribution in the State we find that in regard to the age-period 15-40 which is of the greatest importance to the birth-rate, Kathiawad and North Gujarat show the largest deviations from the normal. Instead of the normal 43 per cent. Kathiawad has only 37.6 and North Gujarat 38.7. In the one case, heavy mortality and in

the other this cause as well as emigration, have depleted the ranks of the able-bodied of these two areas. In every part of the State, the proportion of the aged (60 and over) is larger now than the normal. The child population under 10 is also about the same as the normal, except in Central Gujarat where the birth rate seems to be seriously in defect. The serious

depletion of the age-period 15-40 in all the parts of the State due to the conjoint influences of epidemics and migration, is seen even more vividly by comparison with the proportional figures for that age-period in 1911. The margin gives the necessary ratios for 1911. Making allowance for crudeness of the age-returns we see that everywhere the normal average of 43 per cent. is exceeded, except in South Gujarat, where there is a lower figure. All that decade, 1901-1911 was marked by a severe plague epidemic particularly in

South Gujarat. We have pointed out that plague, like influenza, attacks the healthy ages most. But even then its effect was not so deadly as that of influenza. In the section under public health in the first chapter the progress of influenza in this State was sufficiently detailed. Here it will be enough if we tried to isolate the influenza factor. The influenza deaths in 1918 formed 55 per cent. of the total registered deaths of that year. In Central Gujarat influenza claimed 50 per cent. of the total mortality and in South Gujarat, 55 per cent., but in North Gujarat and Kathiawad, the influenza deaths were 59 and 66 per cent. respectively. And it is in these two last named divisions that the proportion of adult persons (15-40) is the fewest.\*

188 Subsidiary Table IX—The incidence of influenza is also brought out vividly by considering the ages at death. Subsidiary Table IX gives the death rate from all causes for the decade of selected age-groups—viz. under 1 year between 1-5 5-10 10-15 15-20 20-30 30-40 40-50 50-60 and lastly for the ages 60 and over. These rates are further compared with ratios of individual selected years. The years taken are 1912 (following on the famine year) 1914 a normal year 1917 the year of plague and 1918 the year of influenza and famine. If we take only the average mortality rates for the age period 15-20 20-30 and 30-40 and compare them with the corresponding ratios in the plague and influenza years, we will see the extent of the dreadful havoc which these fell epidemics played on the healthiest and from the point of view of population, the most important ages. Perhaps the most miserable part of the whole story is how these two epidemics and particularly influenza, attacked the women of these ages far more than they did the men. Plague from the peculiar nature of its infection is a house disease and the star at home Indian woman is more liable than the male members of her family to fall a victim. Influenza also affected the woman particularly adversely. Ordinarily the death rate amongst women of these ages is higher on account among other things, of the perils of child birth. Influenza very considerably aggravated the dangers of child bearing and must have thus been the indirect cause of numerous fatalities in child birth amongst females.

\* I regret that statistics regarding ages at death for influenza before 1918 are not available. These would have helped the discussion very much.

The marginal statement given here shows how appalling has been the toll of lives taken by influenza and plague. The statement gives

Age Period	Average of Decade		1914		1917		1918	
	Male	Female	Male	Female	Male	Female	Male	Female
15-20	10.9	13.5	7.1	8.1	18.9	21.2	31.8	36.8
20-30	16.2	17.7	10.1	11.0	23.3	25.0	55.5	61.8
30-40	20.3	21.3	13.4	13.7	29.8	33.1	61.5	69.7

the figures for 1914, and we find for instance in the age-periods 20-30 and 30-40, the mortality rate in 1918 was five times as great as in 1914.

**189 Variation by Age-periods**—Subsidiary Table VI gives the variations in the population by certain age-periods. The total increase of 4.6 per cent since 1911 is the mean of differing ratios of variation of which the following are the chief, namely an increase of 6 per cent of the child population under 10 years, a very large increase of 43 per cent amongst young people aged 10-15, a further increase of 9 per cent amongst persons aged 40-60 and lastly a large increase of 23 per cent amongst aged persons of 60 and over, these increases being set off by a loss of 7 per cent amongst middle-aged persons aged 15-40.

(a) *Child population 0-10*—The increase in the child-population points to a higher birth-rate. That the latter half of the decade was wholly adverse to the birth rate is proved by the fact that children under 5 have decreased by 12.9 per cent since 1911. These are the survivors of the children born since 1916. But the total age-group 0-10 has increased proving that the increase in the age-group (5-10) is very considerable since 1911. As a matter of fact, the increase in that age-group is 32.5 per cent, showing that the births in 1911-16 must have been largely in excess of the normal. The age-group (5-10) in 1911 represented the births of infants in 1901-6. The birth rate shrank under the shadow of the great famine and the succession of lean years that followed the census of 1901. There is an increase of 6 per cent in the age-period (0-10) in the State. This increase is however not uniform. In Baroda City there is actually a decrease of 2.1 per cent. North Gujarat shows an increase of 9.6 per cent. South Gujarat hardly shows any increase—only 0.1 per cent. Kathiawad and Central Gujarat have 5 and 6 per cent respectively.

(b) *The age-period 10-15*—It is remarkable that it is in this age-period that the largest increases are registered. The mean for the State is 42.5 per cent, and the increases vary from 53.6 per cent in North Gujarat to 14.5 per cent in South Gujarat. Even the City decadent as it is shows an increase of 17.9 per cent in this age-group. Central Gujarat and Kathiawad have 49.7 and 46.2 respectively. The children in this age-group must have been born in the years 1906-1911. As pointed out already, the years 1906-11 and 1912-16 were good average years and favourable to the growth of population. The frost and the famine of 1911 were only interludes which did not disturb over-much the equanimity of these almost normal ten years.

(c) *The other variations*—The other age-periods will require less detailed treatment. The effect of influenza on the age-period (15-40) has been discussed. As a consequence, this period shows a decrease of 7 per cent. The largest decline is in Kathiawad (13.5 per cent), followed by Baroda City (10 per cent). It is a feature of this declining city that in this age-period, the decline has been continuous since 1891. The older age-periods do not call for much remark. 60 and over illustrates the oft-quoted remark that famines attack the extremes of life, at least so far as the famine of 1900 is concerned. In 1901, there was a decrease of 40 per cent in this group. In 1911, the rebound happened and an increase of 20.9 was registered. In 1921, in spite of the famine of 1918, there was an increase of 23 per cent. The famine of 1918 was also comparatively powerless as we have found out above in affecting the population at the other end of life, because the child-population (0-10) has increased by 6 per cent. But that there was an undoubted shrinkage is shewn by the decrease of 12.9 per cent in the number of children (0-5) compared to 1911 and the proportion of such children to 10,000 of the total population has been reduced from 1575 (corrected) in 1911 to 1464 (corrected) in 1921. The depression is however very slight compared to 1901, when the ratio dropped down to so low as 977 (corrected).

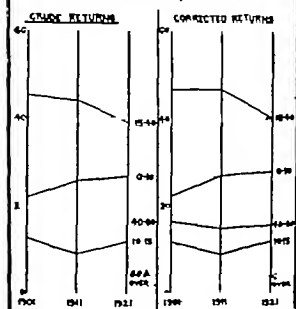
**190** Traces of the famine of 1900—On pp 170-80 two graphs are given wherein the smoothed age-returns for males and females are illustrated. Mr Vaidyanathan refers to the very significant dip in both these curves about the age-period (20-25) and correctly concludes that they are the survivors of the people who were born in the quinquennium 1890-1901. The births had shrunk into unprecedentedly low dimensions in these years on account of famine and disease.

The life history of this group may be further illustrated in the marginal statement which has been compiled entirely from corrected figures. A comparison of the male figures (proportioned to 100,000) for the age-periods of 0-5 10-15 and 20-25 for the years of 1901 1911 and 1921 shows how the traces of famine have persisted through these two decades. The italicized figures in the margin illustrate strikingly how the depression in 1901 in the

first age group is repeated in 1911 in the age-group (10-15) and finally in 1921 in the age-group 20-25. The table also illustrates the rebound in 1911 in the age-group 0-5 which is continued in 1921 in the age-group 10-15.

**191** Variation in the age distribution since 1901—The marginal

AGE DISTRIBUTION BY AGE GROUPS—1901-1921  
(BOTH FOR CRUDE & CORRECTED RETURNS)



diagrams prepared from crude and corrected returns give the variation in the age-groups. The variation in the distribution of age-group 0-10 it must be mentioned, depends ordinarily on the changes in the proportion of age-group 15-40 from census to census. If it be found that the proportion of married females aged 15-40 to the total population of that age group is fairly constant then the two curves for ages 0-10 and 15-40 should correspond fairly closely. In fact, as we see in the diagram this is not so, for the proportion at 0-10 is gradually rising since 1901 while the reverse is the case at 15-40. The explanation is found in Subsidary Table V where the proportion of children under 10 to married females aged 15-40 is seen to be gradually rising from 12% in 1901 to

14% in 1911 and 16% in 1921 and this rise is *pari passu* with the rising ratios (to the whole population) of 22% 27% and 27% found for the children under 10 since 1901. These latter ratios are graphically illustrated in the margin. In regard to the dip at 15-40 in 1901 this is due to the excessive mortality at healthy ages in the last 4 years of the decade more than to anything else and occurring as it did almost at the end of the decade it did not presumably affect the birth rate to any appreciable extent.

**192** Sundbärg's Types of population—We may now pass on from these considerations to see how far the age-constitution of this State fits in with the scheme of Sundbärg's types of population. According to this Swedish statistician, in all western countries the number of person aged 15-50 is normally half of the total population and such variations as occur do so mostly in the other two age-groups, namely 0-15 and 50 and over. He further held that the mortality rates for the first and the last groups were about equal and that therefore any variation in the age-constitution of the general population did not affect the death rate. As to the types of population, Whipple introduces some further modifications which are interesting. He distinguishes three types of population—*progressive* where the first age-group (0-15) preponderated over the last (50 and over) *stationary* where the first group was about one-third of the total population and *regressive* where

where the last group preponderated over the first Whipple adds two other classes to suit the cases of countries which give off, and those which receive, population "If the percentage of persons between 15 and 50 years of age is much less than 50, it indicates that the place has lost by emigration and this may be termed the *secessive* type, while if the percentage of persons between 15 and 50 years of age is greater than 50 it may be termed the *accessive* type" (Whipple, *Vital Statistics*, p 179)

The age constitution constructed on the basis of these age-groups is given in the margin,—the normal with the corrected being shown side by side From this statement it appears that the proportion for the first age-group is the same in the normal, as in the corrected distribution of the population of the State Normally the middle group is larger and the last group is smaller, than what is the case now According to Sundburg, this age-constitution reveals a rather progressive type of population

Age group	Corrected ratios for 1921	Normal ratios
All ages	100	100
0—15	39 5	39 5
15—50	51 1	52 0
50 and over	9 4	8 5

It must be remembered however that Sundburg laid down his proposition on the basis of European populations which alone came under his observation But having regard to the high birth rate in this country owing to the universality of marriage, all Indian populations—even the most truly decadent—will seem progressive by Sundburg's standards Thus the age-constitution for 1901 showed that the first age-group in spite of famine conditions constituted 35 per cent of the population The age-distribution of the City of Baroda, a truly decadent place, gives a ratio of 30 9 per cent for the first age-group The second group in the City constitutes no less than 58 8 per cent which shows the very large proportion of immigrants, who reside there for purely exigent reasons leaving their families at home

The second part of Sundburg's theory as to mortality rates does not seem to be borne out by the normal experience of this State From the life table prepared for this State (attached to Part II of this Chapter), the marginal statement has been prepared which shows that the death rates in the first and last groups are by no means equal The old people suffer from a much higher ratio of "risk" than the first group in regard to whom it must be remembered that its mortality rate is the resultant of the high mortality rate amongst infants and the very low death rate for the young persons aged 5-15 which is one of the healthiest periods of life

Age Period	Normal Mortality rate per mille per annum
0—15	60 056
15—50	25 391
50 and over	76 858

**193 Age-distribution of Natural Population**—The statistics regarding the age-distribution of immigrants and emigrants are of great interest, for they show how far in the adult ages their influence is operative in the distribution of population The immigrants to the State have been specially sorted into the age-groups 0-5, 5-15, 15-40, 40-60 and 60 and over By the courtesy of the Bombay Superintendent, I am also able to have the figures of Baroda-born emigrants to certain adjacent districts in Bombay Presidency and States distributed according to these age-periods As these emigrants form 69 per cent of total emigrants their age-distribution has been accepted as the basis for the total number of emigrants\* and by this means the age-distribution of the natural population has been found In the first place the age-distribution of immigrants and emigrants may be

compared in the marginal statement with that of the general population These proportions are further compared with the male migrant age distribution for Madras and United Provinces as estimated by Mr Ackland in the Actuarial Report of 1911

Age Period	Total Population	Immigrants 1921	Emigrants 1921 (estimated)	Male migrant age-distribution in Madras and U P (Ackland's estimate in 1911)
All ages	100	100	100	100
0—5	12 9	5 0	5 9	0
5—15	25 9	13 7	16 4	5
15—40	39 1	50 5	40 5	68
40—60	17 5	24 0	22 7	24
60 and over	4 6	6 8	5 5	3

\* It is admitted that the estimated age-distribution for emigrants is defective The situation in contiguous areas is not the same as in remoter places where the age-distribution of migrants must perforce be far less natural

(vide p. 163 India report of 1911). Mr Ackland assumes that there are no migrants in the age-period 0-5. In the Chapter on Birthplace, the features of permanent migration are discussed. Here it will be sufficient to point out that permanent migrants to and from the State are not a very considerable portion of the total volume of migration. But it is important to remember that these true migrants bring or take away their whole families with them, as for example in the settlement of new villages in Chornahi and East Kadi. In these circumstances therefore, the child population does form a part, though a very small one, in the age-constitution of true migrants. Of course a great proportion of migrants to and from contiguous territory is as has been pointed out the result of bridal exchanges between adjacent villages of different jurisdiction. In their case, the children are born usually in the bride's parental home and appear as "migrants" in the territory of the father-in-law. If we are able to ascertain the age-constitution of migrants of remoter places, it is possible that it will not be very different from Mr Ackland's estimate.

Having ascertained the age-distribution of migrants, let us see how the natural population fares in regard to age. The marginal table gives ratios for natural population born and enumerated in the State, and also for the total natural population. The latter estimate is of course only approximate figures for overseas emigrants being not available. These proportions are further

Age Period	Total Population		Natural Population born and enumerated in State	Natural Population
	Actual	Normal		
All ages	100	100	100	100
0-5	12.9	18.6	13.9	13.1
5-15	23.9	23.9	27.4	26.2
15-40	39.1	45.9	37.6	37.9
40-60	17.8	14.2	16.7	17.3
60 and over	4.6	3.3	4.4	4.8

compared to those for the total population—actual and normal. In view of the problematical character of the estimated age-distribution of emigrants, the age-distribution in the natural population may be neglected. But we are on surer ground in regard to the natural population born and enumerated in the State. In their case, the proportions for the age-groups 0-5, 40-60 and 60 and over approach the normal more closely than the actual age-distribution. On the other hand the age-periods 5-15 and 15-40 in the natural distribution each show larger deviations from the normal than the actual. In the former case this is due perhaps to natural causes and perhaps to a smaller extent to immigration. The defect in the age-period 15-40 is largely due to the effect of influenza, which even the gain in migration which the decade has indicated was not able to make up.

104 Age Distribution in different Castes—Subsidiary Table IV contains the ratios calculated on the absolute figures of Imperial Table XIV. The castes

Caste groups	Age Periods—Proportion to 100 of total	
	15-40	0-5
State	298	123
Brakmans	250	106
Militant groups	407	118
Writers	371	124
Peasants and Artisans	342	117
Traders	304	107
Agriculturists	410	123
Craftsmen and Artisans	320	123
Labouring class	263	122
Herdsmen	377	124
Principal Brahmins	253	11
Early Tribes	377	1.9
The Untouchables	2.9	145
Muslims with 10 per cent.	370	113
Low Caste	378	127

have been selected on the principle of representation of the different strata of society. In the Imperial Table XIV these castes are arranged alphabetically. In the Subsidiary Table they are re-arranged on the basis of the social grouping which the Risley scheme of 1901 had fixed for the so-called Scytho-Dravidian tract of Gujarat and Maharashtra. At the head of the social scale selected Brahmin castes have been shown with writers, the militant groups, the traders, agriculturists, artisan, the labouring class etc. following. The representative early tribes and untouchable groups bring up the rear. The most important age-group being the years 15-40 we shall take the mean for the State and compare the various social groups according as they exceed the general average or are below it. The age group 0-5 is also similarly treated. The marginal statement gives the figures for the principal groups.

The caste-ratio for 15-40 is exceeded principally by the militant and agricultural

groups. In both these classes, the proportion of males is preponderant showing gain by immigration. Traders show a higher average than the mean for the State. That is possibly due to their superior economic environment, and comparative freedom from epidemics. The influenza mortality and also plague were known to be particularly severe to the poorly housed, ill-fed people of the lower strata, who had little vitality left to withstand the onset of disease. These classes—labourers, untouchables, herdsmen, early tribes—show therefore very low proportions of the able-bodied among their number. The Muslims with foreign strain have a larger proportion of this age-group than the local converts, showing that there is a greater number of immigrants amongst them than the latter, and this is further supported by the fact of their having a much lower proportion of children aged 0-5 than the local converts. These latter show a rather low ratio for the able-bodied because two great communities amongst them—Vohora and Memon—are known to send out large bodies of their able-bodied men as emigrants on trading enterprise. As to the age-group 0-5, it may be generally mentioned that the proportions are high mainly in the lower grade and more primitive communities—and this is so in spite of their having low ratios in regard to their able-bodied group. This shows generally high fecundity amongst them. The Brahmans, Varnas and economically better classes generally have shown low proportions for the child population.

**195 Birth-Rate and Fecundity—By Localities and Religions**—Birth rates calculated on the total population are no sufficient indication of the fertility of the people, as the number of very young and of very old persons is reckoned in the calculation, although they do not contribute anything to the natural increase in the population. Where the crude birth rate is of use it is mainly for the purpose of comparison between different communities whose age-distribution and sex-composition may be roughly assumed to be equal. It is also useful like density, if calculated for a long term of years, for the purpose of examining whether a community is declining or otherwise. The crude birth-rate, from the data it is based on, therefore often times shows a steep rise soon after a famine which has carried off the young and old from the population. The proper index of fertility is to calculate the proportion of births to the number of females of the child-bearing ages provided the births are correctly registered. We have however found that the births are more unsatisfactorily registered than deaths. According to the estimate we have made in para 59 the registered annual births are out of the truth by about 56 per cent. Under these circumstances any calculation of corrected birth-rates on the above basis will be futile but a fair idea of fertility by localities, religions and censuses is afforded by the proportion of children under 10 to the total of married women aged 15-40.

A marginal statement has been prepared on this basis which may be studied with advantage. The child-bearing age-limits have been taken in accordance with the usual practice of Indian Censuses to be 15 and 40 years. The limits in Western countries are 15 and 45. In this country, it is assumed that the menopause occurs a little earlier than the forty-fifth year, just as the capacity to produce children is retarded a trifle earlier than 15. But I have found from the results of my sex-enquiry and also from consultation with local medical opinion that the later limit of 45 years may very well be kept for India also. On this basis the fecundity rate has been also calculated in the above table. The same table has the figures for localities and religions shown together. Figures of births are not available by religions

Localities and Religions	Per 1000 persons		Proportion of children under 10 to 100 married females	
	Ten years births	Children under 10	Aged 15-40	15-45
State	279	268	167	148
Central Gujarat	283	255	157	138
City	211	211	132	119
North Gujarat	259	275	172	152
South Gujarat	308	281	170	152
Kathiawad	316	283	183	162
Hindu	Not available	267	165	146
Amnisi		310	205	182
Musalman		251	150	138
Jain		225	150	131
Parsi		108	158	170

NOTE.—This table has been compiled from unadjusted ages. The births have been proportioned to the average population of the decade. The other ratios are on present population.

The defectiveness of birth registration\* is plainly indicated in this table by a comparison of the proportion of births with the proportion of children under 10. In North Gujarat, this proportion is actually less—which cannot be as the number of children under 10 at a census are obviously the survivors of the children born in the previous ten years. In the City the birth-rate and the natural increment appear to be about equal, but this is, as shown already in Chapter II Part II due to a number of births amongst families normally residing in the City happening elsewhere. On the whole the highest fertility is in evidence in Kathiawad, which as we know is also subjected to the heaviest mortality. The City shows the lowest birth rate as well as the lowest fecundity. Taking by religions, the highest productivity is among the Animists. Muslims show lower fertility than Hindus, and Jains even lower than Parsis. Regarding Muslims, it was stated in the last report that their inferior prolificness was owing to "the inactive and secluded life which their females live in their *sarais*". But this cannot be correct. The secluded inactivity of the Muslim females is much more in evidence in other parts of India, like the United Provinces and Bengal where the purdah is stricter but there their prolificness is greater. The reason for the low productivity amongst Baroda Muslims is due to the fact that people of foreign strain amongst them are mainly immigrants with few females with them and the local converts contain such communities as Vohoras and Memons, the adult male members of whose families are mostly away on business, and leave their wives behind. The births are therefore fewer in consequence. Imperial Table XIV shows that in these two communities, there are only 4,807 married males to 6,65 married females, aged 15 to 40 while the reverse is usually the case with the other communities, or the general population.

**196 Variation in Fecundity since 1901**—In comparing rates of fecundity by localities and religions, we have taken the proportion of children under 10 to 100 married females aged 15-40 as the test. *Subsidiary Tables V and V A* also give variations in this proportion since 1901. The figures show that since 1901 the proportion of children under 10 to married females of the child bearing ages has steadily gone on increasing from 135 to 145 in 1911 and 167 in 1921. In 1891 the figure was 102. This proportion—calculated only on the absolute figures as disclosed at one census—is a fair enough criterion for fecundity comparisons in regard to communities or localities in the same census. But to compare the situation from census to census, it is not exactly a correct test. The children under 10 are the survivors of the births of a decade. The births occur in fairly equal annual waves and are not subject to great fluctuations and the deaths in that age period also are fairly constant. The famines only affect the first half of that age period if they do at all and when they do, the very light mortality rate of the second half makes up for famine losses, and the net effect is comparatively small. The population of the middle age-group (15-40) is on the other hand subject to great fluctuation in death rate. Sudden onsets of epidemics may thin away their ranks considerably and if the decennial census happens soon after such depletion the chances are that the proportions of children calculated on the residue left of this adult population should be very misleading. The rates so calculated fail to represent the real volume of births in the preceding ten years. For instance let us recall the peculiar circumstances under which influenza affected the birth rate of the last decade in only three months out of 120 and these three months were toward the end of the period. Eight and a half years birth having taken place it was not expected that influenza in spite of its heavy toll would appreciably affect the birth rate of the decade. But the census of 1921 showed a depleted female population of the child bearing ages, on account of the recovery of the epidemic. The consequent shrinkage in their numbers therefore would naturally raise the proportion of the children in relation to them. A correct indication of the variation in fecundity rate from census to census will be found by calculating the proportions in the years of the respective localities. For example the mean number of children under 10 and of married women in 11 towns will be found and the proportion between them calculated. But this is an the first of disturbing factors

\* See Table VII in the last report. Births registered in the City of Baroda are given with the localities. The figures for Kathiawad are given in the last report.

may be normalised or at least mitigated. In that way the statement in the margin has been prepared for four decades since 1881. From this table we see that this proportion remained constant for two decades after 1881, in the decade 1901-11 owing to the effect of the famine having thinned away the child population, the survival rate (and not the fecundity rate), among children declined. In the latest decade, the survival rate has increased, but it is very difficult to say whether the fecundity rate has increased since 1891. As a matter of fact, the reader must be warned that the variation in these ratios is a complex of many factors, of which fertility is only one among others almost as important, namely mortality among children, the general longevity of the community, the death-rate among adults and the degree of error in recording ages particularly amongst children.

Decade	Proportion of children under 10 to married females aged 15-40 calculated on average of decade
1881-1891	150
1891-1901	150
1901-1911	140
1911-1921	155

In the last Census Report, the conclusion was arrived at that there was a general increase in birth-rate in this State since 1881, and this conclusion was based on the age-returns at 0-1 from census to census. The age-returns at that age are notoriously inaccurate, and it is unsafe to take them, crude and unadjusted as they are, as the basis for any conclusions. Secondly, even if they do show larger proportions from year to year, improvement in maternity methods and decline in infant mortality are sufficient explanations. From the crude-age returns it appears that since 1891, the proportionate figures for 0-1 have usually fluctuated between 300 to 400 per 10,000 of each sex. In 1901, the famine reduced the infant population terribly, and there were only 145 male and 156 female infants per 10,000 of each sex. The 1911 figures show 394 and 416. But the 1921 ratios on the other hand are lower being only 308 and 331. If these were taken as the basis, one would conclude that births have decreased in this census. On the other hand, we have reasonable grounds for inferring from Subsidiary Table V that births or at least the survivors amongst the births have increased since 1911 proportionately to the total population as also to married females aged 15-40. Thus the method of comparing variations of fertility in time, either by proportioning the number of children to adult females of the child-bearing ages or by taking into account the returns for the age-period 0-1, is not very satisfactory. If births were correctly registered, the number of births proportioned to the total population would have really given a fairer criterion for comparison in this respect. But as birth registration is very defective, we have to fall back upon the number of children under 10 and find out its proportion to the total population in the different censuses. On that basis the proportions since 1891 have varied as marginally noted. The figures for 1891 are based on unadjusted figures and those for subsequent years are based on corrected age-returns. By comparing the number of children to the whole population it is possible to eliminate the difficulty above pointed out of differing mortality-rates for different age-periods. It is thus an even fairer index than the proportions calculated on averages of the variations in the general birth rate. From this point of view, if the 1891 rate be taken as normal, the birth-rate, like the general movement of population, may be said to be returning to normal conditions.

Year	Proportion of children to total population
1891	283
1901	222
1911	270
1921	277

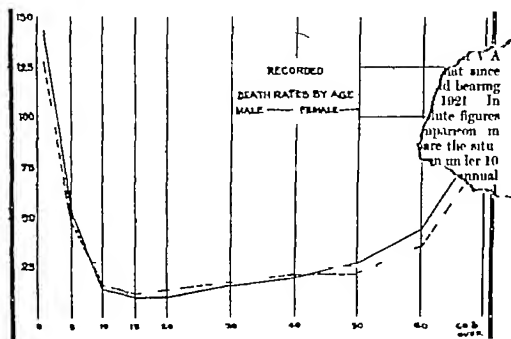
The truth is that there has not been much change in fertility. The fall in 1901 in the above proportion was not so much shrinkage in the birth-rate as decrease in the survival rate amongst births in the decade owing to heavy mortality. The number of births to a woman of the reproductive ages may be well assumed for the present to be fairly constant. The increase or decrease in births, and hence in birth rate (calculated on the total population) is dependent primarily on the size of the female population of the child-bearing ages.

**107 Fecundity in Castes**—Subsidiary Table IV-A gives the proportions of children under 12 to total married females aged 15-40 in selected castes. Subject to the limitations pointed out already, the proportions may be studied as indicating roughly the degree of fecundity obtaining in the different communities. In view



of many disturbing factors, it is not possible to tell from this table whether ascendency in the social scale or occupation has any effect on fertility. The Writer castes show an extraordinarily high proportion of children (245)—even higher than Khamliars, Kolis and Early Tribes generally. The Bramhan ratio is 188. The Marathas (Kshatriyas) show 100. The Trading communities (Jain and Hindu Varnias) have 189. The Musalmans with foreign strain show a ratio of 181 and the local converts have 190. These variations within the Musalman community are perhaps due to the nature of the domicile of each of these sections as explained already. Personal servants (Hajams and Dhobis) show quite the lowest percentage. From this table therefore there is little evidence of correlation between social status and fecundity. But the proportions of the child population given in para. 104 above do indicate somewhat that socially higher classes have fewer children. The figures however do not convict the higher-classes or any particular social group amongst the Hindus and Musalmans with the Malthusian microbe. The deliberate avoidance of children—whether by voluntary restraints or the use of contraceptives—if it exists at all—is in evidence only in particular localities—highly urbanised or congested areas or amongst sections of castes or communities which through their English education may be said to have come more or less completely under European influence. The question will be referred to in greater detail in Part II of the Chapter on Sex.

### 198 Death Rate by Age and Sex—The registered death rates make



a closer approach to reality than births and may therefore be a little more carefully analysed. Subsidiary Table IX and the above diagram illustrate the reported death rates by age and sex. If death rates were available for individual years it would have been possible to have a more direct age curve than is rendered by combining death rates by a group only. The recorded death amongst infants are abnormally high being 11.6 per mille for males and 11.8 per mille for females. The highest age period is 10-15 which has only a recorded mortality rate of 10.7 for boys and 10.9 for girls. The mortality rate for males, taking all ages together, is a little higher than for females. But the sum which remains mortality is in excess of about the 10th year till the 40th year. The whole period of effective marriage is therefore a very critical period for a woman. The normal mortality table for which has been constructed and employed in the Second Part of this report is the mortality rate for each year of age up to 60 may be compared with sex. It will be found a



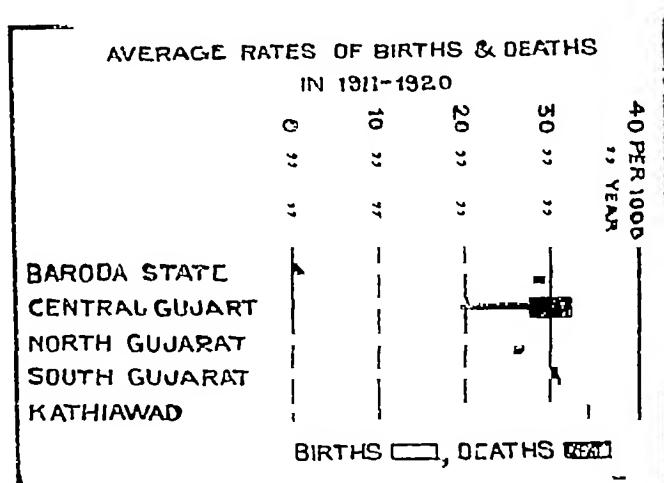
first quarter and that all such deaths are normally omitted from registration. This assumption involves another that the remainder of infant deaths is correctly recorded. That these assumptions are fairly correct is shown by the fact that the estimate of births formed on their basis is almost the same as those arrived at by actuarial methods. This estimated total of infant deaths gives a mortality rate per average infant population of the decade of 399 per mille. Perhaps the death rate is not so high, but as it is dependent on the number of births directly and as the actuarial estimate of births is a trifle exaggerated, as will be pointed out later the true rate is somewhere about 350 per mille. The same Life Table also shows that of a hundred births only about 70 survive on to the second year of age. Subsidary Table XI which is based entirely on figures of registered births and deaths, shows that of a hundred births, 10 die in the first year and 81 live on to the second. The ratio of survival after the first critical year is greatest in North Gujarat and lowest in Central. The City shows the largest proportion of infant deaths to births. But this is due in a large proportion of cases to births happening outside the City and deaths occurring amongst the infants after the parents return with them to their normal residence. The true indication is given in column 10 of the same table, where the percentage of infant deaths to total is shown per division. Here, the City figure is exceeded by Kathiawad. The largeness of the City percentage as compared to North Gujarat for instance may be ascribable also to under registration of infant deaths in the latter area. All evidences,—life tables, vital returns, local experience—unite in stating that mortality among female infants is lower than among male. The normal experience in all countries is that male infants are more delicate and difficult to bring up than female. The causes of infantile mortality are familiar enough, and in this respect the experience of Baroda is part of the general Indian experience. The chief of these are the poor vitality of immature motherhood, ignorant midwifery, disregard of hygiene and underfeeding among the poorer class women. The following extract from the Bengal Report of 1911 summarises the various aspects of the infant mortality problem in this country. The conditions are reproduced perhaps in a less virulent form in this State but the conclusions at any rate may be found instructive reading—

"A very large proportion of the deaths occur within the first month of life but statistics are not available except for Calcutta. The number who fail to survive even for this short time may be gathered from the following not kindly contributed by Major W. W. Clemens, I.M.S. Sanitary Commissioner of Bengal. This note is concerned primarily with the statistics compiled for 1909 by Dr. Pearce the Health Officer of Calcutta, but throws so much light on the causes of infantile mortality that it is quoted *extenso*. It may be ever first be stated that over half of the children that died within a year of birth actually died in the first month. All who have studied the subject of infant mortality in this country recognise that the causes of infant deaths fall under two main heads. First, conditions connected with the health of parents, such as premature marriage and the prevalence of such wasting diseases as malaria which particularly affect the well-being of the mother. The second head is equally important, namely extremely insanitary conditions of child birth and the appalling ignorance prevalent. The figures given by Dr. Pearce demonstrate these points to a most remarkable extent. Out of something like

700 children that die within the first month more than 1,200 or nearly 50 per cent come under the head of premature birth and debility at birth. These deaths obviously come under the first heading named above, probably early marriage is the preponderating factor because malaria is comparatively rare in Calcutta. Under the second heading practically another 1,000 children die of tetanus and convulsions diseases which are occasioned by the ignorance in matters of hygiene relating to birth and on the part of the mother and those attending to her. It appears that under these two heads about 2,200 out of 4,000 deaths can be accounted for. Our social conditions which child marriage with girls which is difficult to alter and which the period of education also can hope to remove. Death which is recognised by doctors are however not preventable. Even little ordinary blindness and little common knowledge would reduce the number to nearly one-half. Concerning the mortality of children between the ages of one month and one year the causes are more varied and more household problems generally appear to account for a very large number of deaths. The children are not acclimatised to the cold weather and further still the weekly child (the child of immature parent) which is more likely to contract fatal diseases.

200 Death Rate by Locality and Religion.—The accompanying diagram is prepared on the basis of the vital return and is based on the assumption that they are correct. This diagram may be well referred

back to Chapter I and to that part of it where the public health in the decade is discussed, therein the incidence of plague, influenza and malaria in the different divisions is estimated. The diagram shows an excess of births over deaths in Kathiawad, but this is shewn in para 71 to be untrue. As a matter of fact, there must have been a natural decrease of over 8,000 in this division, and the mortality rate has been estimated to be nearly 50 per cent in the decade, on the 1911 population of this division.



The death rates prevailing among different religions are another interesting feature of the mortuary returns. Taking a normal year, and also an epidemic year (1918) side by side, the marginal table shows variations in the death-rate by religions. The figures for Animists are omitted for the reason as already pointed out that registration is lamentably deficient among them. The figures for Christians are similarly defective and also omitted. The healthiest community is the Jain undoubtedly, followed by the Parsis. These two communities have also a low birth-rate. The Musalmans follow at a little distance and then the Hindus. It appears that there is a high correlation between variations in birth, and normal death rates.

Religion	Death rate per mille	
	A Normal Year	1918
Hindu	29	70
Musalman	23	60
Jain	11	22
Parsi	17	38

**201 Normal Birth and Death-Rates**—In the last Census Report, the normal birth and death-rates were calculated roughly from the mean age, which was assumed to be slightly higher than the mean expectation of life. In this census, a Life Table has been prepared for both sexes by Prof Vaidyanathan. This Life Table is constructed on the assumption that births and deaths normally balance each other and that the population is stationary. On this basis it appears that 100,000 male births are required in this State annually to keep alive a population of 2,243,874 males, and that similarly 100,000 female births are yearly required for a population of 2,290,561 females. This gives a birth-rate of 44.57 for males, 43.65 for females, or 43.47 for both sexes, calculated per mille of the mean population. On the theory of the life-table these ratios would also be rates of mortality in a normally stationary population. Mr Ackland took these as death-rates and then added the estimated rate of natural increment as found from a study of the general movement of population to form the birth-rate. By this means, in my opinion, he wholly exaggerated the rate of births. If we accept Mr Ackland's plan and add 8.75 per mille which we found from the experience of the normal decade of 1881-1891 to be the normal rate of natural increase we get a very high birth-rate of 52.22 per mille which is wholly untrue for this State. The birth-rate is really a fairly constant factor, famines do little to affect it—epidemics indeed may influence it but only indirectly. It is the death-rate however that fluctuates from decade to decade, and its curve responds quickly to any abnormal disturbance that happens. For this reason I doubt whether any mortality table that was ever constructed, especially an Indian Life Table which is admittedly so little dependent on vitality-returns, can entirely eliminate the effects of disturbing factors. Prof Vaidyanathan himself admits this. Further his Life Table is based not on the normal experience of 1891, but on the not entirely normal experience of 1911, which is given double weight in comparison to the returns of 1901 and 1921. Again, he explains that for ages earlier than 12, his Life Table has been constructed with the data of the Proclaimed clans' experience of 1876-1901, which he himself condemns. He does indeed introduce suitable adjustments to meet the requirements of his curve, but these adjustments have only succeeded in suggesting mortality-rates for these early ages, which are mere "rough approximations,"—I am quoting his own words—"to the truth."

Under these circumstances it will be a correcter proceeding to take the above ratios as representing the *normal birth rate* and then *deduct* the normal rate of natural increase for the normal death rate. Thus with the normal birth rate at 43.47 the normal death rate will be 31.2 per mille per annum. That the ratios are nearer to the truth than those found by adopting Mr Ackland's plan is proved by the facts of the general movement of population in the State. The normal rate of natural increment is indeed 8.23 per mille per annum. This normal rate we have shown to be correct by working out what the population would have been if only this rate operated without the intervention of specified disturbing factors in the decades 1901-11 and 1911-21. The mortuary returns, it is true are not satisfactory but they are less defective than birth registration and the margin of error has been also calculated. This margin may be fairly assumed to be the same since 1901. If we take the registered deaths for normal years for each decade since 1901 and then add the margin of error we can thereby arrive at a fairly accurate guess of the normal death rate obtaining in this State. The number of such normal years is fourteen. The deaths in these years may be totalled and the annual registered average may be reckoned therefrom. The corrected annual average of deaths in normal years may be found thereafter by adding the percentage of omissions as estimated in para 50. This average proportioned to the populations of the two censuses of 1901 and 1911 gives the normal death rate. To this may be added the normal rate of natural increase to get the birth rate. Making these calculations the normal birth and death-rates are found to be 43.02 and 31.87 per mille respectively.

**202 Normal Fecundity Rate**—In an earlier part of this discussion we have shown that fertility in the general population viewed over a large number of years hardly indicates any change. If we assume that the fertility rate is fairly constant and that the volume of births shrinks or expands according as the number of females of the reproductive ages increases or diminishes then certain interesting results follow. Now if the birth rate is assumed thus to be fairly constant the rate of infant mortality may be well assumed to be the same for any normal year. Thus if we can get corrected census returns for the age-period 0-1 there is a constant ratio between the census return at that age and the number of births in the previous twelve months and this relation enables us to estimate with a high degree of accuracy the number of births in any one normal year. So long as vital returns continue to be so lamentably defective as they are now so long some such method is necessary. Appendix II elaborates the details of this method and clearly lays down the assumptions on which it is based. Besides the above assumptions, it also assumes that the mortality amongst infants proceeds more or less on the basis of a law decreasing in a diminishing series in proportion as the infant survives month after month till it attains its first year. It assumes that 60 per cent of infant deaths occur within the first quarter, 12 in the second and 8 in the third or last

It will be interesting to calculate the mean expectation of life from these rates by Mr Farr's formula. Mr Farr established the following formula for obtaining an approximation to the expectation of life at birth when the birth and death-rates per unit of population are known—

If  $b$  = birth rate and  $d$  = death-rate per unit of population, then the expectation of life

$$\left( \frac{1}{3} - \frac{1}{d} \right) + \left( \frac{1}{3} - \frac{1}{b} \right) \quad \text{Rule No. 1 of Statistical Papers (1895 F.I.T.)}$$

Calculating on this formula we get the following result—

$$\left( \frac{1}{3} - \frac{1}{31.87} \right) + \left( \frac{1}{3} - \frac{1}{43.02} \right) = 46.80$$

which is the number of years of the mean duration of life in the population if the 8 under normally previous condition. The mean duration of life at the corresponding time found by the 1911-21 females in the 1911-21 which is 46 years.

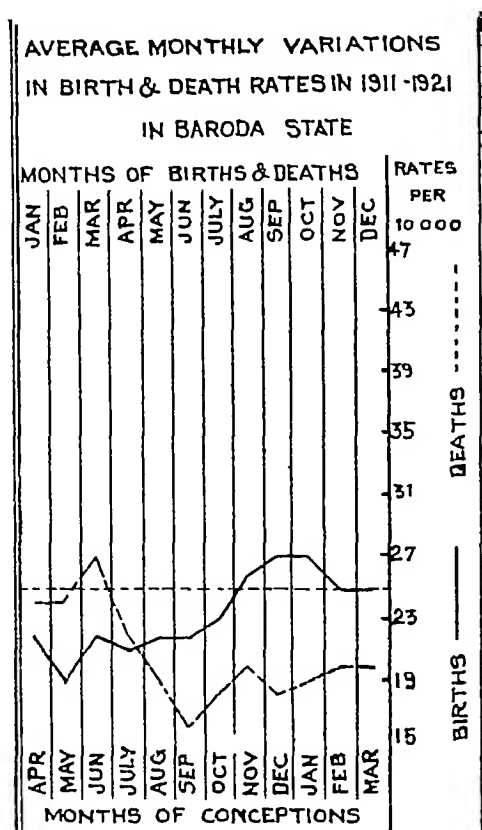
† The annual registered average (deaths) for normal years 1911-21 is 11,100. This is multiplied by  $\frac{60}{100}$  which gives a corrected normal rate of 6,660 per 100,000.

64,136. This constant population figure is multiplied by the percentage of the normal registered average of the normal rate 11,100 to give the normal rate of 64,136. This is multiplied by  $\frac{60}{100}$  which gives a corrected normal rate of 38,482.

1911-21 46.80 = 46.80. The mean duration of life is 46.80.

quarter, of the year. On these assumptions a table is constructed on the basis of the actual Hamburg Vitality experience for 1911-12 (quoted in Whipple's *Vital Statistics* p 342). From this table to which the reader is referred for details, we find that 100,000 births in the previous twelve months show 78 727 infants alive on the census day. We can also calculate from these data that 22,093 children are normally born in a decade to 10,000 married females aged 15-45. Or, if we take the reproductive limits to be only 15-40, the number of normal births in a decade to 10,000 such females is 24,707. Registered births only give a ratio of 16,294 per 10,000 females aged 15-45. If we take the normal birth-rate as revealed by the Life Table, the proportion of normal births to 10,000 married females is 26,345 in a decade. These ratios will be further examined in the light of the Sex enquiry, the results of which are given in the Second Part of the Chapter on Sex.

**203 Monthly variations in Birth and Death Rates**—Much has been made already of the inaccuracies of Vital Statistics. But there is one direction where they can be profitably utilised and studied. The returns for births and deaths may be taken by months over a whole decade, averaged and further modified by the elimination of all disturbing factors, and thereafter they may be compared. In the marginal diagram the average monthly rates of births in 1911-21—after excluding the months of epidemic prevalence—have been plotted in the same manner as the diagram in the Bengal Report of 1911. The months of births and deaths are shewn on the top with the corresponding months of conceptions indicated below. The diagram is only prepared for the State and not for the Divisions separately. One reason for this is that the vital registration is very defective in unhealthy areas, and rates calculated on such defective figures will only serve to mislead. Secondly, the contrasts in climate are not so great in Baroda as to necessitate separate analysis by divisions. We see that the birth-rate, taken month by month shows a gradual rise from January till it attains its maximum in September and October and then falls a little in November and December. It must be added however, that the birth-curve in its progress from January drops significantly in February. The death-rate on the other hand rises from January to March when it attains its maximum. Then it falls, remains low throughout the summer months, begins to rise again with the rains in June and continues to rise till August. September shows a little respite. With October, the drying up of the ground fosters the growth of mosquitoes, and the fever season commences. November and December are unhealthy but less so than the first three months of the year.



We see that the rise in the birth-rate is synchronous with the fall in the death-rate. From April to December the death-rate rules usually low with occasional rises in August, November and December. From April to December, on the other hand the births are in the ascendant and continue high, till the end of the year. The months of highest birth-rate are August, September and October. Corresponding to these months are November, December and January, representing the periods most favourable to conceptions. The death-rate also begins to rise in these months. It does not seem therefore as if death-rate or an increasing fever prevalence has much inhibiting effect on the reproductive principle. It is true that the steep rise of mortality from January to March does have an effect in reducing the conception curve, but even then the conception rate continues high until May.



SUBSIDIARY TABLE I—AGE DISTRIBUTION OF 100,000 OF EACH  
SEX BY ANNUAL PERIODS

Age	MALES			FEMALES		
	Hindu	Musalman	All religions	Hindu	Musalman	All religions
1	2	3	4	5	6	7
0	3,047	2,943	2,081	3,286	3,130	3,008
1	1,459	1,350	1,444	1,621	1,406	1,603
2	2,400	2,411	2,460	2,707	2,750	2,766
3	2,525	2,450	2,571	2,935	2,706	2,935
4	2,935	2,623	2,924	2,897	2,661	2,854
5	3,426	3,184	3,420	3,257	2,999	3,312
6	2,562	2,389	2,586	2,579	2,518	2,565
7	2,588	2,454	2,622	2,630	2,520	2,627
8	3,499	3,264	3,531	3,181	3,141	3,106
9	1,943	1,912	1,981	1,887	1,825	1,912
10	3,892	3,767	3,813	3,359	3,359	3,349
11	1,590	1,529	1,529	1,551	1,521	1,590
12	3,624	3,605	3,619	3,03	3,176	3,034
13	1,685	1,715	1,699	2,047	1,779	2,016
14	1,013	1,032	1,037	1,722	1,841	1,731
15	1,396	2,938	3,235	2,841	2,697	2,797
16	1,765	1,517	1,736	1,524	1,777	1,748
17	1,982	1,039	1,076	902	979	944
18	1,997	1,827	1,899	1,741	1,975	1,709
19	526	493	529	392	464	461
20	3,043	3,850	3,578	4,307	4,908	4,270
21	580	511	602	434	453	517
22	1,913	2,177	1,919	1,879	1,978	1,900
23	556	546	567	526	526	610
24	540	550	561	527	469	567
25	5,438	5,678	5,333	5,541	5,962	5,386
26	602	657	633	489	480	513
27	751	788	779	656	602	710
28	1,400	1,273	1,424	1,548	1,261	1,529
29	231	237	249	295	169	263
30	5,639	5,781	5,532	6,111	6,675	5,927
31	314	273	313	217	218	261
32	1,666	1,511	1,678	1,599	1,326	1,602
33	325	284	344	287	217	335
34	250	265	263	298	175	248
35	5,376	5,402	5,315	5,156	5,991	5,099
36	445	421	453	370	316	412
37	347	301	374	315	261	331
38	636	484	683	697	493	706
39	168	177	187	170	89	198
40	4,863	5,252	4,792	5,694	6,063	5,471
41	217	218	220	157	298	218
42	943	872	947	811	448	798
43	165	169	172	131	108	172
44	116	125	149	135	107	150
45	3,109	3,399	3,373	3,275	3,275	3,197
46	193	187	195	141	101	171
47	192	186	202	175	107	203
48	439	333	444	378	262	392
49	115	99	123	114	82	122
50	3,986	4,443	3,898	4,177	4,474	4,018



SUBSIDIARY TABLE I—AGE DISTRIBUTION OF 100,000 OF EACH  
SEX BY ANNUAL PERIODS

Age	Males			Females		
	Head	Married men	All persons	Head	Married women	All persons
1	2	3	4	5	6	7
15-19	188	210	199	13	20	146
20-24	845	812	829	417	472	421
25-29	111	902	111	83	49	8
30-34	87	879	07	71	12	8
35-39	1,811	1,730	1,811	1,203	1,316	1,257
40-44	131	128	129	83	24	87
45-49	113	87	114	78	41	89
50-54	108	147	171	111	105	127
55-59	58	44	07	34	19	41
60-64	1,197	2,679	1,814	2,629	2,111	703
65-69	7	307	73	74	61	76
70-74	161	171	188	11	128	147
75-79	13	47	41	56	77	38
80-84	22	41	31	37	4	31
85-89	680	787	830	608	12	679
90-94	37	4	41	23	9	37
95-99	20	9	20	8	11	27
100-104	81	41	51	17	32	41
105-109	21	14	21	14	1	1
110-114	214	678	308	67	79	95
115-119	29	18	18	16	14	16
120-124	30	77	30	15	22	4
125-129	9	14	30	6	5	6
130-134	7	6	7	23	13	7
135-139	12	12	12	10	8	8
140-144	7	12	8	8	8	8
145-149	11	11	11	9	9	3
150-154	13	17	11	3	3	3
155-159	4	17	3	13	27	25
160-164	2	1	3	1	1	7
165-169	2	1	2	1	1	1
170-174	1	1	1	1	1	1
175-179	1	1	1	1	1	1
180-184	1	1	1	1	1	1
185-189	1	1	1	1	1	1
190-194	1	1	1	1	1	1
195-199	1	1	1	1	1	1
200-204	1	1	1	1	1	1
205-209	1	1	1	1	1	1
210-214	1	1	1	1	1	1
215-219	1	1	1	1	1	1
220-224	1	1	1	1	1	1
225-229	1	1	1	1	1	1
230-234	1	1	1	1	1	1
235-239	1	1	1	1	1	1
240-244	1	1	1	1	1	1
245-249	1	1	1	1	1	1
250-254	1	1	1	1	1	1
255-259	1	1	1	1	1	1
260-264	1	1	1	1	1	1
265-269	1	1	1	1	1	1
270-274	1	1	1	1	1	1
275-279	1	1	1	1	1	1
280-284	1	1	1	1	1	1
285-289	1	1	1	1	1	1
290-294	1	1	1	1	1	1
295-299	1	1	1	1	1	1
300-304	1	1	1	1	1	1
305-309	1	1	1	1	1	1
310-314	1	1	1	1	1	1
315-319	1	1	1	1	1	1
320-324	1	1	1	1	1	1
325-329	1	1	1	1	1	1
330-334	1	1	1	1	1	1
335-339	1	1	1	1	1	1
340-344	1	1	1	1	1	1
345-349	1	1	1	1	1	1
350-354	1	1	1	1	1	1
355-359	1	1	1	1	1	1
360-364	1	1	1	1	1	1
365-369	1	1	1	1	1	1
370-374	1	1	1	1	1	1
375-379	1	1	1	1	1	1
380-384	1	1	1	1	1	1
385-389	1	1	1	1	1	1
390-394	1	1	1	1	1	1
395-399	1	1	1	1	1	1
400-404	1	1	1	1	1	1
405-409	1	1	1	1	1	1
410-414	1	1	1	1	1	1
415-419	1	1	1	1	1	1
420-424	1	1	1	1	1	1
425-429	1	1	1	1	1	1
430-434	1	1	1	1	1	1
435-439	1	1	1	1	1	1
440-444	1	1	1	1	1	1
445-449	1	1	1	1	1	1
450-454	1	1	1	1	1	1
455-459	1	1	1	1	1	1
460-464	1	1	1	1	1	1
465-469	1	1	1	1	1	1
470-474	1	1	1	1	1	1
475-479	1	1	1	1	1	1
480-484	1	1	1	1	1	1
485-489	1	1	1	1	1	1
490-494	1	1	1	1	1	1
495-499	1	1	1	1	1	1
500-504	1	1	1	1	1	1
505-509	1	1	1	1	1	1
510-514	1	1	1	1	1	1
515-519	1	1	1	1	1	1
520-524	1	1	1	1	1	1
525-529	1	1	1	1	1	1
530-534	1	1	1	1	1	1
535-539	1	1	1	1	1	1
540-544	1	1	1	1	1	1
545-549	1	1	1	1	1	1
550-554	1	1	1	1	1	1
555-559	1	1	1	1	1	1
560-564	1	1	1	1	1	1
565-569	1	1	1	1	1	1
570-574	1	1	1	1	1	1
575-579	1	1	1	1	1	1
580-584	1	1	1	1	1	1
585-589	1	1	1	1	1	1
590-594	1	1	1	1	1	1
595-599	1	1	1	1	1	1
600-604	1	1	1	1	1	1
605-609	1	1	1	1	1	1
610-614	1	1	1	1	1	1
615-619	1	1	1	1	1	1
620-624	1	1	1	1	1	1
625-629	1	1	1	1	1	1
630-634	1	1	1	1	1	1
635-639	1	1	1	1	1	1
640-644	1	1	1	1	1	1
645-649	1	1	1	1	1	1
650-654	1	1	1	1	1	1
655-659	1	1	1	1	1	1
660-664	1	1	1	1	1	1
665-669	1	1	1	1	1	1
670-674	1	1	1	1	1	1
675-679	1	1	1	1	1	1
680-684	1	1	1	1	1	1
685-689	1	1	1	1	1	1
690-694	1	1	1	1	1	1
695-699	1	1	1	1	1	1
700-704	1	1	1	1	1	1
705-709	1	1	1	1	1	1
710-714	1	1	1	1	1	1
715-719	1	1	1	1	1	1
720-724	1	1	1	1	1	1
725-729	1	1	1	1	1	1
730-734	1	1	1	1	1	1
735-739	1	1	1	1	1	1
740-744	1	1	1	1	1	1
745-749	1	1	1	1	1	1
750-754	1	1	1	1	1	1
755-759	1	1	1	1	1	1
760-764	1	1	1	1	1	1
765-769	1	1	1	1	1	1
770-774	1	1	1	1	1	1
775-779	1	1	1	1	1	1
780-784	1	1	1	1	1	1
785-789	1	1	1	1	1	1
790-794	1	1	1	1	1	1
795-799	1	1	1	1	1	1
800-804	1	1	1	1	1	1
805-809	1	1	1	1	1	1
810-814	1	1	1	1	1	1
815-819	1	1	1	1	1	1
820-824	1	1	1	1	1	1
825-829	1	1	1	1	1	1
830-834	1	1	1	1	1	1
835-839	1	1	1	1	1	1
840-844	1	1	1	1	1	1
845-849	1	1	1	1	1	1
850-854	1	1	1	1	1	1
855-859	1	1	1	1	1	1
860-864	1	1	1	1	1	1
865-869	1	1	1	1	1	1
870-874	1	1	1	1	1	1
875-879	1	1	1	1	1	1
880-884	1	1	1	1	1	1
885-889	1	1	1	1	1	1
890-894	1	1	1	1	1	1
895-899	1	1	1	1	1	1
900-904	1	1	1	1	1	1
905-909	1	1	1	1	1	1
910-914	1	1	1	1	1	1
915-919	1	1	1	1	1	1
920-924	1	1	1	1	1	1
925-929	1	1	1	1	1	1
930-934	1	1	1	1	1	1
935-939	1	1	1	1	1	1
940-944	1	1	1	1	1	1
945-949	1	1	1	1	1	1
950-954	1	1	1	1	1	1
955-959	1	1	1	1	1	1
960-964	1	1	1	1	1	1
965-969	1	1	1	1	1	1
970-974	1	1	1	1	1	1
975-979	1	1	1	1	1	1
980-984	1	1	1	1	1	1
985-989	1	1	1	1	1	1
990-994	1	1	1	1	1	1
995-999	1	1	1	1	1	1

SUBSIDIARY TABLE I-A—AGE DISTRIBUTION OF 100,000 OF EACH  
SEX BY ANNUAL PERIODS CORRECTED

AGE	ALL RELIGIONS		AGE	ALL RELIGIONS	
	Males	Females		Males	Females
0	3,055	3,270	50	841	728
1	2,837	3,135	51	804	700
2	2,782	3,025	52	752	718
3	2,712	2,900	53	691	638
4	2,715	2,809	54	610	550
5	2,710	2,685	55	580	508
6	2,700	2,595	56	525	468
7	2,687	2,520	57	462	463
8	2,675	2,480	58	423	446
9	2,658	2,444	59	390	430
10	2,605	2,426	60	369	422
11	2,537	2,397	61	358	412
12	2,434	2,254	62	346	401
13	2,305	2,240	63	331	376
14	2,155	2,080	64	308	328
15	1,995	1,852	65	225	229
16	1,907	1,788	66	160	147
17	1,832	1,749	67	116	134
18	1,763	1,727	68	117	124
19	1,702	1,706	69	104	115
20	1,615	1,688	70	97	109
21	1,599	1,672	71	93	105
22	1,583	1,667	72	91	100
23	1,605	1,672	73	88	96
24	1,660	1,690	74	78	89
25	1,713	1,730	75	66	78
26	1,751	1,790	76	50	58
27	1,761	1,806	77	40	51
28	1,747	1,791	78	35	46
29	1,706	1,730	79	31	44
30	1,674	1,662	80	28	41
31	1,636	1,609	81	27	39
32	1,591	1,572	82	26	36
33	1,538	1,536	83	25	31
34	1,517	1,503	84	19	15
35	1,460	1,470	85	11	11
36	1,413	1,441	86	8	9
37	1,365	1,400	87	7	8
38	1,321	1,355	88	6	8
39	1,270	1,303	89	6	7
40	1,224	1,241	90	5	7
41	1,166	1,190	91	5	7
42	1,115	1,138	92	5	6
43	1,064	1,091	93	5	6
44	1,017	1,040	94	4	5
45	984	988	95	4	5
46	950	915	96	2	3
47	920	905	97	1	1
48	891	853	98		
49	873	820	99		
Total			Total		

NOTE.—Proportional figures have been calculated on the basis of a normal population of 100,000.

**SUBSIDIARY TABLE II—AGE DISTRIBUTION OF 10 000 OF EACH  
SEX IN THE STATE AND EACH NATURAL DIVISION**

Age	1921		1911		1901		1891	
	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9
<b>Barad Stat</b>								
0-1	306	231	304	416	143	186	314	303
1-2	143	180	183	704	133	139	164	146
2-3	280	277	310	343	206	226	222	318
3-4	257	294	282	340	236	249	242	346
4-5	292	283	296	312	200	206	246	224
0-5	1,141	1,347	1,479	1,809	663	1,030	1,251	1,209
5-10	1,414	1,207	1,141	1,041	1,231	1,236	1,414	1,077
10-15	1,229	1,171	833	813	1,237	1,245	1,104	832
15-20	817	731	867	818	1,036	911	863	771
20-25	723	798	870	1,026	989	1,077	821	953
25-30	611	843	868	1,006	878	826	816	806
30-35	813	837	840	833	866	821	863	820
35-40	711	688	712	636	679	633	600	600
40-45	628	601	606	563	622	583	610	673
45-50	425	410	406	364	391	366	327	311
50-55	491	476	436	462	418	461	463	461
55-60	310	371	370	339	367	390	341	327
60-65	232	33	311	27	167	190	161	127
65-70	81	77	64	61	106	214	206	454
70 and over	111	123	64	101				
Mean age	23.96	24.64	23.77	22.77	23.36	23.76	23.76	23.67
<b>Barad City</b>								
0-5	821	1,133	1,078	1,133	733	877	918	1,123
5-10	1,016	1,122	836	811	1,030	1,036	870	911
10-15	1,047	998	868	787	1,091	941	826	731
15-20	839	807	833	819	916	821	860	863
20-25	2,703	2,312	2,993	2,612	2,613	2,613	2,006	2,673
25-30	1,600	1,813	1,945	1,831	1,862	2,106	1,979	1,973
30-35	494	603	474	603	373	616	804	723
Mean age	23.14	23.24	24.43	23.43	27.13	26.32	27.76	27.76
<b>Central Gujarat</b>								
0-5	1,132	1,244	1,367	1,833	816	803	1,116	1,111
5-10	1,219	1,244	1,044	863	1,232	1,226	1,260	1,260
10-15	1,173	1,167	866	745	1,215	1,041	1,017	823
15-20	819	718	817	796	813	801	676	796
20-25	2,126	2,199	2,871	2,871	2,734	2,731	2,176	2,176
25-30	1,922	1,979	1,940	1,913	1,879	1,831	1,116	1,177
30-35	681	816	373	476	261	307	373	461
Mean age	24.96	24.31	23.67	23.77	25.06	26.11	24.91	24.97
<b>North Gujarat</b>								
0-5	1,247	1,277	1,413	1,861	919	1,013	1,266	1,333
5-10	1,153	1,247	1,192	1,032	1,136	1,237	1,417	1,494
10-15	1,272	1,196	831	796	1,077	1,126	1,184	1,017
15-20	814	718	801	810	1,136	1,011	801	796
20-25	2,899	2,103	2,996	2,431	2,473	2,432	2,116	2,167
25-30	1,899	1,731	1,816	1,876	1,917	1,912	1,499	1,496
30-35	466	466	310	272	229	271	201	473
Mean age	22.29	22.63	22.11	22.74	22.77	24.06	23.23	23.44
<b>South Gujarat</b>								
0-5	1,336	1,446	1,411	1,966	1,012	1,043	1,476	1,624
5-10	1,411	1,279	1,211	1,141	1,261	1,334	1,420	1,494
10-15	1,222	1,184	1,067	1,073	1,277	1,112	1,131	996
15-20	879	829	831	813	861	1	767	773
20-25	2,613	2,201	2,267	2,376	2,511	2,966	2,534	2,217
25-30	1,831	1,847	1,834	1,431	1,414	1,426	1,426	1,431
30-35	434	463	391	477	279	43	266	467
Mean age	22.32	22.64	22.21	22.74	22.77	23.11	23.21	23.11
<b>K. Bhilwadi</b>								
0-5	1,291	1,296	1,157	1,157	833	1,134	1,130	1,473
5-10	1,146	1,146	1,077	1,077	1,273	1,112	1,276	1,276
10-15	1,246	1,231	814	814	1,077	1,072	1,071	834
15-20	77	814	1,013	814	894	897	77	774
20-25	2,677	2,779	2,779	2,673	2,673	2,193	2,333	2,679
25-30	1,621	1,411	1,603	1,411	1,611	1,111	1,411	1,411
30-35	479	479	394	394	211	394	277	479
Mean age	22.30	22.66	22.26	22.77	22.11	24.09	23.67	23.11

The mean age for (1) State and (2) Barad City has been calculated from the age recorded according to the Registrar General's office for the year 1921. The mean age for (3) Barad City has been taken from the Registrar General's office for the year 1921.

**SUBSIDIARY TABLE II-A —AGE DISTRIBUTION OF 10,000 OF EACH  
SEX IN THE STATE CORRECTED**

Age	1921		1911		1901	
	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7
0—5	1 413	1,514	1,521	1,630	947	1 006
5—10	1,343	1,273	1 174	1,007	1,254	1 230
10—15	1,204	1 150	956	855	1 260	1,164
15—20	920	882	1,031	1,015	1 120	1,046
20—25	809	839	1 031	1,070	1,014	991
25—30	808	855	967	1,012	961	944
30—35	798	788	816	817	848	828
35—40	683	697	712	703	717	714
40—45	559	570	506	559	579	603
45—50	462	452	432	409	457	492
50—55	373	345	328	331	337	372
55—60	237	234	198	218	216	252
60—65	171	194	145	175	113	148
65—70	74	75	57	60	61	86
70—75	45	50	34	38	38	53
75—80	22	28	16	22	27	37
80—85	12	16	10	12	17	23
85—90	4	4	3	3	9	11
90—95	2	3	2	3	5	5
95—100	1	1	1	1	2	3
Total	10,000	10 000	10,000	10,000	10,000	10 000

NOTE.—Proportional figures have been calculated for 1921 and 1911 on ages corrected according to the Columnar method and figures for 1901 have been calculated on ages smoothed according to the Bloxam method

**SUBSIDIARY TABLE III —AGE DISTRIBUTION OF 10,000 OF EACH  
SEX IN MAIN RELIGIONS**

Age	1921		1911		1901		1891	
	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9
<b>Hindu—</b>								
0—5	1,237	1 344	1 473	1 604	910	993	1,338	1,530
5—10	1 402	1 353	1,128	1,026	1 208	1,239	1,438	1 422
10—15	1,223	1 172	929	812	1 372	1,215	1 111	936
15—20	859	740	896	818	1 045	948	868	773
20—40	3 083	3 125	3,536	3,605	3 555	3 400	3 301	3,304
40—60	1 762	1 760	1 685	1 702	1,597	1,763	1,564	1,563
60 and over	434	506	353	433	253	352	380	472
Mean age	23 09	24 14	22 80	22 94	23 70	24 06	23 85	23 46
<b>Animist—</b>								
0—5	1 435	1 562	1 902	2 023	1,433	1 637	1,649	1 920
5—10	1,654	1 554	1,385	1 310	1 262	1,304	1,712	1,653
10—15	1,205	1,185	914	909	1,295	1 172	1,131	891
15—20	781	842	724	817	1,028	946	779	818
20—40	3 001	3 167	3,348	3 423	3,240	3,129	3,268	3 318
40—60	1 571	1 427	1 455	1,229	1,427	1,412	1,270	1 155
60 and over	203	263	272	289	325	400	106	236
Mean age	22 27	21 84	20 59	19 92	22 54	22 12	21 37	20 79
<b>Musalman—</b>								
0—5	1,177	1,271	1,430	1 528	985	1 016	1,230	1 353
5—10	1,323	1 300	1 120	1 049	1 182	1 197	1,288	1,287
10—15	1,225	1 164	932	856	1,310	1 141	1 082	907
15—20	781	766	874	820	907	916	829	765
20—40	3 120	3 183	3,391	3 534	3 503	3,416	3 415	3 426
40—60	1,838	1,731	1 803	1 700	1,733	1,828	1 713	1 691
60 and over	536	585	490	513	320	480	443	571
Mean age	24 87	24 56	23 42	23 47	23 80	25 26	25 03	25 34
<b>Jain—</b>								
0—5	1 030	1 051	1 195	1,218	873	1,042	1 065	1 199
5—10	1 245	1 189	1 116	993	1 019	993	1,161	1 181
10—15	1,282	1 142	1 022	933	1,182	1 066	1,048	972
15—20	818	744	888	766	999	839	885	720
20—40	3 096	3,213	3,436	3 537	3 767	3 523	3 376	3 322
40—60	1 984	2,070	1 905	1,963	1 847	2 048	1,932	1 954
60 and over	515	640	438	590	313	489	533	692
Mean age	24 80	26 44	24 63	25 31	25 34	26 33	26 38	27 62

The mean age for each religion has been calculated for 1921 on the ages corrected according to the Columnar method. The mean age for 1911 and 1891 has been taken from the Census Report of 1911

### IN CERTAIN CASES

Caste	MALE					FEMALE				
	Under 15					15 and over				
	0-5	5-12	12-15	15-6	15 and over	0-5	5-12	12-15	15-6	15 and over
I	2	3	4	5	6	7	8	9	10	11
Hindu, Jain and Animist—										
I The selected Brahmins (Hind.)	162	167	72	25	287	109	161	68	191	271
Brahmins Annal	106	170	72	25	287	111	173	68	191	271
Isakhi	50	163	72	25	287	107	167	68	191	271
Deshastha	91	150	71	24	286	110	174	67	190	270
Nagar	107	183	77	313	311	116	164	72	186	272
II The Warrior Jais (Hind.)	11	174	65	27	279	118	175	72	187	273
Maratha Khatris	25	173	64	27	278	110	171	65	185	271
Rajput	113	173	7	417	213	118	165	71	181	271
Vagber	121	233	50	216	16	123	287	62	126	286
III The Writer (Hind.)	112	196	70	22	231	120	196	62	200	271
Deshasthastha	91	147	61	216	220	111	173	53	226	276
Prabhu	123	212	80	227	208	134	204	61	237	190
IV Poets and Actors (Hind.)	112	153	72	221	221	113	153	67	212	276
Brahmins Poet	109	151	72	207	206	120	153	61	206	271
V Traders (Hind. or Jain)	107	166	77	214	213	116	163	71	207	271
(Hind.) Annal	107	130	78	201	201	108	134	67	206	271
Dast al	91	144	74	201	201	108	134	67	206	271
Lad	106	128	61	200	131	95	134	65	193	271
(Jain) Annal	106	181	78	201	131	107	171	78	203	271
Khurda	106	182	77	203	80	104	172	78	203	271
VI Agricultural (Hind.)	111	163	73	207	219	116	173	77	206	271
Kachha	111	163	64	207	219	101	173	77	206	271
Kachha A. Jais	110	178	74	221	221	113	171	79	206	271
Lad	101	170	73	203	211	114	164	76	206	271
VII Craftsmen and Artisans (Hind.)	121	194	78	212	212	121	194	76	206	271
Ph. var	119	187	73	212	211	104	181	64	206	271
Dast	121	202	78	212	211	113	174	77	206	271
(Dastha)	122	190	61	212	211	113	174	77	206	271
Gila	123	210	78	212	211	123	198	77	206	271
Kachha	111	163	73	207	219	120	196	62	200	271
VIII Laboring Class (Hind.)	121	194	78	212	212	121	194	76	206	271
Bara	100	147	74	212	212	104	181	64	206	271
Kach	126	209	63	212	212	126	209	76	206	271
A. Jais	124	211	78	212	212	124	211	76	206	271
IX Herdsmen	121	194	78	212	212	121	194	76	206	271
Chor	122	193	78	212	212	122	193	77	206	271
Hidari	119	197	72	212	212	119	197	71	206	271
X Personal Service	121	194	78	212	212	121	194	76	206	271
Hajam	117	194	78	212	212	117	194	77	206	271
XI E. by T. Jais	121	194	78	212	212	121	194	76	206	271
Mad (Hind. and Annal)	112	191	73	212	212	112	191	73	206	271
Chandras (Hind. and Annal)	112	191	73	212	212	112	191	73	206	271
Phandras (Hind. and Annal)	101	218	73	212	212	101	218	73	206	271
Kachha (Hind. and Annal)	101	218	73	212	212	101	218	73	206	271
XII The Casteless (Hind.)	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Chandras (Kachha)	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Chandras	121	194	78	212	212	121	194	76	206	271
XIII Religious Men and	121	194	78	212	212	121	194	76	206	271
Pa	121	194	78	212	212	121	194	76	206	271
Masakas	121	194	78	212	212	121	194	76	206	271
I W. by T. Jais	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
II Local Casteless	121	194	78	212	212	121	194	76	206	271
Chandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
III E. by T. Jais	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121	194	76	206	271
Phandras	121	194	78	212	212	121				

**SUBSIDIARY TABLE IV—A—PROPORTION OF CHILDREN UNDER 12  
AND OF PERSONS OVER 40 TO THOSE AGED 15-40 IN CERTAIN  
CASTES, ALSO OF MARRIED FEMALES AGED 15-40**

CASTE	PROPORTION OF CHILDREN BOTH SEXES PER 100		PROPORTION OF PERSONS OVER 40 PER 100 AGED 15-40		Number of married females aged 15-40 per 100 females of all ages
	Persons aged 15-40	Married females aged 15-40	Male	Female	
1	2	3	4	5	6
The Brahmans	60	188	60	70	29
The Warrior class	71	196	54	62	31
Maratha Kshatriya	59	178	48	63	32
The Writers	87	245	61	61	28
Bards and Actors	72	174	66	72	30
Traders (Hindu and Jain)	60	189	64	65	30
(I) Hindu Vania	68	186	66	70	30
(II) Jain Vania	66	193	64	69	33
Agriculturists (Hindu)	75	187	54	58	34
Kanbi Leva	70	178	60	63	34
Craftsmen and Artisans (Hindu)	70	186	55	60	34
Kumbhar	85	200	50	57	34
Labouring Class (Hindu)	87	200	59	54	35
Koli	90	200	57	53	35
Herdsmen	83	205	53	58	32
Personal Servants	77	177	58	59	34
Early Tribes	98	240	52	45	32
Ohodhra (Hindu and Animist)	91	245	50	42	30
Ganvit (Hindu and Animist)	0	256	46	41	30
The Untouchables (Hindu)	91	198	54	54	35
Dhed	90	192	57	55	35
Musalman	78	190	61	59	33
(I) With Foreign Strain	69	181	58	60	33
(II) Local Converts	85	196	63	59	33
Vohora	87	190	60	58	33

**SUBSIDIARY TABLE V—PROPORTION OF CHILDREN UNDER 10 AND OF PERSONS AGED 60 AND OVER TO THOSE AGED 15-40, ALSO OF MARRIED FEMALES AGED 15-40 PER 100 FEMALES**

Natural Division	PROPORTION OF CHILDREN BOTH SEXES PER 100						PROPORTION OF PERSONS AGED 60 AND OVER PER 100 AGED 15-40						Number of Married females aged 15-40 per 100 Females of all ages		
	Persons aged 15-40			Married Females aged 15-40			1921		1911		1901				
	1921	1911	1901	1921	1911	1901	Male	Female	Male	Female	Male	Female	1921	1911	1901
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1															
Baroda State	69	60	50	167	145	135	11	13	8	10	6	9	33	37	34
Central Gujarat	65	56	45	157	135	122	12	14	8	11	6	8	34	39	36
Baroda City	48	44	30	132	110	117	11	16	10	15	8	14	35	35	33
North Gujarat	71	61	49	172	148	129	10	12	7	8	5	7	33	37	35
South Gujarat	71	68	67	170	158	171	11	11	10	11	8	11	33	36	32
Kathiawad	75	61	53	183	140	181	12	16	9	12	6	9	32	37	29

**SUBSIDIARY TABLE V A.—PROPORTION IN CERTAIN RELIGIONS OF CHILDREN  
UNDER 10 AND OF PERSONS AGED 60 AND OVER TO THOSE AGED 15-40\* ALSO  
OF MARRIED FEMALES AGED 15-40 PER 100 FEMALES**

RELIGION VS NATURAL DIVISION	PROPORTION OF CHILDREN BOTH SEXES PER 100						PROPORTION OF PERSONS AGED 60 AND OVER PER 100 AGED 15-40						Number of Mar- ried females aged 15-40 per 100 females of all ages			
	Persons aged 15-40			Married females aged 15-40			1921		1911		1901					
	1921	1911	1901	1921	1911	1901	Male	Female	Male	Female	Male	Female	1921	1911	1901	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Barda State																
All Religions	88	80	50	167	148	133	11	13	8	20	8	8	23	27	34	
Hindu	88	80	49	163	143	131	11	13	8	20	8	8	24	28	35	
Muslim	80	70	57	208	184	172	8	7	7	7	8	10	31	37	33	
Muslim	83	68	80	196	143	137	14	18	10	13	7	11	33	27	33	
J. n.	87	82	43	100	141	133	14	16	10	14	7	11	30	32	33	
Parsi	84	80	83	186	181	131	31	27	24	4	17	23	23	24	31	
Central Gujarat																
All Religions	83	84	43	187	135	121	12	14	8	11	8	8	29	34	36	
Hindu	83	83	43	187	133	121	12	14	8	11	8	8	31	40	37	
Muslim	81	86	43	133	136	118	13	18	8	11	8	10	31	38	36	
Bardoli City																
All Religions	48	44	38	123	118	117	11	16	30	18	8	14	23	28	23	
Hindu	45	44	38	123	118	118	11	16	30	18	7	12	23	27	23	
Muslim	44	47	48	128	123	123	13	17	30	16	10	10	23	28	26	
North Gujarat																
All Religions	71	81	49	172	148	129	10	13	7	8	8	7	23	27	28	
Hindu	72	82	49	174	149	130	10	13	7	8	8	7	23	28	26	
Muslim	67	80	47	180	143	123	13	13	9	8	8	8	32	37	35	
South Gujarat																
All Religions	71	85	67	170	136	171	11	11	10	11	8	11	23	26	22	
Hindu	68	86	62	144	130	130	13	13	10	11	7	10	26	27	33	
Muslim	68	88	63	149	147	100	17	16	18	14	13	18	33	33	31	
Kathiwad																
All Religions	73	81	33	187	146	181	12	16	9	12	8	8	21	27	29	
Hindu	74	80	37	181	144	188	12	14	9	11	8	8	23	29	29	
Muslim	81	73	37	183	161	158	16	17	13	13	8	11	33	34	32	

**SUBSIDIARY TABLE VI.—VARIATION IN POPULATION AT CERTAIN  
AGE PERIODS**

NATURAL DIVISION	Period	VARIATION PER CENT IN POPULATION (IN INCREASE + AND DECREASE -)					
		All ages	0-19	20-29	30-39	40-49	50 and over
		3	4	5	6	7	8
<b>Barda State</b>	1891-1901	- 19.2	- 23.8	+ 1.1	- 12.4	- 14.7	- 40.6
	1901-1911	+ 4.1	+ 22.8	- 23.4	+ 2.2	+ 4.8	+ 28.8
	1911-1921	+ 4.6	+ 36.2	+ 42.8	+ 7.1	+ 8.7	+ 23.0
<b>Central Gujarat</b>	1891-1901	- 22.9	- 36.2	- 28.2	- 17.1	+ 2.3	- 43.4
	1901-1911	+ 8.73	+ 29.6	- 28.7	+ 4.8	- 14.1	+ 47.4
	1911-1921	+ 4.3	+ 6.0	+ 49.7	- 11.8	+ 9.2	+ 21.7
<b>Bardoli City</b>	1891-1901	- 30.9	- 18.0	+ 11.1	- 11.9	+ 6.7	- 29.7
	1901-1911	- 4.3	+ 8.9	+ 19.1	+ 4.2	- 11.4	+ 13.8
	1911-1921	- 4.7	- 2.1	+ 17.0	- 10.0	- 4.7	- 4.2
<b>North Gujarat</b>	1891-1901	- 21.1	- 47.1	- 7.8	- 13.1	- 11.7	- 61.9
	1901-1911	3.2	+ 21.2	33.4	- 2.9	+ 2.8	+ 19.7
	1911-1921	3.2	+ 9.8	43.4	-	+ 13.8	+ 39.1
<b>South Gujarat</b>	1891-1901	- 6.8	- 19.6	+ 10.3	+ 2.2	- 3.3	- 9.2
	1901-1911	+ 11.4	+ 1.1	- 4.6	+ 13.4	+ 8.7	+ 19.9
	1911-1921	+ 1.3	+ 1.1	+ 1.3	3.4	+ 7.8	+ 3.3
<b>Kathiwad</b>	1891-1901	- 3.1	- 2.2	+ 41.2	+ 4.8	+ 13.8	- 26.9
	1901-1911	+ 2.79	23.1	1.3	+ 4.8	3.4	+ 4.1
	1911-1921	1.1	+ 8.1	+ 64.2	- 17.8	- 2.7	19.7

**SUBSIDIARY TABLE VII—REPORTED BIRTH-RATE BY SEX AND  
NATURAL DIVISION**

YEAR	NUMBER OF BIRTHS PER 1,000 OF TOTAL POPULATION (CENSUS OF 1911)									
	Baroda State		Central Gujarat		North Gujarat		South Gujarat		Kathiawad	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10	11
1910-11	28.8	25.9	24.9	24.9	25.4	23.8	31.2	29.5	33.3	32.2
1911-12	29.3	28.4	29.0	29.5	26.1	24.3	35.9	33.7	33.2	33.2
1912-13	26.8	25.8	26.3	26.3	25.5	23.5	30.5	29.2	28.3	28.0
1913-14	31.4	30.5	28.7	28.9	31.5	30.0	33.1	31.1	39.1	37.7
1914-15	31.2	30.0	29.0	29.2	30.7	28.1	32.0	31.0	40.9	40.4
1915-16	32.1	30.7	31.1	31.4	30.6	27.9	33.8	32.5	39.7	37.5
1916-17	31.5	30.2	30.2	29.9	29.8	27.4	34.9	33.3	39.0	38.6
1917-18	30.7	29.2	28.7	28.4	29.7	27.8	33.0	30.7	38.4	35.5
1918-19	23.5	22.7	21.9	22.4	23.2	21.5	25.3	23.9	27.7	27.2
1919-20	27.5	26.4	27.3	27.0	26.5	24.7	28.4	27.9	31.4	29.8

**SUBSIDIARY TABLE VIII—REPORTED DEATH-RATE BY SEX AND  
NATURAL DIVISION**

YEAR	NUMBER OF DEATHS PER 1,000 OF TOTAL POPULATION (CENSUS OF 1911)									
	Baroda State		Central Gujarat		North Gujarat		South Gujarat		Kathiawad	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10	11
1910-11	25.2	24.5	27.5	29.2	22.5	20.7	27.7	26.6	23.5	21.4
1911-12	23.2	21.8	25.4	25.8	19.7	16.9	26.5	25.7	24.5	23.5
1912-13	26.3	25.5	25.0	26.7	27.1	24.5	23.3	22.3	33.1	31.6
1913-14	25.5	24.2	27.5	28.6	23.1	20.3	26.7	25.0	27.0	24.2
1914-15	23.3	22.2	25.9	27.6	20.5	17.6	25.8	24.4	21.9	19.0
1915-16	24.0	22.7	28.7	28.7	21.3	19.1	23.0	22.5	19.7	18.2
1916-17	27.3	25.9	28.9	29.4	25.5	22.3	28.2	27.8	27.7	26.5
1917-18	30.0	41.0	39.4	44.9	41.5	41.8	31.0	30.4	40.1	43.2
1918-19	62.9	64.1	60.4	61.1	59.5	60.0	69.7	71.4	77.3	85.0
1919-20	37.6	25.5	29.5	28.5	25.7	23.2	25.5	24.8	33.0	30.4



**SUBSIDIARY TABLE IX.—REPORTED DEATH RATE BY SEX AND AGE IN  
DECADE AND IN SELECTED YEARS PER MILLE LIVING AT SAME AGE ACCORDING  
TO THE CENSUS OF 1911**

Age	Average of Deaths (Ab- solute figures)		A Ratio of Deaths (Pro- portional figures)		1912-13		1911-13		1917-18		1918-19	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10	11	12	13
All ages	22,146	29,030	30.4	29.8	74.3	23.8	22.3	22.4	36.0	41.0	82.9	64.1
Under 1 year	5,931	8,115	162.6	125.8	143.7	131.3	129.2	112.8	144.6	122.4	162.4	143.0
1-5	6,279	8,722	83.2	66.3	67.9	67.2	41.3	36.0	80.8	45.9	83.4	62.9
6-10	1,722	1,667	14.3	15.8	11.8	12.3	8.6	9.8	22.3	27.6	30.9	31.4
10-15	1,967	1,041	10.7	15.9	6.8	7.4	6.3	6.2	1.1	24.3	27.1	30.5
15-20	1,022	1,017	10.9	13.8	6.6	8.7	7.1	8.1	16.9	1.2	31.8	26.6
20-30	3,332	3,516	16.2	17.7	10.1	10.9	16.1	11.0	23.3	23.6	33.5	31.2
30-40	3,321	3,229	20.2	21.3	12.8	12.6	13.4	13.7	25.8	32.1	41.8	45.7
40-50	3,082	2,907	27.2	22.1	25.1	18.3	21.0	18.9	24.0	27.9	32.7	33.4
50-60	2,829	2,103	43.8	23.2	23.4	7.3	26.1	25.4	31.8	30.1	41.8	72.5
60 and over	2,432	2,417	91.8	80.0	80.0	72.8	78.8	66.6	119.6	104.2	141.2	122.9

**SUBSIDIARY TABLE X.—REPORTED DEATHS FROM CERTAIN DISEASES  
PER MILLION OF EACH SEX.**

YEAR	WHOLE BY SEX						ACTUAL NUMBER OF DEATHS IN									
	ACTUAL NUMBER OF			Ratio per mille of each sex		Central Gujarat		City		North Gujarat		South Gujarat		Kutch and Baluchistan		
	Total	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
1906-11	292	144	148	6.14	0.12	111	109	12	12	16	18	12	12	1	2	
1911-12	187	94	93	0.09	0.11	29	27	2	2	7	7	12	12	1	2	
1912-13	262	279	476	0.36	0.41	17	27	42	35	22	27	27	27	27	27	
1913-14	146	91	55	0.09	0.08	42	21	2	2	1	1	12	12	1	1	
1914-15	464	217	247	0.21	0.19	12	12	12	12	12	12	12	12	12	12	
1915-16	2,212	1,123	1,089	1.1	1.12	8.6	8.6	8.6	8.6	8.6	8.6	8.6	8.6	8.6	8.6	
1916-17	1,312	826	473	0.6	0.6	301	216	18	11	130	137	42	37	169	172	
1917-18	241	142	99	0.12	0.11	30	31	1	1	117	102	2	2	1	1	
1918-19	1,285	795	490	0.23	0.26	20	20	20	20	20	20	20	20	20	20	
1919-20	200	107	93	0.1	0.1	45	20	11	8	7	4	21	21	30	30	
1920-21	1,772	833	939	0.62	0.53	130	61	26	20	224	246	31	27	130	130	
1921-22	1,882	915	967	0.62	0.53	247	225	19	19	254	278	31	27	284	284	
1922-23	471	212	259	0.2	0.2	24	26	26	26	127	147	45	45	36	36	
1923-24	471	231	240	0.24	0.21	16	17	31	46	119	170	82	60	27	27	
1924-25	192	109	83	0.1	0.1	21	21	6	6	29	27	9	9	4	4	
1925-26	1,202	715	487	0.72	0.58	107	62	76	74	157	166	26	26	14	14	
1926-27	2,242	1,212	1,030	1.26	1.22	642	474	44	2	123	116	64	43	29	29	
1927-28	824	447	377	0.41	0.41	111	86	21	19	172	191	34	22	121	121	
1928-29	874	467	407	0.41	0.41	111	86	21	19	172	191	34	22	121	121	
1929-30	277	157	120	0.19	0.19	1	1	17	2	123	119	34	22	41	41	
1931-32	21,281	12,717	18,564	17.7	17.1	8,720	8,192	265	232	7,127	6,181	2,378	2,325	1,237	1,237	
1932-33	21,281	12,717	18,564	17.7	17.1	8,720	8,192	265	232	7,127	6,181	2,378	2,325	1,237	1,237	
1933-34	21,281	12,717	18,564	17.7	17.1	8,720	8,192	265	232	7,127	6,181	2,378	2,325	1,237	1,237	
1934-35	21,281	12,717	18,564	17.7	17.1	8,720	8,192	265	232	7,127	6,181	2,378	2,325	1,237	1,237	
1935-36	21,281	12,717	18,564	17.7	17.1	8,720	8,192	265	232	7,127	6,181	2,378	2,325	1,237	1,237	
1936-37	21,281	12,717	18,564	17.7	17.1	8,720	8,192	265	232	7,127	6,181	2,378	2,325	1,237	1,237	
1937-38	21,281	12,717	18,564	17.7	17.1	8,720	8,192	265	232	7,127	6,181	2,378	2,325	1,237	1,237	
1938-39	21,281	12,717	18,564	17.7	17.1	8,720	8,192	265	232	7,127	6,181	2,378	2,325	1,237	1,237	
1939-40	21,281	12,717	18,564	17.7	17.1	8,720	8,192	265	232	7,127	6,181	2,378	2,325	1,237	1,237	
1940-41	21,281	12,717	18,564	17.7	17.1	8,720	8,192	265	232	7,127	6,181	2,378	2,325	1,237	1,237	
1941-42	21,281	12,717	18,564	17.7	17.1	8,720	8,192	265	232	7,127	6,181	2,378	2,325	1,237	1,237	
1942-43	21,281	12,717	18,564	17.7	17.1	8,720	8,192	265	232	7,127	6,181	2,378	2,325	1,237	1,237	
1943-44	21,281	12,717	18,564	17.7	17.1	8,720	8,192	265	232	7,127	6,181	2,378	2,325	1,237	1,237	
1944-45	21,281	12,717	18,564	17.7	17.1	8,720	8,192	265	232	7,127	6,181	2,378	2,325	1,237	1,237	
1945-46	21,281	12,717	18,564	17.7	17.1	8,720	8,192	265	232	7,127	6,181	2,378	2,325	1,237	1,237	
1946-47	21,281	12,717	18,564	17.7	17.1	8,720	8,192	265	232	7,127	6,181	2,378	2,325	1,237	1,237	
1947-48	21,281	12,717	18,564	17.7	17.1	8,720	8,192	265	232	7,127	6,181	2,378	2,325	1,237	1,237	
1948-49	21,281	12,717	18,564	17.7	17.1	8,720	8,192	265	232	7,127	6,181	2,378	2,325	1,237	1,237	
1949-50	21,281	12,717	18,564	17.7	17.1	8,720	8,192	265	232	7,127	6,181	2,378	2,325	1,237	1,237	

**SUBSIDIARY TABLE X—REPORTED DEATHS FROM CERTAIN DISEASES**  
**PER MILLE OF EACH SEX—(continued)**

YEAR	WHOLE STATE						ACTUAL NUMBER OF DEATHS IN									
	ACTUAL NUMBER OF DEATHS			Ratio per mille of each sex		Central Gujarat		City		North Gujarat		South Gujarat		Kathawad		
	Total	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
1910-11	4 926	2,400	2,466	2 3	2 52	684	608	6	5	1,274	1 208	467	477	29	18	
1911-12	876	428	448	0 41	0 46	175	196	7	4	23	15	203	215	20	18	
1912-13	310	159	151	0 15	0 16	87	89	1	1	3		68	61			
1913-14	1,220	597	623	0 57	0 64	269	317	12	14	142	112	81	76	93	104	
1914-15	1,294	629	665	0 1	0 68	446	471	97	95	11	9	43	42	32	48	
1915-16	224	106	118	0 6	0 12	28	33	21	18	7	7	49	60	1		
1916-17	859	457	402	0 43	0 41	80	67	9	4	6	1	358	320	4		
1917-18	27 460	13 206	14,164	12 6	14 5	3,447	3 725	1,141	1 202	6,852	7,129	834	850	1,022	1,258	
1918-19	1,031	477	554	45	0 57	282	305			90	112	58	71	47	66	
1919-20	42	28	14	0 03	0 01	12	12			3	2	7		6		
1910-11																
1911-12																
1912-13																
1913-14																
1914-15																
1915-16																
1916-17																
1917-18																
1918-19	71 472	36 222	35,250	74 7	36 73	10,124	8,590	1 256	1,250	14 741	14,492	6 318	6 654	4,578	5 019	
1919-20																
1910-11																
1911-12																
1912-13																
1913-14																
1914-15																
1915-16																
1916-17	251	150	101	0 14	0 10	69	55	5	5	15	13	35	18	26	10	
1917-18	376	205	171	0 19	0 18	69	50	15	21	29	32	42	33	50	35	
1918-19	2,049	1,056	993	1 0	1 02	247	202	4	2	81	69	455	468	269	252	
1919-20	604	337	267	0 32	0 27	83	69	4	3	40	22	107	100	103	73	
1910-11	7,716	4,027	3,689	3 8	3 8	1,721	1 556	636	638	562	558	709	617	399	320	
1911-12	8 326	4 415	3,911	4 2	4 0	1 817	1,511	734	670	668	613	712	761	484	356	
1912-13	8 423	4,458	3 965	4 2	4 1	1,830	1,492	714	717	725	759	767	650	422	347	
1913-14	8 535	4 542	3,993	4 3	4 1	1 908	1 582	800	790	653	600	746	603	435	358	
1914-15	8,340	4,445	3,895	4 2	4 0	1,757	1,545	877	810	622	566	787	686	402	288	
1915-16	11,065	6,041	5 024	5 7	5 1	2,410	1,875	998	930	1,153	997	900	774	580	448	
1916-17	10,651	5 788	4,863	5 5	5 0	2,192	1 815	891	791	1 212	941	839	772	654	544	
1917-18	12,027	6,255	5 772	5 9	5 0	2 149	1,815	1 242	1 315	1,200	1,266	965	810	609	566	
1918-19	10,887	5 788	5 099	5 5	5 2	2,391	1,954	1,104	1,009	1 054	976	824	668	415	402	
1919-20	8,037	4,416	3,621	4 2	3 7	1,710	1,329	831	783	784	639	709	560	382	410	

**SUBSIDIARY TABLE XI—INFANTILE MORTALITY**

NATURAL DIVISION	1911—1920							Total number of Deaths	Percentage of Deaths under one year to total deaths (both sexes)
	Number of Births		Number of Deaths under one year		PERCENTAGE OF DEATHS UNDER ONE YEAR TO BIRTHS				
	Male	Female	Male	Female	Male	Female	Total		
1	2	3	4	5	6	7	8	9	10
Saroda State	307,164	273,226	59,338	51,147	19 3	18 7	19 0	612,055	18 7
Central Gujarat (including City)	101,851	88,718	22,140	19,445	21 7	21 0	21 8	222,462	18 7
Central Gujarat (exclusive of City)	91,159	78,907	18 382	16,003	20 2	20 3	20 2	185 524	18 5
City	10,692	9 751	3 758	3 442	35 1	35 3	35 2	36 938	19 5
North Gujarat	119,210	104 833	20 381	16,940	17 1	16 2	16 7	220,532	16 3
South Gujarat	53 838	50,307	9 974	8,802	18 5	17 6	18 1	102,056	18 5
Kathiawad	32,259	29 368	6,843	5,900	21 2	20 1	20 7	58 005	22 0

## PART II

## Actuarial Report

205 *Introductory*—In Part I a general analysis was made with the crude age returns. In this Part I propose to subject the statistics to an actuarial analysis and to prepare therefrom mortality tables for the State.

206 *General characteristics of the period under consideration*—The proper method to be adopted in the construction of a mortality table depends upon the characteristics of the period under consideration. A correct knowledge of these is quite essential before proceeding with the construction of the table. It is an obvious fact that the age constitution of census returns is much disturbed by the effects of serious famines and pestilences prevailing during the decennium under consideration.

(a) *Census of 1901*—The census of 1901 followed almost immediately the severe famine of 1899 which affected the whole of the Baroda State. The effect of this terrible misfortune was conspicuously evident in the census of 1901 which returned an abnormally low number of infants, and children in the first year of age as a natural outcome of the poor birth-rate that ought to have prevailed during the famine days. The total population returned in that census shows an enormous decrease of 10.2 per cent being almost 403,000 less than the total population returned at the preceding census. This decrease is attributable solely to the havoc worked upon the population by the famine of 1899-1900. The decennium following the 1901 census though free from such a widespread calamity as the great famine of 1899-1900 is not such a prosperous record as to bring about a rapid reclamation of the ruin which the preceding decade had involved. The population just emerging out of the severe famine above referred to with its vitality reduced to a minimum had to face a series of lean and dry years commencing from 1901. It was particularly unfortunate that these years of scarcity should have come one after another at the beginning of the decennium so as to hamper considerably the convalescence of the emaciated population. It is a known fact that famines specially victimise the very young and the very old and also those of feeble constitution among the adults. The remnant population after a severe famine being composed almost entirely of healthy persons at their reproductive ages has been observed to more than amply compensate for the shatter among their ranks worked upon by the unhappy visitation. So did Bombay and Madras after the severe famine that affected these Provinces in 1870-1877. Such would have been the case with Baroda State also, but for the serious handicap of lean and dry years commencing from 1901 above referred to. In consequence the census of 1911 instead of recording a happy recovery of at least the lost ground puts in only for a 4.1 per cent increase. From the point of view of a healthy mortality table it is not the number of people returned that is important but a smooth progression in the series representing the population returned at successive ages. From an examination of the corrected census returns of 1911 grouped in quinary ages I was able to infer that the decade 1901-1911 in spite of its very sparing prosperity and the consequent poor increase it recorded gave enough time to smooth down as much as possible the hills and valleys noticeable in the population curve of 1901 except for a very deep depression in the 10-15 age period. This depression represents the survivors of the poor births that ought to have prevailed in the dark days of 1899-1900. For the purpose of my investigation I take the census return of 1911 a normal one.

(b) *1911-1921*—The decade 1911-1921 began with better prospects and might perhaps have realised the recovery which the preceding decennium failed to do. But that was not to be. The prices of the necessities of life were forced up beyond any previous famine record in consequence of the great European War thus compelling the poorer and lower middle classes that formed the bulk of the population to lead a very economical life contenting themselves with a bare margin of subsistence. This state of things in addition to resulting in poor vitality is not also conducive to large families. Added to this there came a severe visitation of the Plague in 1914 and as if people had not suffered enough, on its heels followed Influenza in the next year. Appearing in three principal waves or phases the disease was again in evidence in all parts of this State. The recorded deaths

from this cause numbered 71,472. It has been estimated that 55 per mille of the total population represents the toll of lives taken by this epidemic in India. At this rate influenza mortality would have meant 111,804 deaths, calculated on the population of 1911. No detailed investigation seems to have been made as to the age incidence of this disease in India. But the supplement to the Eighty First Annual Report of the Registrar General of Births, Deaths and Marriages, contains a Report on the Mortality from influenza in England and Wales during the epidemic of 1918-1919. I have had no opportunity of seeing the original but have read a Review of the same in the Quarterly Publication of the American Statistical Association, June, 1921. To quote the Reviewer —

“The type of Influenza which occurred during the first twenty five weeks of 1918 seemed to affect chiefly young children and old people, but toward the end of June an abrupt shift in the age incidence of this disease occurred. A sudden increase in the proportion of deaths at the age group 15 to 24 years was observed, then as the summer epidemic approached to peak, the age ranges between 25 and 35 years were most effected. The same phenomenon of an increase in the proportion of deaths in adolescence was noted at the outbreak of the autumnal and most violent phase of the epidemic. During the week of maximum death rate, the week ended November 9, the proportion of deaths was highest in the age division 20 to 30 years.”

It thus appears that this disease unlike other epidemics seems to have specially affected the periods of youth and middle age particularly in its most intense stages.

(c) *The Last Decade Abnormal*—Quite synchronously with influenza, Baroda State also passed through a period of widespread famine of an intensity only less than that of 1899—1900. The census of 1921 indeed recorded an increase of 4.6 per cent. or a little larger rate than that obtaining in the previous decennium, but as I have mentioned before it is not the number of people that gives a healthy mortality table, but a smoothness in the numbers registered at successive ages, which was not the case in the 1921 census return. As a result of the cumulation of these adverse circumstances, the age curve shows all kinds of creeks and capes. For the purpose of my investigation I take the 1921 census return as an abnormal one disturbed by many unwholesome factors.

## 207 The method of constructing a Normal Mortality Table

—The age-tables and rates of mortality for both males and females at the censuses of 1881, 1891, 1901 and 1911 were prepared for the whole of India and the major Indian Provinces by the late Sir G. F. Hardy, K. C. B., F. I. A., and the late Mr. T. G. Ackland, F. I. A. Their methods may be briefly described. Their normal procedure was to construct an average mortality table whenever the census returns revealed a violent disturbance of the age distribution of the population recorded, caused by famines and pestilences prevailing in the preceding decennium. The average Mortality Table was constructed by combining two normal census returns with two others where disturbances due to famines and epidemics were evident. If however the census followed a prosperous decade with a high birth-rate, a combination of that census return with the one preceding was deemed sufficient to supply the statistical material as the basis for the construction of the mortality table. The object aimed at in constructing the average mortality table is to minimise or eliminate as much as possible any effects that epidemics may have on the age distribution and to produce a mortality rate which may be taken as normal without these disturbing factors. The average mortality table should really give the experience as averaged over a long series of years while the other table gave that of the decennium under consideration. The 1881 and 1901 censuses immediately succeeded periods of famine and high mortality. Under these circumstances Sir Geo. Hardy thought it fit to construct the average mortality table in connection with these censuses. The 1891 and 1911 censuses dealt with periods generally free from famines. Sir Geo. Hardy for the former and Mr. Ackland for the latter constructed mortality tables embodying the experience of the inter-census period only which was considered quite normal. For reasons detailed above I have thought it advisable to construct average mortality tables for the Baroda State with the census returns of 1901, 1911 and 1921 giving double weight to the 1911 return.

208 *Data in hand*—I have had access to the following data for the purpose of my investigation.

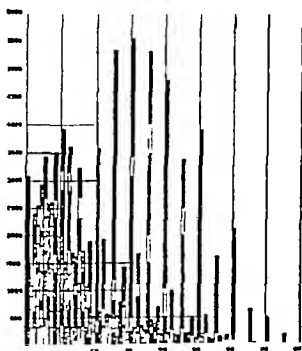
- (1) The Baroda State Census Returns of 1901, 1911, 1921 showing for each sex the numbers living at each individual age.

- (2) Migration returns showing the disturbance due to migrations.
- (3) The vital statistics over the period 1911—1921 showing in each year and for each sex the total number of births and deaths, the latter in quinary groups
- (4) I have also had access to Sir George Hardy's "Memorandum on the age tables and rates of mortality of the Indian Census of 1901" and to Mr T G Ackland's "Actuarial Report" on the Indian Census of 1911

209 **Errors of age**—The Baroda State Census return of 1921 reveals the errors in age which are inherent to population statistics of all countries particularly India. The public mind is not yet sufficiently educated to perceive the utility and necessity of giving correct ages.

**Accidental Errors**—The irregularities above referred to are of two kinds. There are what are called accidental errors due mostly to ignorance and carelessness through which people give their ages as multiples of 5 or 10. This tendency to return quinary ages is marked from census to census in all countries, so recent a census as that of 1911 of the population in England and Wales though showing a marked improvement over the preceding ones is not completely free from it. Hence it is no surprise that this defect is perceptible to a very high degree in the Indian Censuses. We can only rest satisfied with the hope that the spread of education among the masses would cure to a great extent succeeding censuses of this serious handicap. But the present one is full of this defect. The diagram attached below exhibits in a graphic way to what large extent this tendency has distorted the smoothness of the age-curve.

Diagram showing inaccuracies of Age-returns.



Among other accidental errors might be classed those by which the people evince a marked partiality for certain ages as 5 and 1. The following table shows the order in which the numbers ending in certain digits are popular. —

NUMBER IN ORDER OF TOTAL OF 1,700 AGES WITH IN VIEW OF EACH UNIT OF 5										Digit of age recorded in Census
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	
273	1	113	53	57	22	5	2	62	22	Numbers per 1,000 recorded in the part fourth digit of age

An examination of the above table will show that 275 per mille or more than a fourth of the whole have returned their ages ending at digit 0 (that is 0, 10, 20, 30 etc) while 232 per mille or nearly one fourth have been returned at ages ending in the digit 5 (that is 5, 15, 25 etc) Quinary and decennial ages absorb more than a half of the total population leaving less than a half in respect of the other 80 ages which are neither multiples of 5 or 10. Among the ages ending in other digits, even numbers, taken in the order 2, 8, 6, 4 are preferred to numbers ending in odd digits so that 310 per mille or nearly a third are returned at these numbers. Among individual ages other than quinary and decennial ages, 12 and 8 seem to be in great favour, the former returning 36 per mille of the male population and the latter 35 per mille of the same. Ages ending in odd digits are preferred in the following order 3, 7, 1, 9, giving a total return of 183 per mille much less than a fifth of the whole recorded number. It is very interesting to observe here, that in giving incorrect ages people have exhibited very accurately the same tendency at every census. For, a comparison of the above table with a similar one constructed for the whole of India with the census returns of 1911 goes to prove that the preferences for particular digits are exhibited in precisely the same order in that census as in the Baroda Census of 1921.

*Systematic Errors*—In addition to the accidental errors above referred to there are other errors called systematic errors or major deliberate errors noticeable in all census returns. The most important of these present in the Indian Censuses are—

- 1 The tendency to understate the age of unmarried girls who have attained maidenhood
- 2 The tendency to overstate the ages of young wives having children
- 3 The tendency to understate the ages of widows and bachelors that have almost approached the middle of life
- 4 The tendency among the old to exaggerate their ages

Before proceeding to use the population return for the construction of the mortality table it is necessary to remove or at least reduce to a minimum the errors above referred to. The systematic errors though as the name implies occurring systematically cannot be brought under any law which would suggest any method of detection and treatment. A correct knowledge of their magnitude would depend upon a deep social study of the groups of the people among whom they are rife.

It may be possible however to detect the extent of these systematic errors to a certain degree of approximation. For this purpose we compare the numbers returned in any group with those in the group ten years younger returned at the preceding census, of which the former are the survivors. Taking the younger group and making allowance for the deaths that have occurred among them in the decennium according to vital statistics, and the migration disturbance taking place among this group as it moves from one age to another, it may be possible to form a fair estimate of the number of persons of this group expected to survive the decennium. A comparison of this expected number with the actual number returned at the higher age period in the later decennium should throw some light as to the extent of the systematic error. The success of this method depends on the vital statistics being accurately maintained which is not the case in Baroda as we shall see later and even if they be as to numbers, the deaths recorded are susceptible of the same major and minor errors as the population return. Consequently the conclusions arrived at would not be satisfactory. As the method of graduation to be explained later, would remove a major portion of these errors I thought it unnecessary to make any special allowance for these errors suggested by a method which is not entirely satisfactory. The additional accuracy attained thereby would be of a doubtful nature.

**210 Method of Correcting Accidental Errors**—But the accidental errors can be removed by considering the manner in which they are caused. A man aged 22 for instance may return his age either as 20 or 25. If we collect the numbers returned, in quinary groups 0-4 5-9, etc, the man who is really aged 22 if he gives his age as 20, will fall in the group 20-24 to which he belongs, but if he gives his age as 25 he will fall in the next adjoining group 25-29. Hence the swelling at each

quinary age as 20 is composed partly of numbers belonging to the age-group 20-24 and partly of numbers belonging to the next preceding group. Now on the supposition that population moves along from age to age, some dying at each age it is natural to expect the numbers returned at successive ages to diminish slowly and smoothly if correct ages had been returned. The return at any quinary age like 20 for instance should not be too large as compared with the adjoining ages 19 and 21 and any plumping it exhibits more than the average of the numbers returned at 19 and 21 is error. This error is removed by transferring one half of the excess which the return at any quinary age like 20 exhibits over the mean of the two adjoining ages 19 and 21 to the next lower group 15-19 while the other half is retained in the group 20-24. After applying the above correction, the population is collected in quinary age groups 0-4 5-9 etc. It might be advanced that there would be even then small local errors. A man aged 22 for instance might return his age as 21 or 24. Since now the individual ages are discarded, and the corrected sum per each quinary group is made the basis for subsequent investigations, the above error does not in any way vitiate the accuracy of the results arrived at, so long as the incorrect age returned falls in the correct quinary group to which it really belongs. If on the other hand the above individual returns his age outside his own group the error will come under the class of major deliberate errors the probability for which is extremely small except in the special group of persons above referred to among whom it is rife.

**211 Application of the Method of Columnar differencing shown**—The above method of correction would be rather laborious to apply to group after group. But it can be expressed as a mathematical formula which lends itself readily to columnar differencing. The following table gives a specimen of how the formula was applied in regard to the crude returns of ages—

*Adjustment for errors of age (Males)*

$$(U_{2n} + U_{2n-1} + U_{2n-2} + U_{2n-3} + U_{2n-4}) - \frac{1}{2} [U_{2n-1} + U_{2n-2} + U_{2n-3}] + \frac{1}{2} [U_{2n-2} - \frac{1}{2}(U_{2n-1} + U_{2n-3})] = \sum U_{2n} - \frac{1}{2} (U_{2n-1} - U_{2n-3})$$

*Example by Columnar method—Baroda State (Males)*

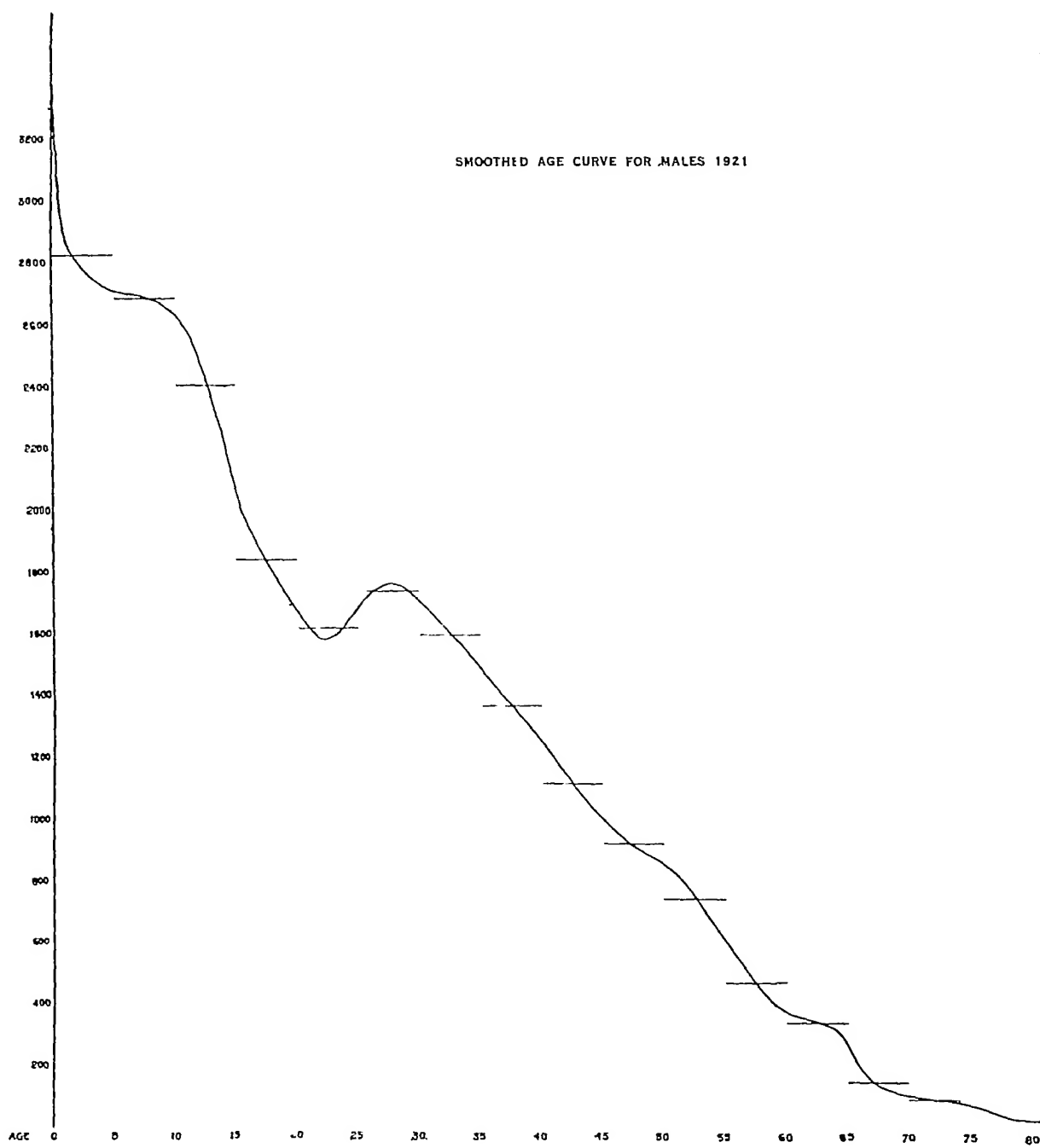
Age (2n+1)	Age derived numbers $U_{2n}$	$\sum U_{2n}$	$\Delta U_{2n}$ $\Delta U_{2n-1}$	$\Delta U_{2n}$	$\Delta^2 U_{2n}$	$-\frac{(7)}{4}$	Corrected numbers (7)+(7)
1	2	3	4	5	6	7	8
0	21,919						
1	17,493						
2	16,113	136,898			-14836	+361	137,215
3	14,296						
4	22,178		+5191	-11298			
5	37,836		91				
6	14,66						
7	24,867	133,297			-2447	+7662	132,919
8	24,826						
9	111		+2014	-4293			
10	41,366		-2317				
11	16,423						
12	29,927	133,297			+1119	-779	12 412
13	16						
14	19,5		+17247	-3747			
15	25,67		-16706				
16	19,301						

\* The correction was applied by Mr George Mack to the first 6 groups to bring them into accordance with others. The error was caused by adding  $\frac{1}{2}(U+1)$  to age group 6 and  $\frac{1}{2}$  to the same group 5 from the group 5.

*Sum of the 19-Correction for 19-1*

The corrected quinquennial groups having been obtained for 19-1 Census return in the manner detailed above I retributed the population at individual ages graphically and obtained the number in Subsidiary Table I A attached to Part I of the Chapter which should very nearly have been the population recorded in the census for 19-1 had correct ages been given. The graphs illustrating the size of age for males and females are here inserted facing the page. It is not necessary for the construction of the mortality table to redetermine the 19-1 return

SMOOTHED AGE CURVE FOR MALES 1921





SMOOTHED AGE CURVE FOR 18MALLS 1951

at individual ages the graphs however are required in the census analysis and interesting inferences can be drawn from an inspection of the graphs here. Further they help to show to a certain extent the efficacy of correction for the heaping up at quinary and decennial ages that has been applied. I have observed before that the whole of the Biroda State was under the grip of a very severe famine in 1899-1900. The survivors of the abnormally low number of births that ought to have prevailed during those unfortunate famine days should be aged between 21 and 22 now. These survivors naturally are not expected to be so numerous as they would have been had they been born under quite normal circumstances. Their presence is marked by a very deep gulf in the graphs for both males and females in the age period 20-21. When a particular age is affected for any reason, it is a known fact that the adjoining ages also will be affected to some extent sympathetically. So the depression is seen where it ought to have been. This very depression was noticeable in the 1911 return in the age period 10-11 after the same was corrected for inaccuracies of age as detailed above. But for the correction applied above our attention would not have been drawn to this particular depression, as this had got mingled up in the several ups and downs noticeable in the uncorrected return because of the heapings at particular ages. After correction the population curve moves along smoothly from age to age carrying with it the deep scar from the severe wound it received in those dark days. As for this depression it may move along the curve a few decenniums more or may even pass out of observation before it has travelled the full length of the curve just as we are not able to trace in the population curve of to-day symptoms of famines that had happened prior to 1899. One reason for its disappearance will be that the cavity may get filled up in the major deliberate errors the range of which is indeed very large near the middle of life. Secondly the children born during famine days are mostly the offspring of the better and economically more efficient classes who are expected to live under very healthy circumstances and environments calculated to give them higher vitality than the general population. Consequently the survivors among them after some decenniums may become as numerous as the survivors among the offspring of the general population under normal conditions.

**212 Migration**--The next step in the construction of the Mortality Table is to adjust the corrected age groups for disturbances due to migration. Where the difference between the numbers of emigrants and immigrants is considerable as compared with the mean population of the decade some effect upon the census age distribution is to be expected. This disturbance if occurring at a particular age period can be noticed by an obvious excess or deficiency of the numbers enumerated in that period, provided such an anomaly cannot be explained away by other causes such as misstatements of age especially in the case of women who would like to be in their teens for a longer period than they ought to. If no adjustment be made for the disturbance due to migration at the proper age periods, from tables of birth place returns received from other provinces and states, the process of graduation to be applied later may not be able to reveal accurately the mathematical law followed by the population curve.

MIGRATION 1911-1921

Year	Immigrants			Emigrants		
	Males	Females	Total	Males	Females	Total
1921	97 160	135 028	232 191	96 002	123 701	220 696
1911	99 017	132 010	222 027	95 522	110 001	215 523

The balance of migration is 5,979 for males and 18,385 for females in favour of the State. As these numbers are only slightly more than 1 per cent of the mean male and female population respectively, the age distribution of the population would not be appreciably affected. I have therefore made no allowance for Migration disturbance.

**213 Computation and Graduation of Mean Census Figures**--The process of correction for age inaccuracies was applied to the 1901, 1911 and 1921 census returns and the resulting quinary groups were proportioned for, relative to a

total population of 100,000 of each sex. These groups were set side by side and their mean values obtained giving double weight to the 1911 return as set out in Table A. We have next to graduate these mean numbers. The rationale and justification for graduating any statistical return consists in our having good reason to believe, that when a large body of facts are analysed a smooth and continuous curve can be found to represent the general trend of the observation provided true values are ascertainable throughout. In practice of course the data can never reach in finite extent and are susceptible of errors due to accidental causes. Hence the following types of errors superimpose the true smooth progression of the numbers and cover it up like crust

1. Irregularities due mainly to the paucity of the raw material
2. The systematic errors or major deliberate errors above referred to which are left yet untouched.
3. Such other ups and downs in the progression of the quinary groups due to famines and pestilences, which the combination of two normal census returns with two other abnormal ones has not been able to smooth down entirely

The object of graduation is to eliminate these errors and if that is not possible to remove the major portion of these and disperse the rest so as to obtain as close an approximation as possible to the smooth and regular series that would be produced if correct and infinite data were available.

The process of graduation employed by Sir George Hardy was to use the formula

$$\log N = A + B + C + Mo$$

a form suggested by Makeham's second modification of Gompertz's law for the force of mortality.  $N$  here represents the population above age  $x$ . Mr Ackland employed the comparatively more modern method of graduation by frequency curves. With respect to this method it might be observed that Sir George Hardy was the first to bring to the notice of the Actuarial profession the elegant and practical applicability of Professor Karl Pearson's Methods of curve-fitting on modern statistical principles for the graduation of statistical returns. As I wanted to compare the mortality functions, obtained for the Baroda State now with those

obtained by Mr T. G. Ackland in the last Census for the Bombay Presidency with which Baroda State may be expected to fall almost in line I have thought it advisable to adopt the same method of Graduation (by frequency curves) as that of Mr Ackland so that the comparability of my table with his may not be affected. It is not possible to detail here the elaborate process which the method involved. Suffice it to say that the mean numbers were graduated by Type I of the system of curves attributed to Prof Karl Pearson. The equation to the curve for graduating at unit interval of age was found to be—

$$y = 0.0002519 x^{12.2847} (0.347793 x)^{0.00014}$$

Table I gives the graduated mean numbers in quinary age groups and Table II gives the graduated distribution at individual ages of 100,000 of male and female population as deduced by the mathematical formula above referred to. A graph showing the graduated mean age curve for males accompanies.

**214. Defective Registration of Births and Deaths.**—The next step in the construction of the mortality table would be to deduce rates of mortality at successive ages by comparing the mean numbers derived as above with the mean deaths at corresponding ages extracted from the vital statistics of the period 1901-1911. These numbers representing the mean deaths should then be subjected to the following three preliminary processes before they could be compared with the graduated mean population figures for the deduction of the rates of mortality

1. Adjustment for inaccuracies of age in the same manner as population statistics.
2. A correction in the ungraduated number representing the mean number of deaths in each quinary group proportionate to the losses introduced by graduation into the number representing the population of the corresponding group.
3. The process of graduation giving the deaths at individual ages.

EXTRACTED FROM A CURVE  
 FROM 1880  
 SHOWING THE PERCENTAGE AT  
 THE AGE OF 100 IN THE POPULATION  
 OF 1880

I was debarred from using this method because the vital statistics of the Baroda State teems with inaccuracies. During the decennium 1911-1921 the vital statistics shows 580,390 births against 612,033 deaths indicating a reduction in the total population of 31,643 while a comparison of the Census Returns of 1921 with those of 1911 shows an increase of 93,724. The difference between these two numbers 125,380 is too big to represent the inflow of immigration during the decennium. The total balance of migration of immigrants during the decade is estimated only at about 23,003 in favour of this State. This goes to prove that the records of births and deaths are extremely inaccurate and untrustworthy even during the decennium 1911-1921 and naturally much more so during the earlier decade.

**215. Rate of Increase.**—It has been said too often and quite appropriately that there should be a comparison of the living with the dying for the construction of a very accurate Mortality Table. The National Insurance Act Tables (1911) and the English Life Tables No. 4 and 8 were all constructed by comparing the living with the dying and consequently may be said to reflect to a high degree of accuracy the mortality of the epochs with the experiences of which they were constructed. Almost all other civilized countries construct their mortality tables by using both census returns and death registers, which latter are maintained there at a very high level of accuracy. It cannot be urged too strongly here that if Baroda State wants to construct a very accurate Mortality Table a table that can be used for such a serious purpose as the calculation of Life Insurance Premiums,—and give thereby a lead in that direction over the rest of India, it should take immediate steps for the accurate record of its vital occurrences. As observed before in another connection, the spread of mass education should go hand in hand with extreme vigilance on the part of the officers entrusted with the vital records, to attain the desired accuracy.

Under these circumstances, the only way open to me was to deduce the average rate of increase of the population during the 20 years (1901-1921) under consideration. This average or normal rate of increase which was assumed to be constant at all ages was utilised to give the populations at each age in two successive years, which occurred in the middle of the epoch under consideration. From these two sets of figures the rates of mortality were deduced, and all other functions of the table. During the 10 years 1901-1911 the male population showed an increase at the rate of 4.69 per mille per annum while the rate during the decennium 1911-1921 was 4.226. These two figures combined give an average rate of increase of 4.458 per mille per annum during the 20 years 1901-1921. The graduated mean numbers supplied at each age by the mathematical formula would represent approximately the age distribution of a total population of 100,000 during the middle of the epoch under consideration. Multiplying and dividing these numbers by  $\sqrt{p}$ , where  $r$  is the constant (average) rate of increase as deduced above, I was able to obtain the two sets of numbers above referred to representing the populations at each age in two successive years. By this process the probability of living one year ( $p_x$ ) at each age was deduced and from these the corresponding values at integral ages ( $p_x$ ) were obtained by interpolation.

**216. Rates of Mortality in Infancy and Childhood.**—The above methods of obtaining the rates of mortality and other functions of the table were adopted from about age 10 to the end of life. The same investigations revealed that the data were extremely unreliable for the ages of infancy and childhood. Even in countries like England and Wales where much reliance is placed on the accuracy of the statistical returns at all the higher ages, those relating to infancy and childhood especially up to age 5 are taken at a great discount. In India the irregularity and unreliability of the Census data extend to ages far beyond the age 5.

**217. Proclaimed Clans Experience Defects Involved.**—For the deduction of the rates of mortality at these early ages the plan adopted by Sir George Hardy and followed later only by Mr. Auckland was to employ the data in respect of the proclaimed clans in the United Provinces of Agra and Oudh. These are a particular class of people in that province among whom infant mortality is high which reason they were proclaimed and brought under strict administrative control. As a result an accurate record of births and deaths at the earliest ages could be kept for a number of years. The accurate record of vital occurrences up to age 12 among the proclaimed clans commenced in the year 1866 and ended it appears in the year 1904. But the data for the years 1891-1900 and 1901-1904

are of a very unsatisfactory nature as to extent and the manner of grouping. Hence Sir George Hardy did not utilise the figures for 1891-1900 and similarly Mr. Ackland did not use either this experience or that of 1901-1904, but availed himself of the table constructed by Sir George Hardy for the ages of childhood upto 12 with the experience among the Proclaimed Clans during the years 1876-1901, with such suitable adjustments in the rates of mortality among the Proclaimed Clans as a smooth fitting with the rates deduced at the higher ages, suggested. A separate modification was made in the case of each Province for which a table was to be constructed. I had no other option but to use the same Proclaimed Clans' experience of Sir George Hardy for the construction of the table at the earlier ages. This is not entirely satisfactory for the following two reasons: (1) The experience relates to an epoch (1876-1891) which is separated from the present time by several decenniums and cannot be assumed to reflect the vitality of the children of the present generation. (2) The experience relates to a locality far away from Baroda State and to strata of society that are not representative of the people of this territory. Consequently the tables I have constructed can be assumed only to be a rough approximation to the truth at the early ages.

*Proclaimed Clans Experience Modified*—To deduce the rates of mortality during the early ages of the table, I made such changes in the rates of mortality among the proclaimed clans deduced by Sir George Hardy as was necessary to give a continuous curve from the beginning to the end of life and join smoothly on to the curve representing the rates of mortality at the ages from 19 onwards which had been deduced by the mathematical formula.

**218 Supervision of Vital Statistics in Representative Localities recommended**—I beg leave at this stage to bring to the notice of the Baroda Government the extreme desirability and importance of taking steps towards a very careful and accurate record of births and deaths up to age 15 in some representative locality. In another connection I have touched upon the importance of an accurate maintenance of the vital statistics as a whole. As the public should cooperate with the authorities to realise this end, it is too much to expect the whole population of Baroda State to respond to this call at once. Further the record of vital occurrences at the earlier ages is susceptible of irregularities peculiar to itself which even the present stage of development of English society is not able completely to surmount. I would recommend the City of Baroda to be the representative locality above referred to, where an accurate record of births and deaths upto age 15 should be maintained. It is easier to have such a record maintained in an urban than in a rural area. Further fairly accurate returns as to age can be expected from the people in a city where the level of education is higher than in the rest of the country. Lastly the City of Baroda having a population of nearly 100,000 is fairly representative. Such a record has many advantages of which the following two deserve special mention. As a mortality table for the Baroda State is to be incorporated in the Census Report of 1921, it might be assumed that a standard has been set for future census reports and that the Baroda Government would cause such tables to be published along with their reports at subsequent censuses. If that be the case, the table constructed will be embodying the experience of the State from the beginning to the end of life and further the portion of the table pertaining to the ages of childhood will be that of the epoch under consideration and not one belonging to an antiquated period dovetailed on to a later experience at the advanced ages. Secondly the death rate among infants and children is the barometer by which the improvement or deterioration in the sanitary conditions of the locality can be appraised. If accurate statistical figures be collected for births and deaths during childhood, these figures would demonstrate with more force than words, the influence of locality surroundings and changed sanitary conditions on the duration of human life.

**219. Preparation of Life-table for Females**—I have, so far, explained the graduation and the construction of the mortality table for the male population of the Baroda State. An examination of the census return relating to females revealed the same irregularities and inaccuracies noticed in the males return to a very highly magnified extent. Consequently I thought it unnecessary to subject the crude age returns for females to the same independent investigation as was made in the case of the male return. There was no certainty of securing any additional accuracy thereby. The method adopted has been to use the graduated mean male



**222 Conclusions Deduced therefrom**—The inference to be gathered from the above statement is that the expectation of life as deduced now is somewhat lower than that of the Bombay Presidency for 1901 and 1911. Its being lower than 1911 is obvious. But 1901 mortality table was prepared by combining the returns of 1881-1891 and 1901 giving double weight to the 1891 return. The decade 1881-1891 was free from famines and pestilences to such an extent that all the Indian Provinces showed very large increases at the census of 1891. Consequently the combination of 1891 census return with the returns of 1881 and 1901 served to obliterate to a very great extent the effects of the great famine of 1899-1900. In the average mortality table that I have constructed I have used the 1911 return as a comparatively healthy one. This return as observed at the opening of this memorandum is not such a prosperous and happy record as to eliminate completely the effects of influenza and plague of the last decade though their effects have been minimized as much as possible. After age 50, the expectation of life for 1921 (Baroda State) takes a middling course between those of 1901 and 1911. Being greater than that of 1901 and less than that of 1911. This is perhaps due to the epidemic of influenza having specially victimized the youthful and adult ages when it was very virulent as has been made out by the investigations of the Registrar General of Births and Deaths, England and Wales. The figures of England are given not only to compare the value of a life in India with that of a life in England at the same age but also to bring home to the mind of the Indian what potent factors good climate, sanitation and method of living are in prolonging the duration of life. But a comparison may be instituted between the progression of the rates of mortality in England and their progression in India at successive epochs. English Life Table No. 6 shows the rates of mortality that prevailed during the 10 years 1891 to 1900. No. 7 during the 10 years 1901-1910 and No. 8 during the three years 1910-1912. A comparison of the rates of mortality of these three tables shows that Life Table No. 7 indicates lighter mortality both for males and females than does Life Table No. 6. Again Life Table No. 8 which is of the most recent date shows a decided improvement on No. 7. Thus it is claimed there are annually 41,355 males and 18,562 females saved in the population of England and Wales between the ages of 5 and 89 by the fall in the rate of mortality which took place in the period 1891 to 1900 and the period 1910 to 1912.

It is rather unfortunate that in India we are not able to show such an improvement in the rates of mortality as time advances. A comparison of the rates of mortality for males according to my table with those of Hardy and Ackland shows (omitting ages upto 20 as not being completely trustworthy with all the three) that the rate of mortality as indicated by my table takes a middling course between those of Hardy and Ackland from age 20 to age 31. Hardy's table showing a superior (lessor) rate between these ages. Between ages 31 and 61 the rate of mortality shown by my table are greater than those of both Hardy and Ackland. But Ackland's table which at age 20 shows a rate of mortality heavier than that of Hardy, beats (gets less than) Hardy's rate at age 19 and continues to show a superior rate up to the extremity of life. The rates according to my table get between those of Ackland and Hardy at age 61 and continue to occupy a middling position almost to the end of life. It cannot therefore be claimed for India and for Baroda State along with it, that the rates of mortality have been improving with the march of time, in the same unqualified way as has been claimed for England. One of the several objects in constructing a mortality table will be met, if the causes that bring about excessive mortality are properly traced and remedial measures taken for the improvement of the death rate among the population.

It might here be observed in passing that there is a great sociological interest in the construction of a mortality table. Tables can be constructed from the experiences of people following a certain occupation to investigate how far that particular occupation is conducive to the prolongation or rapid deterioration of human life. Similarly the experience of the people inhabiting a particular locality may be made the basis of an investigation with a view to find out the salubrity of that locality. Again a table may be constructed from the statistics collected among widows only. A comparison of the rates of mortality and expectations of life as shown by that table with those from a table relating to married women will throw much light on one of the most vexed questions in India—widow remarriage. Such a comparison will reveal how far forced widowhood (apart from the loss in



nian power it entails for the nation) and their unhappy state of mind affect their longevity

**223. Reason for adhering to Hardy's Method**—My methods have not departed from those of Sir George Hardy except for graduation where I have as observed before adopted the modern statistical method of graduation by frequency curves. The reasons for adopting the same methods as Hardy have been given by Mr Ackland. Mr Ackland says —

Having regard to Mr Hardy's wide and exceptional experience in matters relating to Indian Mortality and to his unrivalled ability in all questions involving the adjustment and graduation of life tables it is not perhaps surprising that I have not seen my way to improve upon those methods or rather to vary them in directions which might or might not be in the nature of improvements. The nature of the investigation was also such that having regard to the available data, and especially to the known defect in the Registration statistics, little or no scope was left to the fundamental methods to be followed throughout the investigation. It seemed also most desirable that the methods adopted on the present occasion should not except where absolutely necessary depart materially from those adopted by Mr Hardy in order that the tabular results might conveniently be compared.

**224. Conclusion**—In conclusion I wish to add that when I agreed to do this work I had no idea of the magnitude of the task before me. As one who was just then preparing for the degree of "Associate Institute of Actuaries" I thought that the methods would closely follow those, that one met with while preparing for the above degree. That is to say these methods presumed that the data are correct without those irregularities inherent to all population returns. When I found that I should have to proceed by a quite different method which I had then only imperfectly studied I found the encouragement and courtesy shown to me by Mr S. V. Mukerjee B.A. (Oxon) Census Superintendent for Baroda State of no small value. Sir George Hardy's memo and Mr Ackland's Report were then the only materials available. Since then I have had access to a mass of valuable knowledge which had before been a closed door to me. At that time it is pleasant to feel, how illuminating and suggestive I found my discussions with Mr S. V. Mukerjee. When I offer my thanks to him, I do so with the full knowledge that they give but a poor and inadequate expression to the feelings of gratitude that prompt them. I shall always cherish the happiest memory of my association with him in the Census Office. I also feel grateful to the Government of His Highness the Maharaja Gaekwad for having given me the opportunity to do this important work.

L. S. VAIDYANATHAN M.A.,

*Associate Institute of Actuaries London*

TABLE A

SHOWING AGE DISTRIBUTION OF 100,000 PERSONS OF EACH SEX FOR THE CENSUSES  
1901-1921 IN THE BARODA STATE

Age	MALES					FEMALES				
	1901	1911	1921	Mean 1901- 1921	Gradu- ated mean numbers	1901	1911	1921	Mean 1901- 1921	Gradu- ated mean numbers
1	2	3	4	5	6	7	8	9	10	11
0-4	1477	1520	1434	1344	1361	1009	16298	15139	11449	15499
5-9	12378	11716	13470	12460	12493	12297	10067	12773	11591	12408
10-14	12601	9550	12070	10961	11516	11018	8553	11497	10063	11478
15-19	11291	10700	9499	10276	10718	10118	10119	8822	9891	10742
20-24	10137	1031	8092	9711	9836	9909	10697	8389	9923	9821
25-29	9012	9671	8078	9000	870	9439	10124	8820	9631	8496
30-34	8482	8463	7989	8498	7481	8210	8172	7882	8109	7442
35-39	7418	7112	6820	7012	6348	7142	7025	6969	7910	6191
40-44	578	197	150	567	1006	6031	5093	5701	5720	5032
45-49	106	434	1018	1118	1970	1018	1089	440	1401	7081
50-54	3709	3278	3428	3437	2990	3717	3312	3141	3449	3052
55-59	2160	1983	2370	2124	2117	2722	2183	2375	2306	2215
60 & over	272	209	3319	281	3147	1060	3178	3710	1109	3421

TABLE B

GRADUATED NUMBERS LIVING BETWEEN AGES  $x$  AND  $(x+1)$  OUT OF 100,000 OF  
EACH SEX IN THE BARODA STATE

Age $x$	Liond State		Age $x$	Baroda State	
	Male	Female		Male	Female
0	786	1751	45	878	877
1	1281	1251	46	831	831
2	1012	1088	47	797	791
3	831	2810	48	72	706
4	270	2083	49	712	718
5	2611	201	50	672	681
6	2541	2026	51	631	615
7	2189	172	52	597	610
8	2433	147	53	61	575
9	2494	2381	54	60	541
10	2309	2311	55	492	509
11	2337	2321	56	460	477
12	2306	201	57	428	446
13	2277	2205	58	398	416
14	2247	228	59	369	387
15	2217	2210	60	311	360
16	2187	2180	61	314	313
17	2155	2160	62	289	307
18	2122	2118	63	261	282
19	2087	2081	64	241	259
20	2050	2017	65	219	246
21	2010	2009	66	198	215
22	1909	1908	67	170	195
23	1926	1925	68	160	175
24	1881	1880	69	143	157
25	1816	1835	70	127	140
26	1789	1789	71	112	121
27	1711	1710	72	98	109
28	1693	1691	73	85	95
29	1611	1611	74	73	82
30	1595	1591	75	62	71
31	1516	1510	76	53	60
32	1496	1488	77	44	50
33	1447	1417	78	36	42
34	1397	1386	79	29	34
35	1347	1336	80	23	27
36	1298	1287	81	18	21
37	1249	1238	82	14	16
38	1201	1190	83	10	12
39	1153	1143	84	7	8
40	1105	1096	85	4	5
41	1059	1050	86	3	3
42	1012	1005	87	1	2
43	967	962	88		1
44	923	919			

TABLE C  
LIFE TABLE, BARODA STATE

## MALES

Age	Living at age X	Dying between ages X and X+1	Mortality per cent.	Living between ages X and X+1	Living below age X	Mean after 1st time at age X
1	2	3	4	5	6	7
1	10,710	4,661	43.492	78,793	1,13,671	22.4972
2	20,338	6,1	9.194	64,760	1,16,079	29.876
3	62,668	4,180	6.498	61,076	1,18,000	2.841
4	38,068	2,933	7.71	58,191	1,20,371	31.131
5	4,066	1,838	45.113	63,633	1,20,000	31.471
6	31,980	1,402	4.353	51,173	1,21,267	33.479
7	33,309	1,041	3.127	50,861	1,20,384	31.933
8	21,486	808	3.76	50,017	1,17,430	31.646
9	51,638	654	1.270	51,250	1,16,293	31.174
10	81,602	638	0.781	50,71	1,14,043	33.896
11	30,411	497	1.67	49,194	1,12,216	2.874
12	49,931	448	0.9	49,741	1,11,132	31.793
13	48,603	423	0.87	49,29	1,10,028	31.563
14	48,080	417	0.87	48,71	1,11,130	30.81
15	48,083	428	0.90	48,189	1,10,293	30.111
16	48,233	411	0.85	47,613	1,114,816	29.773
17	47,791	464	0.97	47,329	1,109,803	29.6130
18	47,257	432	0.91	46,891	1,121,111	27.0173
19	46,833	339	0.72	46,500	1,124,183	27.2133
20	46,297	302	0.65	46,000	1,117,087	26.8157
21	43,87	633	1.434	43,766	1,111,601	25.5281
22	43,87	715	1.608	43,054	1,106,223	25.2271
23	43,333	734	1.694	42,316	1,091,543	24.933
24	42,581	797	1.873	41,517	1,077,087	24.6277
25	41,794	830	1.940	40,773	1,071,813	24.371
26	41,858	643	1.537	41,127	1,065,029	24.1254
27	41,083	610	1.48	40,518	1,059,507	23.8794
28	40,257	620	1.54	39,893	1,054,023	23.634
29	39,511	613	1.55	39,281	1,048,111	23.3887
30	38,760	506	1.306	38,776	1,042,290	23.1427
31	37,778	679	1.823	38,098	1,036,411	22.896
32	36,930	601	1.627	37,497	1,030,523	22.6504
33	36,083	1,084	2.98	36,873	1,024,633	22.404
34	35,239	1,015	2.88	36,262	1,018,744	22.158
35	34,391	1,074	3.12	35,671	1,012,855	21.912
36	33,543	1,077	3.22	35,073	1,006,966	21.666
37	32,695	1,079	3.27	34,473	1,001,077	21.42
38	31,847	1,081	3.39	33,873	995,188	21.174
39	31,000	1,083	3.49	33,273	989,299	20.928
40	30,152	1,085	3.59	32,673	983,410	20.682
41	29,304	1,087	3.70	32,073	977,521	20.436
42	28,456	1,089	3.81	31,473	971,632	20.19
43	27,608	1,091	3.92	30,873	965,743	19.944
44	26,760	1,093	4.03	30,273	959,854	19.698
45	25,912	1,095	4.14	29,673	953,965	19.452
46	25,064	1,097	4.25	29,073	948,076	19.206
47	24,216	1,099	4.36	28,473	942,187	18.96
48	23,368	1,101	4.47	27,873	936,298	18.714
49	22,520	1,103	4.58	27,273	930,409	18.468
50	21,672	1,105	4.69	26,673	924,520	18.222
51	20,824	1,107	4.80	26,073	918,631	17.976
52	20,000	1,109	4.91	25,473	912,742	17.73
53	19,152	1,111	5.02	24,873	906,853	17.484
54	18,304	1,113	5.13	24,273	900,964	17.238
55	17,456	1,115	5.24	23,673	895,075	16.992
56	16,608	1,117	5.35	23,073	889,186	16.746
57	15,760	1,119	5.46	22,473	883,297	16.5
58	14,912	1,121	5.57	21,873	877,408	16.254
59	14,064	1,123	5.68	21,273	871,519	16.008
60	13,216	1,125	5.79	20,673	865,630	15.762
61	12,368	1,127	5.90	20,073	859,741	15.516
62	11,520	1,129	6.01	19,473	853,852	15.27
63	10,672	1,131	6.12	18,873	847,963	15.024
64	9,824	1,133	6.23	18,273	842,074	14.778
65	8,976	1,135	6.34	17,673	836,185	14.532
66	8,128	1,137	6.45	17,073	830,296	14.286
67	7,280	1,139	6.56	16,473	824,407	14.04
68	6,432	1,141	6.67	15,873	818,518	13.794
69	5,584	1,143	6.78	15,273	812,629	13.548
70	4,736	1,145	6.89	14,673	806,740	13.302
71	3,888	1,147	6.99	14,073	800,851	13.056
72	3,040	1,149	7.10	13,473	794,962	12.81
73	2,192	1,151	7.21	12,873	789,073	12.564
74	1,344	1,153	7.32	12,273	783,184	12.318
75	500	1,155	7.43	11,673	777,295	12.072
76	100	1,157	7.54	11,073	771,406	11.826
77	0	1,159	7.65	10,473	765,517	11.58
78	0	1,161	7.76	9,873	759,628	11.334
79	0	1,163	7.87	9,273	753,739	11.088
80	0	1,165	7.98	8,673	747,850	10.842
81	0	1,167	8.09	8,073	741,961	10.596
82	0	1,169	8.20	7,473	736,072	10.35
83	0	1,171	8.31	6,873	730,183	10.104
84	0	1,173	8.42	6,273	724,294	9.858
85	0	1,175	8.53	5,673	718,405	9.612
86	0	1,177	8.64	5,073	712,516	9.366
87	0	1,179	8.75	4,473	706,627	9.12
88	0	1,181	8.86	3,873	700,738	8.874
89	0	1,183	8.97	3,273	694,849	8.628
90	0	1,185	9.08	2,673	688,960	8.382
91	0	1,187	9.19	2,073	683,071	8.136
92	0	1,189	9.30	1,473	677,182	7.89
93	0	1,191	9.41	873	671,293	7.644
94	0	1,193	9.52	313	665,404	7.398
95	0	1,195	9.63	153	659,515	7.152
96	0	1,197	9.74	53	653,626	6.906
97	0	1,199	9.85	0	647,737	6.66
98	0	1,201	9.96	0	641,848	6.414
99	0	1,203	10.07	0	635,959	6.168
100	0	1,205	10.18	0	630,070	5.922

TABLE C.—LIFE TABLE BARODA STATE—MALES

Age	Living at age X	Dying bet ween ages X and X+1	Mortality per cent	Living bet ween ages X and X+1	Living above age X	Mean after life time at age X
1	2	3	4	5	6	7
0	617	750	8.008	1,900	16,898	7.595
1	525	24	4.28	1,864	10,908	7.280
2	5102	496	9.716	1,834	7,634	6.981
3	4606	468	10.168	4.372	70780	6.683
4	4138	111	10.661	3,918	26,408	6.382
5	3697	114	11.197	1,490	22,490	6.084
6	3,283	786	11.772	10,000	19,000	5.788
7	2,897	761	12.121	2,717	1,910	5.492
8	2,367	111	13.113	3,771	13,193	5.200
9	2,801	67	13.910	2,071	10,822	4.910
10	1,697	125	14.781	1,757	8,771	4.624
11	1,617	133	15.702	1,900	7,011	4.338
12	1,703	131	16.870	1,917	5,524	4.056
13	1,122	265	18.111	10,60	4,277	3.778
14	927	182	19.81	846	3,217	3.501
15	743	138	21.276	600	2,411	3.236
16	847	123	23.192	519	1,743	2.973
17	431	11	25.423	794	1,220	2.718
18	716	91	27.991	289	832	2.477
19	212	7	11.923	203	513	2.244
20	167	55	31.266	179	338	2.024
21	110	42	38.017	89	199	1.800
22	68	29	41.05	51	110	1.617
23	23	18	48.076	30	60	1.436
24	1	11	57.996	16	26	1.218
25	10	6	8.401	7	10	1
26	1	7	61.827	1	3	75
27	1	1	73.010			

TABLE D

LIFE TABLE BARODA STATE  
FEMALES

Age	Living at age X	Dying bet ween ages X and X+1	Mortality per cent	Living bet ween ages X and X+1	Living above age X	Mean after life time at age X
1	2	3	4	5	6	7
0	100,000	29,587	29.59	78,812	2,296,561	22.9056
1	70,413	6,395	9.08	66,902	2,211,729	31.1392
2	61,018	1,10	6.41	61,823	2,140,767	33.3331
3	59,913	2,715	4.58	58,153	2,083,042	34.7904
4	57,168	1,883	3.29	56,170	2,026,480	35.1480
5	5,285	1,127	2.40	51,585	1,970,310	35.6103
6	43,958	967	1.79	44,61	1,915,734	35.6011
7	42,091	731	1.78	42,600	1,862,283	35.1433
8	52,258	581	1.11	51,07	1,809,674	34.6206
9	51,677	483	0.935	51,129	1,757,717	34.0136
10	51,191	418	817	50,981	1,706,288	33.3201
11	50,776	373	733	50,586	1,655,307	32.0002
12	50,103	363	720	50,221	1,604,721	31.8378
13	50,040	365	73	49,857	1,554,560	31.6651
14	49,675	388	78	49,481	1,504,013	30.2022
15	49,287	421	86	49,075	1,455,162	29.5210
16	48,861	465	93	48,671	1,406,087	28.7759
17	48,399	508	1.06	48,145	1,357,156	28.0171
18	47,891	551	1.15	47,615	1,309,311	27.3303
19	47,340	601	1.27	47,039	1,261,690	26.6517
20	46,739	650	1.400	46,400	1,214,657	25.9881
21	46,080	718	1.559	45,721	1,168,248	25.3521
22	45,362	773	1.704	44,975	1,122,527	24.6802
23	44,589	815	1.828	44,182	1,077,652	24.1061
24	43,774	853	1.918	43,347	1,033,371	23.6070

TABLE D—LIFE TABLE, BARODA STATE—FEMALES

Age	Living at age X	Dying bet. ages X and X+1	Mortality per cent.	Living bet. ages X and X+1	Living above age X	Mean after life-time at age X
		3	4	5	6	7
15	45,821	890	0.61	4,117.4	899,8.4	23-0347
16	4,835	831	16	41,509	917,116	22-02.1
17	41,104	767	3.20	40,820	918,877	22-0314
18	40,137	891	4.09	39,641	881,877	1 8.000
19	39,148	1,021	8.10	37,623	873,318	71 3294
20	38,125	1,042	2 731	37,804	780,081	70-0313
21	37,043	1,064	2 809	36,851	740,077	50 1999
22	36,019	1,075	2-999	35,481	711,528	10 7314
23	34,944	1,076	3-078	34,406	677,743	19 3784
24	33,868	1,079	3 186	33,329	645,629	18-9719
25	32,789	1,070	3-263	32,254	609,311	19 0827
26	31,719	1,057	3 332	31,180	577,033	18 1831
27	30,662	1,048	3 48	30,130	545,907	17 8020
28	29,616	1,043	3 623	29,094	518,728	17 4137
29	28,573	1,043	3 648	28,601	488,634	17-0313
30	27,530	1,039	3 744	27,618	459,083	16-6373
31	26,490	1,014	3 828	26,693	431,868	16 2980
32	25,456	994	3-902	25,990	405,872	15 9138
33	24,46	981	4 008	25,011	380,585	15 5287
34	23,416	973	4 132	24,014	356,643	15 1677
35	22,336	937	4 48	23,058	333,581	14 7894
36	21,291	915	4 373	22,113	311,805	14 4329
37	20,244	915	4 431	20,189	290,380	14-0430
38	19,231	902	4 872	19,290	270,201	13-6540
39	18,220	897	4 799	18,393	251,911	13 2703
40	17,212	870	4 832	17,507	233,829	12-8817
41	16,202	834	4-909	16,613	215,829	12 49 4
42	15,198	837	5 184	15,730	198,394	12 2323
43	14,231	829	5 287	14,868	181,093	11-9711
44	13,253	809	5 534	14,181	167,617	11 6180
45	12,247	791	5 732	13,371	153,468	11 1694
46	11,250	773	5-987	12,589	140,115	10 8148
47	10,282	754	6 198	11,806	127,348	10 4993
48	9,320	733	6 433	11,061	118,740	10 1770
49	8,384	713	6 678	10,337	101,479	9 79509
50	8,381	681	6-958	9 633	94,342	9 43177
51	8,290	671	7-219	8,914	84,707	9 11799
52	8,189	644	7 490	8 297	78,753	8 79941
53	7,973	621	7 781	7,661	67,456	8 45878
54	7,754	599	8 180	7,035	60,782	8 13036
55	6,706	574	8 458	6,469	52,737	7 80479
56	6,182	549	8 867	5,918	45,268	7 49013
57	5,634	526	9 331	5,371	40,300	7 18061
58	5,108	510	9 789	4,836	34,999	6 84903
59	4,619	472	10-212	4,377	31,131	6 52970
60	4,136	418	10 782	3,913	27,4	6 2239
61	3,690	419	11 303	3,449	1,84	6 92316
62	3,271	393	11-999	3,0 4	18,380	6-61814
63	2,878	366	12 714	2 685	18,292	6 312 4
64	2,412	323	13 483	2,34	1,507	6 01433
65	2,173	311	14 380	2,017	30,215	6-71408
66	1,902	296	15 342	1,719	239	4 42141
67	1,576	259	16 466	1,414	6,819	4 13809
68	1,317	234	17 748	1,210	6 072	3 83379
69	1,043	208	19 304	979	3,873	3 57809
70	873	193	20 862	783	2,694	3 3 714
71	802	157	22 712	613	1,111	3 1441
72	833	133	24 866	468	1 98	2 80115
73	602	138	27-2 4	347	1,823	2 60234
74	397	87	29 934	2 6	8-3	2 30707
75	268	64	23-973	171	435	2 12333
76	137	36 4	36 4	112	264	1-97943
77	84	33 916	39 916	70	1 2	1 731 4
78	53	43 988	43 988	41	82	1 537 1
79	30	15	4 41	22	41	1 39979
80	13		33 292	11	19	1-31 42
81	7		34 5	8		1 12316
82	3	2	64 304	2	3	1-07131
83	1			1		1

## CHAPTER VI

### SEX

#### PART I

#### General Observations

#### STATISTICAL DATA

Subject	TABLES		
	Imperial	State	Subsidiary
Sex by Administrative Divisions	VII		
"    " Talukas		VI	
"    " selected Towns		VII	
General Proportions of the sexes by Natural Divisions (Four Censuses)			I
Number of Females per 1,000 Males by Age and religion (Three Censuses)			II
Number of Females per 1,000 Males by Age and Locality			III
Number of Females per 1,000 Males by caste			IV
Actual number of births and deaths by sex (Three decades)			V
Number of deaths by sex and age (selected years)			VI

**225 Reference to Statistics**—Imperial Table I gives the sex distribution of the population by administrative divisions. In the State Table I printed at the end of the volume of Imperial Tables, similar figures are given for talukas. In Imperial Tables IV and V, the sex distribution of the urban population is shown. Imperial Table VII (and its corresponding State Table VI) give statistics regarding the age-distribution of the population by sex. Similar figures for selected towns are shown in State Table VII. Subsidiary Tables I-IV are prepared from Imperial Table VII. Subsidiary Tables V and VI are compiled from figures supplied by the Sanitary Department.

**226 Scope of the Chapter**—At the last census, a great deal of space of the Chapter on Sex in the different reports was given to the consideration of the imputation by certain foreign critics of the Indian Census, notably von Mayr, on the accuracy of the sex return. These critics took the sex ratio of Western Europe (where there is an excess of females over males) as the standard and accounted for the contrary phenomenon in India by the reason that special social circumstances, such as Purdah, operating here, resulted in so many cases of wilful concealment of females from the census schedule as to turn the scale, from an excess in reality, to a defect of females in the returns. These arguments were carefully examined at the last census and shown to be unsound. It was shown that the Western Europe ratios should not be necessarily taken as the standard to which Indian sex proportions should conform. Further the elements of race and social customs operated towards a greater masculinity at birth than in Europe and this initial advantage was enhanced in this country in the later ages by the greater neglect of female life and the greater liability to death, owing to the universality of marriage and the perils of child-bearing, of women during their adolescent and adult periods of life. For these reasons it may be presumed that this particular bogie set up by these critics is now laid. This Chapter will therefore be only secondarily concerned with investigating the accuracy of the return. Part I will give a general exposition of the census figures. Part II will give the main results of the special enquiries made into the size and sex constitution of families and the question of comparative fertility.

**227 Accuracy of the Return**—The general reliability of the return will be considered a little more closely while the figures regarding sex ratios by age are taken up. Here it may be said briefly that the sex return at each census shows greater accuracy than before. In this census a much larger number of Musalman teachers of local experience were entertained on the census staff as enumerators and supervisors than on previous occasions. Besides, with each succeeding census, the people's suspicion regarding the object of the undertaking becomes less and

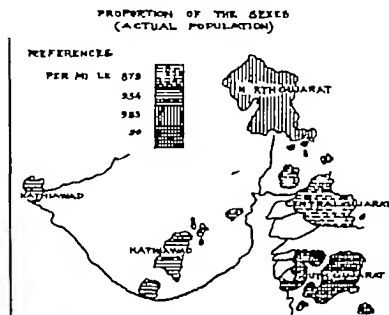
less. With the greater spread of education, there is much more of co-operation of all classes. The fears regarding the omission of females are therefore groundless. Whatever prejudice regarding the entry of unmarried girls of nubile ages may have resulted in the falsification of age and civil condition returns, there is little ground to suspect that any such females were actually omitted from the returns. Express instructions were however given to all the census staff to be especially careful that no such omissions occurred to vitiate the general accuracy of the returns. Special testing of the entries on this score was particularly enjoined on all Census Supervisors and other superior inspecting staff.

### 228 Sex Ratio in the State and Natural Divisions—Of the total

Name of Country	Number of females per 1,000 Males
India	954
Drahal	947
Bombay	920
British Gujara	916
Madras	1,031
Hyderabad	908
Mysore	978
Baroda State	929
England & Wales (1911)	1,064
France	1,022
Germany	1,032

population in the State there are 830 females to 1,000 males, or in other words, per 1,000 females, there is a male excess of 73. The masculinity in India as a whole is less than this State but it is higher in Bombay Presidency generally and the neighbouring districts of British Gujara. In Madras the females are actually in excess, while in the States of Mysore and Hyderabad the situation tends more towards sex equality than in this State. In the margin are also given for the sake of comparison, the sex ratios of certain countries of Western Europe.

In the accompanying map the variations in sex proportions are shown in the



different parts of the State as calculated on the actual population. Baroda Prant or Central Gujara (exclusive of the City) shows the highest proportion of males with 888 females to a thousand males. With the City the female proportion is further lowered to 879. South Gujara with 983 females per 1,000 males

shows the nearest approach to equality of proportions.

### 229 Influence of Locality on Sex Ratios—From the experience of

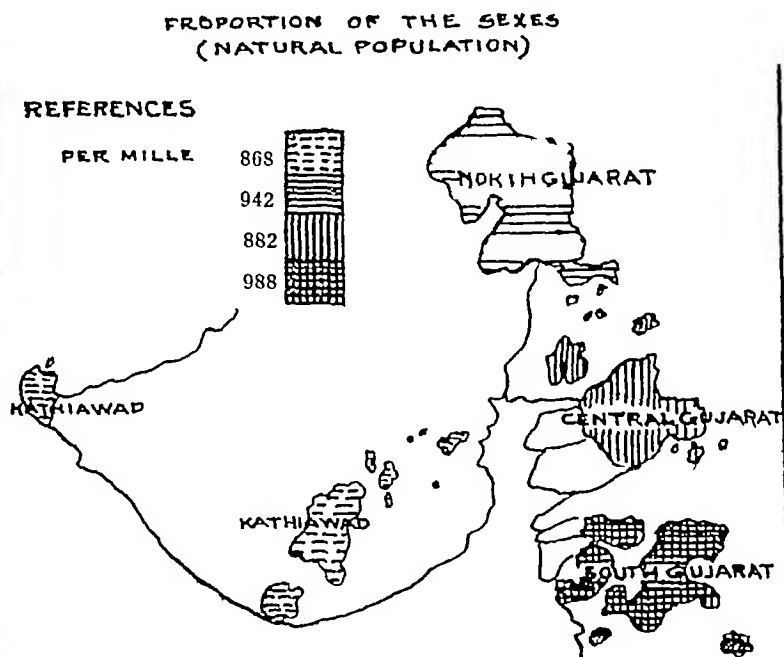
Name of Locality	Number of Women per 1,000 Men	
	Actual Population	Male Population
North Gujara	1	1
North Gujara	2	2
Baroda	3	4
Central Gujara	4	3

four censuses as shown in Subsidary Table I it appears that the order of natural divisions according to the proportion of females is the same. South Gujara has always the highest proportion of females in the community followed by North Gujara. The Baroda and Central Gujara in the order stated here. These ratios are based however on actual population and do not take account of the fluctuating factor of migration. District with a large or tedious migration (whether male predominant) may have an inflated female ratio which does not correspond to the actual situation. For that

inflated female ratio which does not correspond to the actual situation. For that

purpose it is necessary to get rid of this factor and calculate on the natural population of the divisions. It is only in this census that figures regarding the natural population of the different *prants* are available. Calculating the figures on this basis, we have, as in the margin, a slightly different order to that obtained from consideration of the actual population. Kathiawad from the point of view of natural population has the lowest female ratios.

From the consideration of these proportions it appears that locality has some influence in the determination of sex proportions. As Sir Alexander Baines pointed out in his India Report of 1891 —



“A review of the whole field of statistics resulting from the Census inquiries seems to afford ground for the following deductions, which however are not put forward for the present as more than conjectural. The ratio of females to males taking the whole population in existence at one time, has a tendency to be higher along the coast or within the influence of sea-air, to an extent beyond what can be accounted for merely by the temporary absence of a certain number of males at sea. It runs higher, too, in hilly tracts, as a rule, than on the plains, and it seems to be depressed by a dry and hot climate, particularly if accompanied by a considerable range of temperature.”

To investigate the truth of this statement, it is necessary to examine the varying figures of sex proportions in areas within the State which are on the sea coast or near the sea, in hilly and forested tracts, in dry rainless belts with sandy soil and in the rest of the plain country. The marginal statement gives the sex proportion of these different parts of the State. The sea coast areas include the Okhamandal *Prant* and the talukas of Kodinar, Navsari and Gandevi. The hilly and forested areas comprise the Rani tract and Mangrol, Dhari and Khambha Mahals. The dry belt comprises the whole of Kadi *Prant*, with the exception of the Trans-Sabarmati, and that portion of Amreli *Prant* not included in the above categories. The marginal ratios calculated as they are on the actual population have to be further smoothed by reference to disturbing factors such as migration and race. The dry belts have, as we have seen in the discussion on Movement of Population, gained through migration which being mainly with contiguous areas have brought over an excess of females. If the figures of natural population for this area were available, the sex ratio would have been doubtless lowered from 959. As we find from Subsidiary Table I, in Kathiawad, which is largely included in the dry belt, the sex ratio in natural population is only 868 as against 934 in the actual population. Similarly in North Gujarat, the figures for natural population are lower than for the actual. In the last class which includes all Baroda *Prant* and that part of the Rastri tract which is not near the sea, the main influence operative is not locality, but perhaps race or social environment. Apart from these disturbing circumstances, however, it seems true that propinquity to the sea and, to a less extent, the existence of hills and forests, tend to lessen the proportion of males in the absence of other neutralising factors.

Name of tract	Proportion of females to 1,000 males
Sea Coast areas	909
Hilly and forested tracts	931
Dry belts	959
All other areas except city	902



**230. Influence of Race on Sex Ratios.**—On the vexed question of sex much has been written but most writers seem to agree that race is an important factor on masculinity at birth and thence on the sex ratio of the population. The question of ethnic elements in Gujarat is another problem bristling with difficulties. The present composite Gujarati population is the result of the intermixture of various ethnical strains. But roughly there are three main elements observable. There is the Aryo-Indic or Aryo-Dravidian strain which is comprised in the Brahmans and Vanias. The Scythic or Scytho-Dravidian element looms largely in the Rajput and Kanbi population and also amongst the Maratha immigrants from the Deccan. The Kolis represent a little Rajput admixture with the aboriginal element and are intermediate between the Rajputs and the Forest tribes who are predominantly aboriginal (perhaps Kolarian or Dravidio-Kolarian) in descent. The rest of the Hindu population is a composite group into which all the elements have come. Muslims again are divided into two sections—those with foreign strain and local converts who belong in respect of ethnic peculiarities to their Hindu congeners. In the margin a statement is given which gives

Race Element.	Proportion of females to 1,000 males	the sex ratios for the different ethnical elements. In studying these proportions the factor of migration must also be taken into account. The Scytho-Dravidian elements contain Marathas who are mostly semi-permanent and therefore their sex ratio shows preponderance of males. Similar is the case with Muslims with foreign strain. The local converts on the other hand suffer through emigration which differentiates mostly
Hindu Race elements:—		
i. Aryo-Indic	913	
ii. Scytho-Dravidian	977	
iii. Kolis	915	
iv. Aboriginal	935	
v. Other mixed elements	954	
Muslims		
i. With foreign strain	899	
ii. Local converts	964	

against males. All the elements show greater or less cross breeding—the purest strain is probably amongst the Aryo-Indic castes at one end and the aboriginal tribes at the other. In both the sections the female ratio is high. Generally it may be stated that the theory that masculinity is raised by cross-breeding receives some support from these figures. This theory was set up by Mezera, Lewis, who based their conclusions on the birth returns for the decade 1881-1893 in Buenos Aires. Mr S. de Jastrzebki with more extensive material at his command concludes that this theory is not proven. "For the present, therefore the question must be relegated to the large number of those for which the restricted nature of material renders any definite conclusion unsafe. If I may hazard a personal opinion it is that the effect of cross-breeding on the masculinity of the offspring probably depends on the nature of the cross, and that it may be either positive, negative or neutral. At any rate the Baroda figures seem to indicate that the greater and more obvious is the cross, the higher is the masculinity."

The question of the influence of race is further complicated for Indian investigators by the fact that the birth returns do not show race and that the analysis has to be dependent on census figures only. Conclusions regarding masculinity based on census returns are unsafe for the population returned at a census is the resultant of many factors besides birth such as the circumstances of environment and physical conditions that have influenced survival. It is interesting to see however that the factor of race combines with locality to raise the female proportion in South Gujarat while in Central Gujarat, the population of which consists largely of Scytho-Dravidians and Muslims with foreign strain, race and the social complex have neutralised whatever effect locality and climate might have had towards raising the proportion of females. Again the sex proportions of the Dravidian or aboriginal element give food for speculation. As we shall learn later the size of the aboriginal families is relatively larger than that of the general population and it is also interesting that generally speaking the larger the size of family the higher is the proportion of male. This circumstance together with the well-known fact that a high degree of prolificness is always attended with a low ratio of survival may necessitate a Mr Marten pointed out in the Central Province Report of 1911 either the prevalence of

The Kolis appear to be much taller. There are no doubt certain but they are a distinct from other races that they should be placed in low part.

an enhanced sexual instinct or a high proportion of women or both factors co-existing. "Such characteristic might evolve as part of the development of a kindred people and become finally associated with race."

**231 Proportion of the Sexes in different Religions**—The above discussion regarding race may raise the question whether the sex ratios in the different religions and castes throw any light on the problem. It might be at once stated however that figures by religion are no guide. The sex ratios of Hindu and Annamist sections of the aborigines for instance are almost identical—953 and 955 respectively, showing that religion has had no direct influence. Amongst Hindus and Muslims the range as indicated in the preceding paragraph is so large that any theorising on the score of religion is out of the question. Subsidiary Table II gives the sex ratios by age and religion. Subsidiary Table III gives similar figures for the different divisions. The only point of interest is to compare the sex ratios for religions in this state with general India ratios. The comparison with Indian figures enables us in the absence of figures for natural population by religions to see in some measure how far the sex ratios in this State are influenced by the factor of migration. The Muslims of the State contribute a considerable portion of our male emigrants, and thus the female ratio for that religion is rather higher in the State than in India as a whole. Parsis and Parsis of the State send out a large proportion of their able-bodied youth (mainly males) to seek their fortunes in trade and other enterprise. The Kadi *Prant* Parsis are particular sufferers in this respect and among them females are in excess of males. The Navsari Parsis show also indication of migration seriously differentiating against males among them the proportion of women to 1,000 men being as high as 1,187. The Christians have a high male ratio here than in India generally, due doubtless to the large immigrant Christian population (which is predominantly male) in the City. The Hindu Aryas show a very low proportion of females both here and in India. The Baroda Arya Samajists are largely immigrants of the semi-permanent type. But generally it happens that conversion to Aryism takes place in adult age amongst orthodox families whose men folk follow the ways of reform, while the womenkind continue to tread the old traditional path. The Annamists and Hindus show other influences than migration—possibly race. Amongst the former the Baroda State Annamists show a larger proportion of the Aryo-Indic admixture—which differentiates against females than in India as a whole. The Hindus of the State contain a large Scthic element which favours masculinity.

Religion	Proportion of females per 1,000 males in	
	Baroda	India
Hindu	927	909
Musliman	945	909
Annamist	955	996
Jain	984	971
Christian	861	925
Parsee	1,127	944
Hindu Arya	690	709

Subsidiary Table II gives comparative ratios per religion for the last three censuses. The Hindu proportions seem stationary showing that the selective influence of epidemics and famine has been more or less neutralised by the effect of migration. The Musliman figures tell more or less the same tale. The Jains show almost progressive increase of the female proportion indicating continued and increasing drain through migration on the male population. The Annamists who have been least affected by migration show progressive increase in the proportion of their males. Possibly this circumstance has some obscure relation with race, social habits and nutrition. Their progressive Hinduisation has had no appreciable results directly, but the change in their mode of living that this involves may have led to the greater predominance of males amongst them. Their greater concentration in cramped village sites may have led to a higher death rate amongst their womenkind. This is suggested only as a tentative hypothesis, but the question deserves a closer study than this Report can afford to give.

Religion	Proportion of females to 1,000 males		
	1901	1911	1921
Hindu	929	919	927
Musliman	956	939	945
Annamist	971	961	955
Jain	951	987	984

**232. Proportion of the Sexes amongst Castes**—The caste proportions of sexes are more valuable to the social student, in that they throw a more

direct light on race and combined with occupation help in the study of the influence of environment. In the margin, the sex ratios of the different castes arranged according to the plan explained in the previous chapter (para. 194) are appended. The priests, bards and actors, traders, the higher artisans, personal servants, early tribes and unclean castes have a higher proportion of females than the general population. Whilst amongst the others, the writers consisting largely of Prabhus an immigrant community show a preponderance of males; the military and dominant groups (Rajputs, Waghers, Marathas and others) appear also to differentiate against females and amongst the agriculturists, the women are in serious defect. Wherever

occupations or social influences impose seclusion upon women, there the female ratio is low. The margin collects figures for some of these castes. It is possible

that amongst these castes, there may be a tendency to conceal information about females. But it is hardly likely that this tendency should have taken the form of totally excluding their record in the schedule. On the other hand that there is a deficiency of females amongst these communities is notorious. One of the commonest complaints with Rajput and Lowa Patkdar families is the lack of eligible brides for their boys. Comparison with the proportions for 1911 shows on the whole a rise in the proportion of women. The fall amongst the Wagher women must be due to the influenza epidemic which played such havoc with female lives. Another factor amongst these groups where seclusion of women operates is their decided tendency to neglect female life. In the unclean castes and the tribes of aboriginal descent the female proportion rises in the latter race probably accounts for the phenomenon by initially advantaging the female at birth. With the former it is possibly under nourishment which differentiates against males in the long run. Amongst the labouring class, the women share in the hard work of their men folk and this has a deleterious effect on their lives. Very few women in these strata are long lived.

### 233. Variation in Sex Ratio in Natural Population—From these

considerations as affecting sex proportions as disclosed in the actual population we may turn again to natural population to see how the sex ratio has varied since 1801. It will be noticed that in that census, the proportions calculated on the two bases were nearly the same. In 1901 the natural population disclosed a much higher proportion of females than the censused population. Probably the reason for this was that the famine resulted in a serious loss of population through death and migration. Females select usually

adversely to males, for they live a more adventurous life of toil and hardship and are more exposed to it than females who with their superior powers of physical endurance succumb less easily to starvation and economic distress. There was also the effect of emigration which in 1901 as we have already estimated resulted in a loss of 81,000 persons. This loss was mainly of able-bodied men who left their families and went abroad in search of labour. Both these causes combined to raise the male ratio from 929 to 970 in 1901. Since that year famines having thinned away the end of life there was a high survival rate. The birth increased bringing with it a preponderance of males. Epidemic influenza in 1900 and plague in 1904 and onward differentiating against females and the result was that in the cen-

sus of 1911, the female proportion again dwindled down to 927 in the natural population. In the actual population the sex ratio was also about the same, because although immigrants increased particularly from contiguous areas, bringing in excess of females, emigrants to remoter countries began to swell in numbers and this meant a drain mainly on the male population. Practically therefore the sex ratio in the censused figures corresponded with the proportions calculated on the natural population. In 1921, the censused figures showed a higher ratio for females, although in the natural population the females figure less in proportion than what was the case ten years previously. The last decade, as we have seen, has brought to this State the largest balance in migration that has ever happened in the census era. This gain has happened mostly in contiguous areas e.g., Kathiawad and the net result has been loss in men but gain in women, as contiguous migration usually contains a preponderance of females. Since 1911, while the general population has gained by 1.6 per cent, and the males have increased by 1.2 per cent the females have added to their number by 5 per cent. Thus the females have increased in proportion to the population since 1911. Excluding the factor of migration however, and taking only the natural population into account we see the ratio dropping from 927 to 922. This is due exclusively to the selective influence of epidemics which are adverse to females.

**234 Comparison with Vital Statistics**—Eliminating the factor of migration we are enabled to consider in isolation the effect of the respective birth and death rates on the proportion of the sexes. It is well known that more male births happen than female all over the world. In this State, the experience of three decades of vital registration suggests that there are from 860 to 890 female births to 1,000 male every year. Taking the latest experience as being the most reliable, 890 female births to 1,000 male would mean a masculinity of 1,121. This may be compared to the experience of other provinces of India. The high masculinity at birth, if the birth returns are to be trusted, is most significant. The vital statistics for the Bombay Presidency for 1901-10 gave 1,080 as the rate of masculinity. In the marginal table, the North West Frontier Province and the Punjab are two other areas with high masculinity. The predominant historic strain in the ethnical composition of the Gujarat population is Gujar, and this also appears in the Punjab and further West. The masculinity therefore of the three areas appears to correspond.

Masculinity at Birth*	
Province or State	Male births to 1,000 females
<i>Rural</i>	1,121
Assam	1,070
Punjab	1,097
North West Frontier Pro	1,230
Africa	
Bihar and Orissa	1,040
Madras	1,037
United Provinces	1,082
Central Provinces	1,016

Apart from the question of race, the vital statistics show some correspondence with the results of the census. The marginal statement compares the proportion of females of the natural population in each census since 1891 with the proportion of births and deaths of the sexes in the vital statistics of the three decades. It will be seen that the proportionate birth and death rates of the different decades are generally what would be expected to produce the sex ratios in the natural population. In 1901, when the sex ratio showed an increased proportion for females, the vital figures disclosed female advantage, i.e., a greater loss through natural causes amongst the males than amongst the females. In 1911, this advantage was lost by the females. The proportion of female deaths was far more than in the previous decade, which more than made up for the rise in the proportion of female births. In 1921, the rise in the proportion of female deaths was even higher, leading to a further depression of the female ratio in the natural population.

Year	Proportion of females per 1,000 males (Natural Population)	Female per 1,000 male	
		Births	Deaths
1891	929		
1901	970	860 (1891-01)	798 (1891-01)
1911	927	881 (1901-11)	888 (1901-11)
1921	922	890 (1911-21)	904 (1911-21)

\*Taken from Mr S. de Jastrzebski's paper, *Sex Ratio at Birth*

**235. Sex proportion in Vital occurrences in Urban and Rural Areas**—In this connection it is useful to compare the sex proportion amongst births in urban and rural areas. In urban areas there are 912 female births to a thousand male in the rural areas the corresponding proportion is 880. Thus there is greater masculinity at birth in rural areas. Messrs. J N and C J Lewis are quoted by Mr Jastrzebski to have collected enough data to prove the thesis that urbanisation lowers masculinity. The sex proportion in urban and rural areas however give the reverse results—there being greater masculinity in towns as we have

Country	Period	Male births to 1,000 female	
		Urban	Rural
Baroda	1916-20	1,097	1,156
England & Wales	1911-16	1,039	1,043
United States of America	1918	1,034	1,038
South Africa (Whites)	191-18	1,037	1,078
Cape Colony (Blacks)	1900-08	1,023	1,023
Ireland	1890-14	1,045	1,032

seen in para. 60. But this is of course due to the effect of immigration of males to towns for seasonal industries or for semi permanent residence. To compare the Baroda figures with Mr Jastrzebski's data, I append a marginal statement. In Western countries and in America, presumably the

advance of civilisation has led to the spread of social and communal utilities to the remotest parts, and there the characteristic contrast between village and town that exists in India is not seen. The country districts, the population of which is often badly fed show a greater excess of males at birth than towns, where conditions of life are easier

### 236 Proportion of the Sexes at different age periods—We may

Age period	Death rate per mille (average of decade)		Proportion of females 1,000 males
	Male	Female	
All ages	30.4	29.8	922
Under 1 year	142.8	125.9	1,091
1-5	83.5	79.5	1,014
5-10	14.2	12.5	980
10-15	10.7	12.9	889
15-20	10.0	13.5	827
20-30	16.2	17.7	871
30-40	20.3	21.3	928
40-50	27.2	22.1	937
50-60	43.8	35.2	969
60 and over	91.8	80.0	1,097

now note the proportions of the sexes at various age periods. In the margin are given the death rates averaged from the decade experience per selected age groups.\* It will be seen therefrom that the initial advantage at birth is lost almost entirely soon before the year is out. In the period of childhood also girls are exposed to less risk than boys, but with later ages, and up till the 40th year women have a heavier mortality than men.

In the older ages, the males again are exposed to greater risk. In the middle period, the influence of migration generally selects adversely to females. The death rate for females is besides higher owing to causes which have been often explained\*\*—premature maternity, the effect of large families, the influence of diseases like malaria which attack the more stay at home sex, and also of special causes like influenza and plague which attack females more than males unlike famines which spare them more than men. If we examine the proportions given in the last column of the above table we will see that the sex ratio confirms pretty nearly to what we should expect from the respective death rates. There is a significant drop in the female ratio from about the 10th till the 20th year, this is the nuptial period when the tendency is to underrate the age of unmarried women and overstate the age of the married.

It was the depression at this point that gave rise to the view expressed in the last paragraph, viz. that by large numbers of females because disclosure of information regarding women particularly of the nuptial age was regarded as a taboo. A point noted in para 227 there is a necessity to assume that the girls of this age were omitted entirely from the register but this prejudice which does exist in the present case to other forms of falsification such as deliberate lowering of the earlier age group in the case of the married, I would exclude the married in the next higher age-group. The two cases of females and 31 males in the two communities with whom the tendency was to falsify at all points, as seen from the last



SUBSIDIARY TABLE I.—GENERAL PROPORTIONS OF THE SEXES BY NATURAL DIVISIONS

NATURAL DIVISIONS	NUMBER OF FEMALES TO 1,000 MALES							
	1921		1911		1901		1891	
	Actual population	Natural population	Actual population	Natural population	Actual population	Natural population	Actual population	Natural population
1		2	4	5	6	7	8	9
Baroda State	932	925	928	927	930	970	929	929
Central Gujarat	946	932	972	Not available	961	Not available	962	Not available
Daroda City	937		933		932		922	
North Gujarat	922	942	947		934		929	
South Gujarat	960	967	962		962		965	
Kathiawar	924	966	940		938		920	

SUBSIDIARY TABLE II.—NUMBER OF FEMALES PER 1,000 MALES AT DIFFERENT AGE PERIODS BY RELIGION AT EACH OF THE LAST THREE CENSUSES

Age	ALL RELIGIONS			HINDUS			MUSLIMS			AJERITS			JAINS		
	1901	1911	1921	1901	1911	1921	1901	1911	1921	1901	1911	1921	1901	1911	1921
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1-1	1,004	977	1,001	992	978	1,000	998	991	1,003	1,182	999	1,011	1,091	934	92
1-2	978	1,025	1,033	931	1,033	1,030	952	952	1,019	1,098	999	1,110	1,203	1,139	1,191
2-3	1,025	1,075	1,071	1,018	1,000	1,085	955	1,034	1,078	1,116	1,041	1,144	1,181	979	1,02
3-4	1,000	1,077	1,064	1,026	1,079	1,077	1,030	1,045	1,041	1,082	1,065	952	1,073	1,069	1,06
4-5	1,022	996	996	1,021	924	993	1,027	945	930	1,051	1,001	1,098	1,112	1,002	1,01
Total 0-5	1,025	1,025	1,018	1,018	900	1,007	995	1,002	1,019	1,309	1,022	1,040	1,132	1,079	1,00
5-1	922	948	929	915	933	921	999	961	921	1,017	979	979	978	978	97
10-13	925	917	910	922	910	911	932	944	925	979	955	945	927	929	97
15-20	920	924	927	942	920	929	946	941	925	970	1,002	1,024	929	922	97
20	945	979	1,004	942	941	941	979	1,000	1,027	921	1,221	1,239	922	1,029	1,01
25-30	91	944	931	911	929	929	929	964	977	1,042	977	945	941	945	97
Total 30	979	914	977	979	974	977	929	924	921	941	1,000	998	979	945	94
30-40	925	91	925	929	920	921	925	964	922	945	924	949	949	1,009	1,00
40-50	1,001	921	977	1,009	925	921	1,17	974	947	945	912	964	1,009	1,002	1,00
50	1,000	979	969	1,02	921	920	924	941	929	979	979	971	1,122	921	97
50 and over	1,207	1,122	1,000	1,203	1,021	1,001	1,442	1,214	1,021	1,194	1,009	941	1,441	1,214	1,21
Total 50 and over	979	941	941	977	94	942	920	941	921	947	92	974	1,000	1,000	1,00
Total all pre-1901 population	925		921	925	925	921	925	925	921	921	921	921	921	921	92
Total all after the total population	921	921	921				Not available								

**SUBSIDIARY TABLE III —NUMBER OF FEMALES PER 1,000 MALES AT DIFFERENT AGE-PERIODS BY RELIGIONS AND NATURAL DIVISIONS (CENSUS OF 1921)**

AGE	CENTRAL GUJARAT						BARODA CITY					NORTH GUJARAT	
	All Religions	Hindus	Musalmans	Jains	Animists	Christians	All Religions	Hindus	Musalmans	Jains	Christians	All Religions	Hindus
1	2	3	4	5	6	7	8	9	10	11	12	13	14
0—1	938	921	1,042	894	1,120	1,000	1,027	1,010	1,061	1,240	750	1,036	1,042
1—2	1,003	1,015	911	1,080	1,050	745	1,021	970	1,300	1,143	889	1,052	1,053
2—3	1,032	1,023	1,086	1,099	1,217	765	1,032	1,004	1,081	1,209	2,000	1,111	1,016
3—4	1,055	1,050	1,180	1,075	1,023	805	1,148	1,180	974	1,158	1,667	1,084	1,090
4—5	935	930	915	1,012	1,033	1,000	910	907	833	1,000	1,100	870	856
Total 0—5	987	981	1,032	991	1,086	921	1,029	1,025	1,020	1,171	1,109	1,020	1,018
5—10	860	851	905	840	940	1,038	899	885	983	802	768	910	906
10—15	874	870	869	770	945	1,200	759	765	834	850	190	889	898
15—20	775	769	765	915	922	870	787	790	876	557	435	803	788
20—25	955	950	910	932	1,110	1,000	813	824	762	874	778	1,000	988
25—30	880	880	845	879	1,013	861	743	765	613	935	721	969	966
Total 0—30	889	885	894	881	997	1,002	836	840	836	804	552	930	925
30—40	867	864	868	904	957	843	729	741	710	689	475	991	984
40—50	919	927	851	930	802	1,000	818	834	780	712	517	1,005	1,000
50—60	779	784	755	783	674	717	929	952	829	1,010	778	910	921
60 and over	1,009	1,015	1,028	1,028	709	690	1,123	1,171	986	1,293	500	1,105	1,111
Total 30 and over	891	884	860	901	847	846	839	857	789	827	530	994	991
Total all ages (actual population)	886	884	880	890	946	946	837	847	816	840	546	953	949
Total all ages (natural population)	*882											942	

\* Including City of Baroda

AGE	NORTH GUJARAT		SOUTH GUJARAT						KATHIAWAD			
	Musalmans	Jains	All Religions	Hindus	Musalmans	Jains	Parsis	Animists	All Religions	Hindus	Musalmans	
1	15	16	17	18	19	20	21	22	23	24	25	
0—1	996	944	1,024	1,043	1,030	909	1,261	1,002	982	1,000	881	
1—2	977	1,204	1,051	988	1,157	917	810	1,120	1,029	1,023	1,053	
2—3	1,118	1,053	1,087	1,037	1,115	893	1,104	1,136	1,021	1,040	932	
3—4	1,044	957	1,036	1,007	960	780	1,131	991	1,028	1,041	916	
4—5	1,085	1,011	960	916	852	944	1,141	1,006	957	955	952	
Total 0—5	1,049	1,009	1,027	1,019	1,007	886	1,111	1,036	1,000	1,010	933	
5—10	952	953	922	948	956	940	904	893	926	931	868	
10—15	900	908	940	1,008	985	803	903	890	887	884	906	
15—20	979	960	1,013	970	1,168	758	1,001	1,043	817	796	1,033	
20—25	1,102	1,155	1,229	1,109	1,239	831	2,310	1,364	1,030	1,004	1,250	
25—30	989	1,017	1,027	1,053	1,139	711	2,184	963	924	890	1,176	
Total 0—30	980	988	1,009	1,012	1,055	825	1,226	990	931	924	982	
30—40	1,019	1,147	957	988	1,211	720	1,025	883	888	874	1,013	
40—50	1,014	1,140	952	984	1,175	590	1,887	866	959	954	1,007	
50—60	823	1,062	919	901	905	1,032	1,632	900	869	880	798	
60 and over	981	1,214	1,015	1,040	1,106	1,070	1,438	875	1,153	1,163	1,114	
Total 30 and over	973	1,138	956	978	1,123	787	1,633	880	939	934	986	
Total all ages (actual population)	981	1,048	990	999	1,080	810	1,387	956	934	928	983	
Total all ages (natural population)			987					868				



SUBSIDIARY TABLE IV—NUMBER OF FEMALES PER 1 000 MALES FOR  
CERTAIN SELECTED CASTES

Caste	NUMBER OF FEMALES PER 1000 MALES						
	All ages	0-5	5-12	12-18	18-20	20-45	45 and over
	2	3	4	5	6	7	8
<b>Hind</b>							
Bhany	847	847	848	807	807	1,043	974
Bharwad	836	1,063	946	1,079	943	873	918
Bhavsar	1,043	831	902	843	879	1,173	1,181
Brahman—Anavale	840	878	883	749	863	970	834
—Andorh	870	1,002	823	878	844	964	1,071
—Deshastha	831	1,124	1,079	844	779	843	937
—Mewada	918	804	830	71	1,178	878	944
—Nagar	1,030	1,121	821	902	1,178	1,141	971
—T. potthan	981	83	806	1,184	841	933	1,123
Chamar	879	861	849	1,022	874	1,000	1,071
Dary	1,044	833	917	1,033	1,07	1,144	1,170
Dhod	1,031	1,048	943	1,044	979	1,091	1,033
Girwarh	841	840	873	829	876	1,031	904
Hojam	862	847	878	801	812	1,04	1,100
Kanbe—Anjam	843	833	827	1,029	787	878	1,134
—Kadwa	937	1,034	827	1,011	873	823	977
—Lawa	837	898	849	873	795	871	874
Koli	904	1,012	817	977	824	948	864
Kumbhar	811	885	870	1,113	784	873	1,040
Lakshmi	970	816	891	810	1,184	1,170	1,017
Lohar	1,004	898	863	1,094	823	1,113	1,117
Mashta (Kashtrya)	830	885	1,003	797	870	704	841
Prabli	806	1,122	863	948	803	899	813
Harbar	817	889	898	840	840	87	871
Habari	878	828	877	833	793	863	873
Rajput	821	879	911	808	847	880	1,01
Koti	817	1,024	844	877	886	840	824
Ratar	861	877	861	821	743	1,004	744
Vaghari	807	1,020	849	1,019	874	839	874
Vasari	1,001	1,029	1,078	1,044	841	979	1,003
—Dumval	777	833	820	818	717	771	756
—Khadyata	898	828	871	748	845	818	824
—Lad	840	810	868	837	863	878	878
—Moth	831	1,040	1,048	81	712	802	862
—Shetmal							
<b>J. to</b>							
Vania Kharmali	1,001	878	848	880	1,009	1,043	1,072
<b>A. imlet and Hind</b>							
Khal (Hindu)	823	1,064	816	872	877	871	878
(Anamit)	864	1,097	831	978	811	1,021	820
Chodari (Hindu)	1,036	1,023	1,285	813	1,078	730	849
(Anamit)	841	1,031	879	847	877	844	821
Dhola (Hindu)	1,003	1,042	864	1,043	842	1,157	840
(Anamit)	872	1,091	810	1,098	844	1,04	848
Dyala (Hindu)	889	1,115	823	837	841	1,078	848
— (Anamit)	1,011	1,119	1,014	897	843	1,111	847
Kayabha (Hindu)	1,040	1,013	1,000	889	1,043	873	843
(Anamit)	878	1,044	819	1,017	1,020	877	843
<b>M. salman</b>							
Muram	847	1,123	874	1,028	1,134	1,002	847
M. Arsalan	848	1,084	873	84	84	847	71
Darbar	844	1,079	77	721	843	742	840
Murad	843	1,100	824	844	812	1,000	844
Khalik	814	1,100	877	844	874	841	877
Vahar	1,043	1,01		1,04	1,100	1,073	874
<b>Paral</b>							
Paral	1,223	1,119	873	843	1,097	1,143	1,211
<b>Christia</b>							
1. Loo Christian	861	87	847	1	711		100

**SUBSIDIARY TABLE V—ACTUAL NUMBER OF BIRTHS AND DEATHS REPORTED  
FOR EACH SEX DURING THE DECADES 1891-1900 1901-1910 and 1911-1920**

YEARS	NUMBER OF BIRTHS			NUMBER OF DEATHS			Difference between columns 2 and 3 Ex- cess of latter over former (+) Defect (—)	Difference between columns 5 and 6 Ex- cess of latter over former (+) Defect (—)	Difference between columns 4 and 7 Ex- cess of former over latter (+) Defect (—)	Number of female births per 1,000 male births	Number of female deaths per 1,000 male deaths
	Male	Female	Total	Male	Female	Total					
1	2	3	4	5	6	7	8	9	10	11	12
1891	17,425	14,612	32,037	15,301	12,032	27,333	—2,813	—3,269	+4,704	839	780
1892	17,059	14,502	31,561	15,364	15,997	31,361	—2,557	—3,367	—3,800	850	826
1893	14,152	12,081	26,233	26,558	22,807	49,365	—2,071	—3,751	—23,132	854	859
1894	20,022	17,326	37,348	27,907	22,354	50,261	—2,696	—5,643	—13,003	865	798
1895	19,558	16,718	36,276	22,814	18,352	41,166	—2,840	4,162	—4,890	855	804
1896	22,138	19,719	41,857	24,978	19,703	44,681	—2,389	—5,275	—2,794	892	789
1897	21,038	17,871	38,909	20,098	16,268	36,366	—3,167	—3,830	+2,543	849	809
1898	19,340	16,641	35,981	23,233	19,285	42,518	—2,699	—3,948	—6,537	860	830
1899	22,553	19,487	42,040	26,076	22,062	48,138	—3,066	—3,114	—6,999	864	881
1900	16,840	14,557	31,397	75,763	55,498	131,261	—2,289	—20,265	—90,868	864	733
<b>Total 1891—1900</b>	<b>190,131</b>	<b>163,544</b>	<b>353,675</b>	<b>282,182</b>	<b>225,258</b>	<b>507,440</b>	<b>—26,587</b>	<b>—56,924</b>	<b>—153,765</b>	<b>860</b>	<b>798</b>
1901	7,330	6,001	13,331	65,361	50,976	116,337	—1,230	—14,385	—102,916	831	780
1902	22,422	19,598	42,020	30,684	27,214	57,898	—2,824	—3,470	—15,878	874	887
1903	19,219	16,876	36,095	31,556	30,102	61,658	—2,343	—1,391	—25,623	878	956
1904	20,994	18,736	39,730	33,262	31,630	64,892	—2,258	—1,632	—25,162	892	951
1905	22,967	20,617	43,584	24,724	23,503	48,227	—2,350	—1,221	—4,043	898	951
1906	22,782	20,101	42,883	24,352	21,869	46,221	—2,681	—2,483	—3,338	882	898
1907	22,434	19,766	42,200	33,013	31,099	64,112	—2,668	—1,914	—21,012	881	942
1908	24,986	22,347	47,333	25,455	22,275	47,730	—2,639	—3,180	—397	894	875
1909	25,937	22,666	48,603	22,666	20,037	42,703	—3,271	—2,629	+5,900	874	894
1910	25,860	22,648	48,508	23,742	20,794	44,536	—3,212	—2,948	+3,972	876	876
<b>Total 1901—1910</b>	<b>214,931</b>	<b>189,446</b>	<b>404,377</b>	<b>314,815</b>	<b>279,559</b>	<b>594,374</b>	<b>—25,485</b>	<b>—35,256</b>	<b>—189,997</b>	<b>881</b>	<b>888</b>
1911	28,349	25,275	53,624	26,565	23,966	50,531	—3,474	—2,599	+3,093	892	902
1912	30,926	27,719	58,645	24,606	21,344	45,950	—3,207	—3,162	+12,795	896	871
1913	28,321	25,180	53,501	27,759	21,901	49,660	—3,141	—2,858	+8,41	889	897
1914	33,179	29,789	62,968	26,948	23,604	50,552	—3,300	—3,344	+12,416	898	876
1915	32,951	29,328	62,279	24,654	21,663	46,317	—3,623	—2,991	+15,962	890	879
1916	33,911	29,959	63,870	25,303	22,219	47,522	—3,052	—3,144	+16,288	883	876
1917	33,301	29,477	62,778	28,830	25,366	54,196	—3,824	—3,473	+8,573	885	880
1918	32,860	28,195	61,055	41,143	40,045	81,188	—3,871	—1,098	—20,327	880	973
1919	24,803	22,195	46,998	66,508	62,624	129,132	—2,608	—3,881	—82,134	895	941
1920	29,057	25,809	54,866	29,176	24,862	54,038	—3,248	—4,314	+8,28	888	862
<b>Total 1911—1920</b>	<b>307,164</b>	<b>273,226</b>	<b>580,390</b>	<b>321,461</b>	<b>290,594</b>	<b>612,055</b>	<b>—33,938</b>	<b>—30,867</b>	<b>—31,665</b>	<b>890</b>	<b>904</b>
<b>NATURAL DIVISION</b>											
Central Gujarat	91,159	78,907	170,066	98,295	87,220	185,515	—12,192	—11,066	—15,398	866	887
Baroda City	10,692	9,751	20,443	18,592	18,346	36,938	—941	—240	—16,495	912	987
North Gujarat	119,216	104,833	224,049	122,444	107,088	229,532	—14,387	—15,356	—5,483	879	876
South Gujarat	53,838	50,307	104,145	52,016	50,040	102,056	—3,531	—1,970	+2,089	934	962
Kathnawad	32,259	29,368	61,627	30,114	27,891	58,005	—2,891	—2,223	+3,622	910	926

SUBSIDIARY TABLE VI—NUMBER OF DEATHS OF EACH SEX AT DIFFERENT AGES

Age Period	1912		1914		1915		1917		1918		Total		Average number of female deaths per 1,000 male deaths
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1	8,024	8,340	8,334	4,871	8,021	8,804	8,024	8,743	8,754	8,444	20,170	10,534	889
5	7,570	8,007	4,771	4,500	5,413	4,720	5,838	8,097	10,704	9,589	34,093	20,874	816
10	1,423	1,354	1,178	941	1,241	1,043	1,078	1,940	2,721	3,554	10,480	9,744	842
15	608	581	617	664	603	586	1,374	1,787	2,678	1,443	6,971	7,107	1,019
20	540	571	584	645	541	596	1,708	1,080	1,973	2,809	6,860	6,534	985
25	2,077	1,184	2,043	2,177	1,815	2,063	4,81	4,972	11,475	1,209	21,241	11,641	1,082
30	2,013	1,013	2,190	1,061	2,011	1,818	4,878	8,011	10,000	10,875	21,247	21,476	1,010
35	2,077	1,044	1,379	1,634	2,407	1,600	4,300	2,643	7,430	8,745	18,648	14,580	781
40	2,579	1,800	1,410	1,699	2,309	1,838	3,079	3,178	5,4	4,335	18,508	1,490	767
and over	3,019	3,004	2,977	1,972	3,112	3,019	4,490	4,702	5,327	5,297	19,821	18,019	979

## PART II

## The Size and Sex Constitution of Families

**238. Reference to Statistics**—In this Part will be discussed the figures compiled in connection with the allied questions of the size of the Household and the comparative fertility of the different communities in the State. These problems have a bearing not only on Sex but also on Marriage, and therefore the section dealing with them is appropriately placed as an inter chapter between Chapters VI and VII. The statistical material is contained in State Table XXVIII and the eight tables detailed below.

**239. Nature and Value of the Enquiries made. Size of the Normal Household Enquiry**—There were two enquiries made in connection with these questions. At the time of the Preliminary Record an enquiry was made into the number of persons constituting the normal household. As explained in Chapter I (para 12), care was taken in regard to this enquiry to exclude from the calculation all casual visitors and servants. The enumerator was to record in the House list the actual number of persons that normally resided in the house. The data thus obtained have been utilised already as a rough indication of the normal population of the State as apart from the *de facto* population returned in a synchronous census. This enquiry did not profess to throw any direct light on fertility or birth rate, nor did it seek to isolate the influence of the nature of migration on the sex ratio or the size of the household. State Table XXVIII gives the main results of this enquiry by divisions.

**240. The Comparative Fertility Enquiry**—The second enquiry was independent of the Census and spread over a long period. Following the precedent of the Central Provinces enquiry set by Mr. J. T. Marten in 1911, a special investigation was conducted by the State Census authorities. The novelty of the enquiry, the intimate nature of the questions asked and the optional character of the answers required made it imperative that the General Census Schedule should not be complicated with its items. But the Charge Superintendents were asked to pick out specially qualified men from amongst the Enumerators and Supervisors for this work. To ensure the cordial co-operation of the people and allay their suspicions, the Police agency was entirely eliminated. As far as possible efficient teachers and the more intelligent *talatis* (village accountants), *tajwaddars* (circle inspectors), and even sub-assistant surgeons were engaged for the task. The Educational Department very kindly undertook to co-operate and to advise its women teachers to take up the work wherever called upon to do so. The attitude of the people, as soon as they realised the character and scope of the enquiry, was on the whole excellent. The employment of women teachers for the work dispelled much ground for discontent. Certain elected chairmen of municipalities, notably in Dabhoi and Vadnagar, also lent their enthusiastic aid. Altogether 5,007 *paruanas* or permits were issued by the census office to the special enumerators engaged for this work, including 50 women. Some of these women teachers were invaluable in their assistance, and I take leave here to express my high appreciation of the interest they evinced and the careful and accurate work they turned out. Books containing printed perforated slips (some of 40, but the majority having 80 slips) were distributed in every taluka. Altogether 351,000 slips were thus served out. Each slip was to return information for one married female aged thirteen and over. Husbands who had more than one wife had to return as many slips as they had wives. Normally only the female who was continuously married to one husband and who had her husband alive at the time of the enquiry was the type of cases taken up. But the cases of women who had become widows before attaining maturity and had remarried at an early age, *e.g.*, before twenty, and also of others who lost their husbands after they had completed 45 years of age could also be taken up exceptionally. The questions were usually asked of the husband, if the enquirer was a man, but where social habits did not prevent it, the male enquirer could even at his discretion ask the wife. Adult married women did not usually resent such questions. The women teachers were of course to approach the married women directly. The enquiring staff were specially enjoined to confine their enquiries mainly to completed marriages or else to such marriages whose duration had been sufficiently

long to *very satisfactory fertility data*. The questions that were asked are more detailed than those of the pioneer enquiry started by Mr. Marten. They related to the *caste or religion and occupation of the husband*, the *ages of the couple at the time of the enquiry*, the *duration of their present marriage*, the *number of children born alive to the marriage*, how many of them were boys and how many girls, how many were alive at the time of the enquiry and lastly the *sex of the first born child* \*

**241 Nature of the Sex Tables** their relative value—The work was spread over from December 1900 till July 1901 and finally 103,217 slips were received in the Census Office duly filled in. These were scrutinized at the Census Office by a specially trained staff. Numerous slips were rejected which seemed wrong or suspicious, it being thought desirable rather to have a smaller number of guaranteed observations than to gather together a mass of figures the trustworthiness of which was doubtful. At the final sorting stage certain slips collected from backward areas were rejected wholesale, and a total of 131,233 slips was finally retained. These were divided first into two heaps according to the duration of marriage, the first heap containing slips relating to completed marriages, i. e., where the wife had attained 43 years of age, and the second dealing with continuing

SEX TABLES			Prepared from	marriages i. e. where fertility was still a continuing factor. There were 23,001 cases of the first type and 103,14 of the second. The eight Tables printed at the end of this part were compiled from one or both of these sets of observations, as indicated in the marginal statement. The relative value of these Tables varies inversely with their complexity. The first two and the eighth Tables are simple
Number	Name of Table			
I	Sex of the First Born		Completed Marriages	
II	Sex and Sex Constitution of F. mothers		Do.	
III	Sex of F. mothers by occupation of husband		Do.	
IV	Size of Families by Caste or Religion of husband		Do.	
V	Average size of Family correlated with age at marriage of wife		Do.	
VI	Age of Husband at last marriage		Do.	
VII	Duration of Marriage correlated with Caste or Religion of Families		Completed and continuing marriages	
VIII	Proportion of Fertile and Sterile marriages		Continuing Marriages	

enough and are fairly reliable. The only difficulty about Table VII is the large number of observations it deals with. Table IV is a little more difficult and has been compiled simply with a view to find out whether occupation as in England has any influence on the size of families. The Caste Table (Table IV) and the next two Tables are the most difficult in that they seek to correlate—the last two more than Table IV—fertility with the age at marriage of the couples. The age at marriage as will appear from the above summary of the questionnaire was not directly asked and had to be inferred from the present age and the duration of marriage. The present age is not very reliable as we know already from Chapter V. The duration of marriage is roughly true—truer perhaps than the age returned. The ages at marriage can only be accepted therefore as approximations. It is regrettable that this is so, for the age at marriage at least of the wife is one of the most important factors in the study of comparative fertility. Only very broad inferences can be therefore drawn and I must ask the reader to accept them as tentative contributions to the problem. Generally as to the size of the family the responses returned by the people may be fairly trusted. There was no motive on their part to falsify—only their memory may have deceived them about the number of children born—infant who bore in afterbirth very likely were omitted. Secondly in their choice of examples the numerators may not have bothered much about the childless families thinking presumably that the enquiry did not concern itself about these. On the whole however the instructions were very carefully followed. As we see if the total slips accepted 23,001 or 21 per cent referred to completed marriages, and 80,480 or 60 per cent, were cases of marriages lasting at least 17 years.

The name of the husband and of the wife was not asked—the last two columns will show the name of the child and the number of children born to the mother of the child itself.

**242. The Size of the Normal Household**—The results of the first enquiry may first be briefly dealt with. The margin gives a summary table prepared from State Table XXVIII, for the State as a whole and the City of Baroda. The normal household averages in the State at 4.1 persons. The average in the City is only 3.4. The largest number of households

Size of Household containing	Number of families in each class		Percentage of families to total	
	State	Baroda City	State	City
One person	63,604	5,044	13	23
Two persons	79,022	5,200	16	21
Three persons	83,729	4,180	17	16
Four persons	84,078	3,401	17	13
Five persons	72,578	2,615	14	10.5
Six persons	51,932	1,672	10	6.5
Seven persons	31,587	1,089	6	4
Eight persons	17,031	582	3	2
Nine persons	8,755	322	2	1
Ten persons and over	11,516	603	2	3

in the State consists of four persons, while the mode in the City is only one. 44 per cent of the City households are composed of less than three persons each. It is a significant commentary on the social situation in the State that in its capital the majority of households are of small sizes. In para 125 of Chapter II, already it has been shewn that the very rich as well as the very poor type of households were smaller in size than the households in middling circumstances. It may be thought that the City population contains a large element, the bulk of whom are males in temporary residence who have left their wives and families away in their native places. It is true that 353 per mille of the total inhabitants of the City have their birthplaces outside it, but it is not true that the majority of these immigrants are without their families, for in that case, the Sex ratio would have been preponderantly male. Instead, the proportion of females amongst them is 721 per 1,000 males while the mean ratio for the City as a whole is 837. We shall see later from the Marriage Statistics whether the main reason for this smallness of the City family is due to causes associated with decay in fertility, to birth control or to a low rate of survival or to all the three forces co-existing.

**243 Sex of the First Born**—We now come to the problems dealt with in the Sex Tables. On the question of primogeniture so much has been written that I do not wish to add anything that will help to intensify the existing darkness on the subject. But it is useful to note that the number of observations from which the data regarding the Sex of the First Born are compiled is a total of 148,075 births.

In the margin the Sex ratio is indicated for the total births, and the first and subsequent births. This statement has been prepared from Sex Tables I and II. It shows how the very high masculinity of first births is modified considerably by the sex of the subsequent births. The European and Australian experience referred to

BIRTHS	PROPORTION OF	
	Female to 1 000 Male	Male to 1 000 Female
Total Births	872	1,147
First Births	718	1,392
Subsequent Births	910	1,009

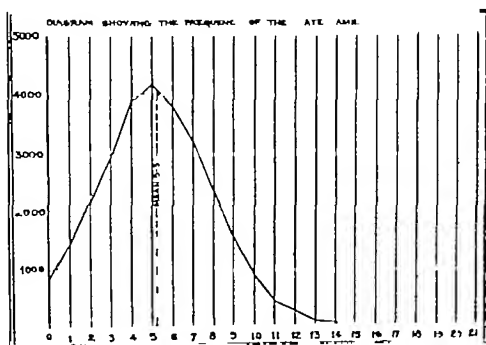
by Mr Jastrzebski's paper—quoted so often in Part I of this Chapter—does not show so sharp a contrast as this between the sex of first and subsequent births. For Australia, Knibbs gives the respective ratios 1,052 and 1,050. Mr Jastrzebski himself gives the figures for the City of Budapest, viz., 1,051 and 1,049. The sex ratio arrived at for total births in this enquiry seems to correspond very closely to the sex ratio at birth shown in the Vital Statistics which is 1,124 males to 1,000 females. The figures for the City of Baroda show an even higher masculinity at first birth than in the State. Sex Tables I and II\* show that in Baroda City, from the experience of 7,664 births, the sex proportions of the first born, of subsequent births and of total births show a preponderance of males to the extent of 1,409, 1,155 and 1,200 respectively. The vital statistics however indicate, as pointed out in para 235, a masculinity of 1,097 for total births. The vital returns must be accepted as more representative than the sampled data, and indeed, from our general conclusion that urban areas lower masculinity, it is perhaps safer to presume that in the City, the sex of the first born is less masculine than in rural areas. Possibly the influence of ruralisation is much stronger in India than in Europe, and that probably explains the higher masculinity generally in this country and in regard to first births in particular, compared to the state of things in Western countries.

\*Compilation registers of these Tables are meant.

One other reason must be sought in the greater disparity between the ages of the couples at marriage. Nearly 38 per cent. of husbands in the completed marriages are 11 or more than their wives, at least ten years. In Europe on the other hand there is a very high correlation between the ages of husbands and wives. The Haecker-Gadler Law which Mr Jastrzebski has relegated to the limbo of exploded theories propounded that the masculinity was greater where the father was older and less when the reverse was the case. There is no doubt however that the older age of the husband has a great influence on the sex of the first born and indeed on the sex of the family.

Lastly before we leave the subject of first births it is interesting to draw the attention of scientific enquirers to the phenomenon that the sex of the first born—particularly if it is a male—very largely determines the sex of the family. Sex Table I shows that 61 per cent. of families where the first born was a male showed a preponderance of males. In regard to females the facts are not so convincing but the proportion is a little less than half. When we consider that the prevailing tendency in the population is towards a pronounced masculinity we realise that the tendency above referred to exists even in respect of female first births although it is retarded by other opposing factors.

**244. Size of the State Family.**—Sex Table II shows the frequency of families of different sizes. The diagram given below plots these frequencies—the *abscissae* denoting the number of children born to a marriage, and the *ordinates* the total number of families. The Table is compiled solely from cases of completed marriages so that the curve represents fairly the normal fertility of married



life in the State. The number of completed marriages registered for the year 1901 is 24,061. Out of these cases 3,850 are of those where the woman became a widow after having attained 45 years of age. That leaves 20,211 marriages of married women aged 45 and over whose husbands were living at the time of the enquiry and who had eight or more children. These cases are shown in Sex Table VII. The married women aged 45 and over in the State numbered 77,254, so that the fertility of the women aged 45 and over is 26.3 per cent. of the total fertility.

The diagram shows that the size of the family most frequent is that of four children but that the number of larger size families rapidly falls until there are 11 or more children. The average number of children from the enquiry is 3.11, which is a low figure for a large population, and as we have seen what the fertility of the British women is the average of 3.11 is fairly well justified.

The fertility of the women aged 45 and over is 26.3 per cent. of the total fertility, which is a low figure for a large population, and as we have seen what the fertility of the British women is the average of 3.11 is fairly well justified.

middle term (11) is away. The mode constitutes 15 per cent of the total. Families containing less than six children form 68.5 per cent. The proportion is in reality a little higher. The childless families form according to this enquiry only 3 per cent of the total. But from the table given in para 242 we learn that households containing one or two persons (which would presumably correspond to the childless group) form 29 per cent of the total. I presume that the sex enumerators must have had a notion that the childless and small sized families were not so much required and that therefore in their selection of samples, they inclined more towards the families of larger sizes. On the other hand it must be remembered that para 242 refers to the size of the households as they were at the time of the census, containing completed as well as continuing families, and also taking into account the effect of deaths, migration, etc. Sex Table II is only concerned with completed marriages, and the total number of children born, irrespective of their present condition whether they are now alive or actually residing with their parents. On the whole, however, taking all the facts into consideration I am inclined to think that the above curve rather under-represents the frequency of childless and small sized families.

The mean size of the State Family is shown in Sex Table I to be 5.28 children for 100 families. On the whole this figure can be accepted. A few old women may have forgotten to give the right number of the children born to them. Perhaps they ignored the little ones that did not survive the perilous first year. On the other hand, they were equally likely to overstate the number of their children. The enquirers were however all local men and as they had plenty of time to make their enquiries, it is trusted that the entries are fully correct.

It is interesting to compare the size of families found from the present enquiry with the results of the Central Provinces Enquiry and the Scottish Census of 1911. The Central Provinces Enquiry however does not distinguish between completed

Families containing	PROPORTION TO TOTAL (PER CENT)		
	In State	In Central Provinces	In Scotland
No Children	3.1		11.5
One child	3.1	8.4	7.0
Two children	7.8	12.5	7.0
Three	10.3	14.2	8.2
Four	13.8	14.3	9.1
Five	11.9	13.6	9.2
Six	13.5	11.2	9.4
Over Six	31.0	25.8	39.7
Mean Family	5.28	4.8	5.49

and continuing marriages and the size of families therefore has no relation to the average fecundity of the general population. With regard to families of larger sizes, the detailed figures for the Census of Scotland are not given by Dr Dunlop. But the proportions for 9 children, 10 children, 12 children and 14 children-families in the Scottish census were about 8, 6, 3 and 1 per cent respectively. The corresponding ratios for the Baroda enquiry are 6, 3, 1 and 2 per cent. Making allowance for errors of record in our State enquiry, one is still forced to the conclusion, that in regard to families of sizes higher than six, the frequency is greater in Scotland than in Baroda.

**245 Size of Family by Occupation**—Sex Table III gives the respective sizes of family per occupations. The samples are not all sufficiently representative. One would have liked to examine the very lowest as well as the very highest occupations but we have only 40 ships of sweepers and scavengers and 98 of lawyers and doctors. The largest samples are however from agriculture, the basic industry, there are 15,933 ships regarding cultivators (cultivating owners and tenants) 2,762 cases of artisans, 2,166 of trade and 2,468 of "general labourers" are the other large items. The marginal statement

Occupation	Average number of children per 100 families
Cultivators of all kinds	525
Field labourers	481
Raisers of livestock	520
Artisans and other workmen	518
Trade	554
Public administration	574
Religion	476
General labourers	575
Mean average of State Family	528

\* I take these from Dr Dunlop's paper "The Fertility of Marriage in Scotland: a Census Study."



takes only these and a few other occupations where the slips are sufficiently large to be worth considering. Religion shows a low sized family probably because religious mendicants with little or no families have been included in that class. "General labourers" show a high average. This may be contrasted with field labourers who have a much smaller average. Cultivators of all kinds have a lower average than the mean size of the State family.

Generally occupation fertilities are not very illuminating. The Scottish Census on the other hand showed that among the groups of high fertility labouring, mining and agricultural occupations predominate while among those of low fertility are individual professional occupations and some of the more skilled occupations. In Baroda general labourers in level show as they do in other parts of the world, a high average of children. Persons living on their own income—presumably of good circumstances—have a low mean of 4.82. But trade which would *a priori* have implied economic motive shows a higher average than the general mean.

#### 246. Size of Family by Caste—The figures for caste are contained in

	Average per family	Order arranged as to col. 2	Proportion of children of both sexes to married women aged 15-40	Order arranged as to col. 4
1		3	4	5
Perdhaman	3.46	4	184	2
Vasava (Himab and Jan)	3.18		159	3
Kaibis	3.15	3	187	1
Koli	4.84	1	219	7
Shawari	5.07	2	20	6
Harad	4.15	5	112	5
Foresters	3.18		31	8
Mestras	5.6	6	190	4

Sex Table IV. The representative groups are collected in the margin, and the average size of the family in each is compared with the proportion of its children to its married women aged 15-40 (Subsidiary Table IV A of Chapter V). The two sets of figures correspond fairly except in respect of Kolia. Perhaps the sex enquiry slips, although they

were 3,884 were not sufficiently representative of that caste or else they were not accurate. Fertility amongst Koli women is usually high because of their original descent. But it may also be that the rate of survival amongst Koli children is probably higher on account of the sturdy constitution of their parents than in the general population.

#### 247. Influence of Age of Parents on Size of Family—

The age return in this enquiry—probably more reliable than in the Census—are however not reliable enough to be dealt with scientifically. Grouped roughly however they have certain features of interest. Sex Table V gives the main figures. The vast majority of marriages in the State take place at 13 or earlier. Of the 28,061 cases dealt with no less than 2,10, or 80 per cent were cases of women who began their effective marriage at 13 or 14 years. The 117,643 children were born giving an average of 5.24 children per completed marriage of this class. 3,177 women were married at some age between 15 and 20. These had 19,200 children or an average of 5.51. At 20-25 the average fertility is 5.4. At 25-30 the rate fell to 4.9 even below the mean size of the family which as we know is 5.28. Thus even if the marriage is postponed from the thirteenth year on an average by about 5 years the rate of fertility in total of increasing increases by about one third of a child per family. It is only when marriage is postponed till after the 20th year that there is any risk of diminishing fertility. It may give some consolation that the social reformer in India who advocates late marriages to know that the postponement of the age of marriage to the twentieth year will not reduce the size of the family to any extent. On the other hand the resultant effect will be undoubtedly beneficial to the population.

It is interesting to compare these averages with the results of the Scottish Census. Taking the minimum age of marriage at 15 Dr Dunlop finds the average size of the completed family at 10.6 children. The women married at 15 had an average of 7.86 at age 20-24 at age 25-29 of 7.22 and at 30 and upwards of 6.70. The women married at 16-17 had an average of 7.22 at age 20-24 at age 25-29 of 6.70 and at 30 and upwards of 6.70. The women married at 18-19 had an average of 6.70 at age 20-24 at age 25-29 of 6.70 and at 30 and upwards of 6.70. The women married at 20-21 had an average of 6.70 at age 20-24 at age 25-29 of 6.70 and at 30 and upwards of 6.70. The women married at 22-23 had an average of 6.70 at age 20-24 at age 25-29 of 6.70 and at 30 and upwards of 6.70. The women married at 24-25 had an average of 6.70 at age 20-24 at age 25-29 of 6.70 and at 30 and upwards of 6.70. The women married at 26-27 had an average of 6.70 at age 20-24 at age 25-29 of 6.70 and at 30 and upwards of 6.70. The women married at 28-29 had an average of 6.70 at age 20-24 at age 25-29 of 6.70 and at 30 and upwards of 6.70. The women married at 30 and upwards had an average of 6.70 at age 20-24 at age 25-29 of 6.70 and at 30 and upwards of 6.70.

ponement of marriage there to 25 or even 20 results in a serious diminution of fertility while the Baroda enquiry shows no such tendency till the 25th year

The difference of age between the couples has some influence on the size of family. Generally the husbands are older—much older sometimes—than the wives. In the present enquiry as appears from the margin, there are only 21 cases of women belonging to a higher age group than their husbands. These may be neglected. A marginal statement has been thus prepared from Sex Table VI. It

Age of husband	Age of wife			Total wives
	13—20	20—30	30 and over	
13—20	14 131	17		14 148
20—30	7 618	1 045	4	8,667
30 and over	856	689	26	1 571
Total husbands	22 605	1,751	30	

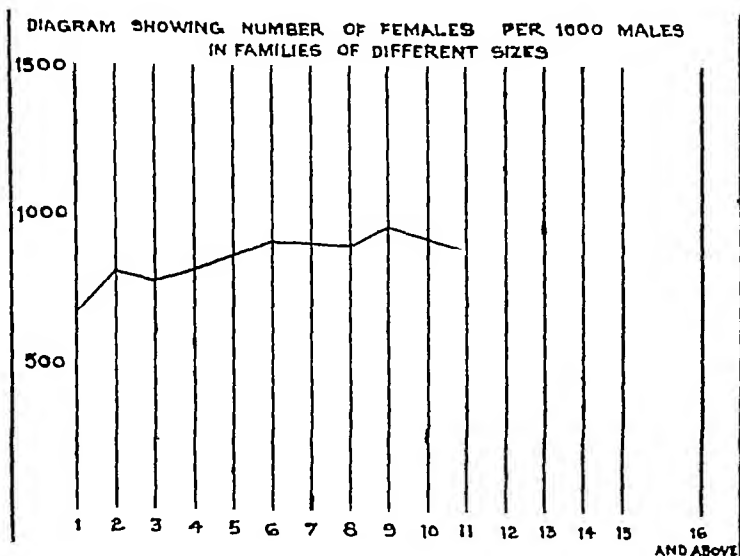
shows generally that parity of age raises fertility. We learn from Sex Table V that women aged 20-30 generally have an average of 5.31 children but when they are married to husbands aged 20-30, the average is raised to 5.42. Similarly wives aged 13-20 yield an average of 5.28 children but when married to husbands of the same age group, they have an average of 5.34. *Per contra*, great disparity of age between the couple diminishes fertility. As we see from the table, husbands aged 20-30 married to wives under 20 have an average family of 5.42. But if the husband is older than 30, the average is lowered to 5.28.

Average of children born with			
Husbands aged	Wives aged		
	13—20	20—30	30 and over
13—20	5.34		
20—30	5.42	5.42	
30 and over	5.28	5.25	3.46

**248 Size of Families in the City of Baroda**—The marginal table contrasts the size of families in the State with the situation in the City\*. 38 per cent of the City families are of three children and under, while in the State, the proportion of such families is only 26. The proportion of childless families in the City is more than double that in the State. 45 per cent of families in the State, as against only 36.5 in the City are large sized (with 6 children and over). The average size of the completed family is 4.7 in the City as against 5.28 in the State as a whole. Generally the rate of fecundity in the City is lower than the average rate for the State. It is not surprising therefore that the bulk of the City households are small-sized.

Size of Families containing	Percentage of such families to total	
	of State	of City
No children	3.1	7.1
One child	5.1	8.5
Two children	7.8	11.5
Three	10.3	10.6
Four	13.8	13.6
Five	14.9	12.2
Six	13.5	10.1
Seven	11.4	9.0
Eight	8.3	5.7
Nine	5.6	4.1
Ten and above	6.2	7.6

**249 Sex Constitution of Families**—The question asked about the number of children born alive to the marriage included a specification as to their sex. The diagram given in the margin shows the number of females per 1,000 males in families of different sizes in the State. The ratio of



\* The City proportions are prepared from the Compilation Register for Sex Table II

masculinity in one child families appears to be even higher than amongst first births. The number of females born is always less than the number of males born but the proportion of female children in the family tends to increase with the increase in the size of the family the curve however shows a wavy line at nine children the curve attains its highest point thence it tends to diminish until in the families of very large sizes *e.g.*, fourteen to sixteen masculinity is re-established. Only 11 cases of families containing seventeen children and over are taken into account and these show again a rise in the female proportion. This may be due as Mr Marten thinks partly to the lessening of the influence of the first born who is weighted in favour of a male and partly apparently to a real increase in the probability of female births as the family gets larger.

The question of Sex at Birth has been so often discussed in census reports of previous years that only a brief reference on this occasion need be made. There are two groups of theories offered as answers to the question why a particular individual embryo becomes male or female. The first group supposes that external conditions determine the result and the other group attributes it to the differences of the sexual cell themselves. It is only with the first group of theories that the demologists have concern. The Hofckee-Sadler law has been already mentioned. Popular belief associates the sex of the child with that of the less numerous parent. Such a theory says Dr P. C. Mitchell as it would appear to imply the existence of a natural law for rectifying the proportions of the sexes has gained more attention than the facts supporting it would justify and several unbiased observers have interpreted the event in the sense that the vigorous parent produces his or her own sex. The influence of race and of locality sea-coast or hills, dry belt or moist lands (rural or rural areas) has been also dealt with in Part I. Apart from these factors, great deal of thought has been devoted to the investigation of the question whether nutrition is of importance as a sex determining factor. A large number of naturalists (E. Yung, M. Upas, Mrs. Treat and others) experimenting with vertebrates have found a high correlation to exist between abundant nutrition and excessive production of females. Here also the influence of climate is emphasised. Vital statistics as given year by year since 1891 (Subsidiary Table V) do not indicate however any direct relation in the variations of the sex ratio at birth with years of plenty or of famine. As to the other theories, in nearly every case, other observers have found contradictory results. The truth is probably as Darwin says that the proportions of the sexes are the results of natural selection by which an inherited tendency to produce female or male offspring is adjusted to the needs of the species. Such adjustment may be brought about in countless ways wherein all these factors may each conjointly operate. Over these factors operating sometimes weakly as the element of human will, as the outcome of which sex becomes a system of alternating rhythms such as Patrick Geddes and J. A. Thompson speak of, of mabolen and Latimer to be observed throughout the living world, the female principle being specially associated with the anabolic or constructive processes, and the male the outcome of katabolic or destructive processes.

### 250 Influence of Duration of Marriage on size of Family—Sex

Duration of present marriage in years	Number of marriages	Average number of children born to the couple
Under 10 years	1,013	1.45
10 years	8,437	2.61
Between 10 and 20 years	47,421	3.30
Between 20 and 25 years	2,991	3.61
25 years and longer	4,123	4.24

Table VII is prepared from both continuing and completed fertility slips. The total of these is altogether 131,235. The cases of continuing marriage number 103,111 with 3,060 births *i.e.*, an average of 3.6 children per marriage. The margin gives the summary figures.

The statement gives the duration in year-groups. If we take in total the average duration of marriage at each group, the averages may be assumed to be also equally true of them. Thus at five years, the children average 1.4 per 100 in marriages of 20 years at 10 complete years 2.61 *i.e.*, an addition of 5.5 are brought an increase of 118 children. The addition to 100 families caused by the third five years of marriage life is only 60. When the marriage has lasted 20 years, the further addition in this ripper period of 5 years is only 11 or 13 per year. Thus these rates of increase of the size of the family continue to diminish as the duration of marriage becomes longer and longer. They are relatively low in the early years, and fall as the duration increases. The same thing is explained by Dr Dunker is somewhat different and is the cause influenced by age at marriage. There the increase is only no means uniform. A rise is followed by a fall and then a rising in the longer duration. Therefore this number of something like a rhythm in fertility and the fact explains also the phenomenon fairly commonly observed of a reversal of fertility in the later part. In this statement the effect of the marriage duration on the birth sex ratio is continuous and at last period of married life a sex ratio in fertility.

**251 Ratio of Survival · nature of the question asked**—Having considered various questions connected with the fertility of marriage we shall now see how many of the total children born to a marriage usually survive. The question asked regarding this matter was simply how many of the children born alive were existing at the time of the enquiry. A more accurate method would have been of course to ask whether a child born alive had survived upto say 5 or ten years. In that way the special correlation between survival and the degree of fertility could have been isolated from the general incidence of mortality. But as it is notorious that all responses in a census enquiry vary inversely as the complexity of the question asked, it was feared that such a refinement as mentioned above would have proved too much for the people. In any case the figures compiled in the present enquiry do help in a very general way in the forming of certain important conclusions. The problem is no doubt important. From the point of view of social welfare, it is the size, not of the total, but the survived family that matters. Taking the cases of completed marriage, the mean duration is 32·9 years, so that the average age of the children living must be well within the period of healthy manhood and we can therefore afford to neglect the incidence of ordinary mortality and consider the survival to be generally the result of fertility without any large risk of error. In Sex Tables III, IV, V and VI, the question of survival is treated in various ways. We may at once dismiss the idea that caste or occupation in this State has any measurable influence independent of any other factors in regulating survival. The proportions are so “arbitrary” that we cannot take them to point to any very intelligible conclusions. In para 246 it has been already pointed out that occupation fertilities do not shed much light. Taking the figures, such as they are, three broad conclusions are indicated.

**252 Correlation between survival of children and size of Families**—First there seems to be some inverse correlation between survival of children and size of families. Mr C E Pell, the latest authority, in his interesting book, *The Law of Births and Deaths*, after reviewing the facts of vegetable kingdom and as manifested in human society by such phenomena as the correlation of births and deaths has enunciated the following proposition. “The net result of the variation of the degree of fertility under the direct action of the environment will bear an inverse proportion to the variations of the capacity for survival.” Mr Pell does not think that the evidences of birth control through the use of mechanical contraceptives are so numerous or general as to warrant the conclusion that it is the chief factor in the decline of birth-rate. He holds therefore that this decline is due mainly to a natural law connected with the varying degree of nervous energy used which adjusts the degree of fertility to suit the death-rate of the race. From these conclusions he proceeds to advocate a scheme of social welfare, whereby the birthrate could be regulated and organised through radical changes in social habits and diet and even through the transformation of the natural properties of water and soil presumably by widespread social effort, so that the ablest sections of the community may be encouraged by ‘economic guarantees’ to have the largest families and the most unfit may be restricted to as few children as possible. As to the merits of Mr Pell’s proposals, no opinion is offered. The province of this Report is not to propagate any new evangel, but the much humbler one of studying social phenomena, and in that connection, it will suffice to observe that the facts compiled in our enquiry do to some extent support the hypothesis that the survival of families is largely determined by their size. Large families do seem to die out sooner than smaller families\*. In the margin the orders according to the total size of families and the proportion of children surviving are compared per head of occupation. It seems that the inverse relation is generally established. Taking the figures by castes also we find that this inverse relation broadly subsists. But here the exceptions feature more largely than if the same slips are sorted occupationally. In the margin, the two orders are

Occupation	ORDER ACCORDING TO	
	Average size of family	Proportion of children surviving to total born
Transport	1	9
Public Administration (mostly clerks)	2	10
Domestic service	3	11
Trade	4	5
General labourers etc	5	4
Agriculture	6	3
Public Force	7	1
Industry (Artisans surveyors etc)	8	6
Unproductive	9	2
Learned Professions (mostly religious)	10	8
Persons living on their income	11	7

\* It appears from Mr Pell’s book that he did not investigate this special aspect of the problem. He was concerned only with social statistics regarding birth and death-rates.

compared with reference to sixteen castes and communities (including Mussalmans and Pariahs) from which representative samples have been received. The average size of families ranges from 3.11 to 4.78. The proportion of survival ranges from 811 to 513 per thousand born. The exceptions to the rule are castes which show a high degree of fertility and a high ratio of survival such as the forest tribes, the Vaghars, Mussalmans, etc. These are the stocks from which it may be imagined the population is being replenished. On the other hand the more intellectual groups like Brahmans and Varnas have not only a low rate of fertility but also a very low proportion of survival. The physically sturdier castes like Rajputs, Khatris and Khatris have rather a low-sized family but happily the proportion of survivors amongst their children is larger.

Name of caste	ORDER ACCORDING TO	
	Average size of family	Proportion of children surviving to total born
Vaghars	1	0
Forest Tribes	2	2
Vaghars	3	12
Jains Varnas	4	7
Other Mussalmans	5	6
Dravid	6	8
Kannibars	7	15
Brahmans	8	1
Lehar	9	3
Khatris	10	16
Khatris	11	6
Rajputs	12	14
Varnas (Hindus)	13	11
Hindus	14	0
Khatris	15	4
Rajputs	16	1

### 253. Correlation between the Age at marriage and survival—

Age of wife at marriage	Average size of family (completed marriage)	Proportion of children surviving to 1000 born
All ages	3.28	792
12-15	3.4	398
15-20	3.84	306
20-25	3.40	600
25-30	4.97	626
30 and over	3.72	600

The second conclusion to which the figures point is that the age of wife at marriage does influence to some extent the proportion of children that survive. In the margin a small statement prepared from Sex Table V is given. The mean size of the completed family is as we know 3.28 and the mean ratio of survival is 592. As the table shows the higher the age of the wife at marriage the higher is the ratio of survival so much so that while the mean size of the "survived" family is 3.12, there is no indication that this

average has any risk of being lowered, even if the marriage is postponed from 13 to 30 whereas if the marriage age is raised to twenty or seventeen not only the rate of fertility is increased as we have seen but the size of the survived family also rises from 3.08 to 3.30 or in other words there are 220 additional children per 1000 marriages saved for the race by this means.

The difference between the ages of the couples at marriage also appears to have some influence. We have seen that parity of age raises fertility as disparity does the reverse. Similarly but even more strongly disparity lowers the proportion of survival. The highest proportion of survival is when the husband and wife are both in the age-group 20-30. It is in this age group also that we see the size of the "survived" family to be the largest. The mean size of the survived family being only 3.12, it rises to 3.41 when marriage is postponed on both sides to the ages between 20 and 30.

PROPORTION OF CHILDREN SURVIVING TO 1000 BORN WITH		
Father's age at marriage	Mother married at	
	13-20	20-30
13-20	587	629
20-30	591	629
30 and over	580	629

### 254. Ratio of Survival in the City—The ratio of survival for the City which is obtained from the compilation register of Sex Table V shows how not only the total family but also the survived family is small compared to the State. In the marginal statement the size of the family actually surviving is compared in the City and the State. The cases of women being married at 30 and over are a few that there have been neglected. We see that in the City families are lower in number than in the State at whatever age the woman

Age of wife at marriage	Ratio of survival (per 1000 born)	
	State	City
12-15	3.1	2.11
15-20	3.08	2.43
20-25	3	3.2
25-30	3.29	2.79
30 and over	3.11	1.7

## 255. Proportion of Fertile and Sterile Marriages—Sex Table VIII

has been prepared from slips of continuing marriages only, i.e., where the fertile period is not completed. The marginal statement has been prepared from that Table. In all marriages there are 186 "sterile" to 100 fertile when the duration is only 5 years; in other words in the first

Age of wife at marriage	Proportion of sterile marriages to 100 fertile with marriage lasting			
	0-5 years	5-10 years	10-15 years	15 years and over
All ages	186	18	4.1	2.6
13-15	240	10	1.2	2.6
15-20	134	12	3.7	2.7
20-25	64	8	2.8	3.7
25-30	78	6	7.2	5.1

five years whatever the age at which the woman may have been married, 65 per cent of marriages are childless. If this enquiry is taken as sufficiently representative, 83 per cent of the marriages in the State are contracted when the wife is at 13 or 14 or below. If therefore these early marriages are excluded, the proportion of sterile to 100 fertile marriages in the first five years of marriage is reduced to only 108, showing that sterility in these early marriages means only postponement of effective marriage (consummation) to a later age which is usually fifteen. That is the only form of birth-control that is operating to any appreciable extent in the State. In the marriages of longer duration than 5 years, the proportion of sterility is very slight, showing the true extent to which decaying fertility—as apart from artificial limitation—is the cause of the childless families. We have already seen how as the marriage lasts longer, there is in this country a rapid decay in fertility shown in the diminishing rates of increase to the size of the family.

**256 Evidences of Birth-Control**—Apart from the means above mentioned which is due in the great majority of cases to parental control on both sides, there is little evidence of the actual use of any of the mechanical or chemical contraceptives that are well-known in Europe. The Parsis are an exception, and I am assured by Parsi doctors whom I have consulted that conscious birth-control for the restriction of legitimate families is well-known amongst them. Certain sections of Hindu or Musalman castes, who have come under European influence or have travelled extensively to South Africa or Europe, know of the uses of these "rubber-goods" and have even adopted them in their homes. Certain chemists and "Europe shop" keepers in the City, or towns like Navsari, Mehsana, Patan or even Kadi are known to stock these goods and number amongst their *chentele*, besides Europeans and Parsis, Anavallas, Vohoras and even Varnas and Kanbis. But their numbers are so few that their practices cannot be said to be in any way likely to affect the birth rate. A larger number go in for the restriction of marital intercourse to the so-called "sterile week," i.e., to those periods between menstruation when conception is least likely. But the general attitude of the Hindu wife is usually one of horror at the idea of any human interference with what is regarded as a divine dispensation, so that the men-folk, even though they are cognisant of these practices, do not use them for legitimate purposes but reserve them for vice.

Apart from European contraceptives—which are expensive and not usually available to the average folk—evidences are not wanting, e.g., in Ayurveda and Hakim texts, that show that the desire to prevent conception is well-known in India from very early times. The Ayurveda\* mentions that the use of pepper, borax and *vidanga* (a vegetable substance used as a vermifuge) ground into powder and taken with old *gur* (molasses) after menses has the effect of destroying fertility. Other substances are also mentioned *amlaki* (emblic myrobalan), *arjan* (dillenia speciosa) and *haritali* (myrobalan) ground and made into a paste and taken with water after menses, etc. The use of abortifacients and vesicants—such as the *raktichitambul*—is mentioned by Dr. Watts in his *Dictionary of Economic Products in India*. "Taken internally (in small doses) it is an acrid stimulant and in large doses acts as an acronarcotic poison in which character it is said to be not infrequently employed in Bengal. It is also taken internally for the purpose of procuring abortion. In Southern India, the dried comparatively inert root is in high repute as a cure for syphilis and leprosy." Hakim Masihar Rahman Qureshi in his text book on

\* Some of these facts are taken from a Bengali book—*Kanya dayer Pratikara*—written by a Bengali doctor—which has within 6 years passed into seven editions. This wide circulation is proof of the increasing interest taken in the subject.

Hakimi products mentions the use of the seeds of *Kuchlata* (*abrus precatorius*) as a preventive of conception. Dr Watts also refers to it: "Taken internally by women, the seeds of *Abrus precatorius* disturb the uterine functions and prevent conception." There are also devices for the destruction of a man's virility. Vatsyana *Kamasutra* (Book VII—Chapter II) mentions some: if a woman anoints her sexual organ with the powder of *somolais* (*ruia graveolens*) *avalgrya* (baphic seeds), *haruga* (*eclipta prostrata*) *loka* (reduced iron) *parjūrika* (white ant)—and this decoction is thickened by adding the juice of *Pyodhigheksa* leaves (*cathartocarpus fistula*) and *jambūpala* (*eugenia Jambulana*) a man attempting sexual intercourse with her in that condition will immediately lose his virility. In this connection the power of *gopail* and white ants mixed with the curd of a she-buffalo is also mentioned.

But these are devices either to destroy fertility or virility altogether or in part, or to abort and expel the foetus. No indigenous mechanical contrivances to prevent germination during intercourse seem to be known in India†. Amongst the dancing girls in India, it is said, the practice of using what they call the *seelays* oil is not infrequently resorted to. The composition of this oil seems to be carefully guarded as a trade secret but that it has powerful germicidal properties has been testified to by many doctors. The oil is used in a small sized sponge, which is inserted after intercourse. It acts powerfully as a preventive of venereal infection and is also operative as destroyer of germ cells.

The use of *pala papula* (seeds of the pala tree whose flowers are known as the flame of the forest) and *amalai* (*myrobalan*) is another favourite method with Indian *Vaid*s. Either of these may be used. The seeds are ground into a past and applied to the mouth of the womb so that it contracts and the mucus is expelled. In this way sexual intercourse does not result in conception.

These methods, it must be remembered, are more largely used in the case of widows or unmarried women who have strayed from virtue than with a view to the restriction of families in married life.

**257 Conclusion**—In bringing these remarks to a close the reader is reminded that the statistics regarding sex and fertility are so novel in this country that the conclusions drawn therefrom can only be largely hypothetical. The data of our present enquiry are offered to the student as the results of a pioneer undertaking. To ascertain social facts of sex and marriage with any exactness would require as Mr Pell says, observations of unheard of delicacy—observations carried out with a nicety and thoroughness, which would have brought a warm red blush to the cheek of Peeping Tom himself." Even in Europe with all their facilities, statisticians find any theorising based on sex-data perilous in the extreme. The inferences that have been drawn in the present enquiry cannot therefore be accepted but with extreme reserve. Some are however familiar to the reader for instance it is well known that disparity in the age of husband and wife has a marked effect on fertility. The facts disclosed in the present enquiry bring statistical support to these generalisations and it is in that sense if not in any other that I claim success—although only a partial one—for our work.

From Vatsyana's *Kamasutra* p. 233 (Rangaswami Iyengar translation)

† The *Kamasutra* which belongs to a highly artificial period of Indian history mentions many mechanical instruments for perverse sexual practices, but it is curious that it does not mention—so far as my knowledge goes—any devices for prevention of conception.

SEX TABLE I —SEX OF FIRST BORN

NATURAL DIVISION	Number of females first born	Percentage of such families where female children predominate	Number of males first born	Percentage of such families where male children predominate	Number of females first born per 1 000 males first born	Number of slips examined
1	2	3	4	5	6	7
Baroda State	11 375	49 336	15 836	63 709	718	28,061
Baroda City	629	46 581	886	61 173	709	1,631
Baroda Division	3,378	47 725	4,072	64 400	679	8,650
Kadi Division	4,318	48 981	5 946	65 455	726	10,545
Narsari Division	1 662	62 166	2 097	62 290	796	3,798
Amreli Division	1,140	62 347	1,666	58 391	734	2,801
Okhamandal Division	238	51 689	379	63 324	627	636

SEX TABLE II —SIZE AND SEX CONSTITUTION OF FAMILIES

SIZE OF FAMILY (Number of children born to a marriage)	(COMPILED FROM COMPLETED MARRIAGES ONLY)					REMARKS
	Number of Families	SEX		Number of female child- ren per 1 000 males	Percentage of families to total	
		Male	Female			
1	2	3	4	5	6	7
No children	500				3 1	
One child	1,435	866	569	657	5 1	
Two children	2,292	2,446	1,978	800	7 8	
Three children	2,693	4,994	3,775	770	10 3	
Four children	3 873	8,581	6,011	695	13 8	
Five children	4,179	11,282	9,613	852	14 0	
Six children	3,703	11,956	10,802	903	13 5	
Seven children	3,186	11,737	10,565	900	11 4	
Eight children	2,322	9,824	8,752	891	8 3	
Nine children	1,071	7,249	6,890	950	5 6	
Ten children	855	4,478	4,072	909	3	
Eleven children	423	2,600	2,153	861	1 5	
Twelve children	202	1,668	1,476	885	9	
Thirteen children	96	657	591	899	3	
Fourteen children	65	483	427	884	2	
Fifteen children	33	267	228	854	1	
Sixteen children	12	110	82	745	04	
Seventeen children	3	20	22	759	01	
Eighteen children	4	44	28	630	01	
Nineteen children	1	6	13	2,167	004	
Twenty children	2	17	23	1,353	008	
Twenty-one children	1	11	10	909	004	
Total	28,061	79,115	68,960	872	100	



SEX TABLE III.—SIZE OF FAMILIES BY OCCUPATION OF HUSBAND

Occupation of Husband	Number of Families examined	Total number of children born	Average per family	Number of children surviving	Proportion surviving to total thousand born
1	2	3	4	5	6
I.—Exploitation of animals and vegetation	17,348	98,998	5.75	54,942	554
1 Income from rent of land	63	333	5.28	180	571
2 Cultivators of all kinds	18,823	82,808	5.25	50,762	563
3 Agents, managers of landed estates, rent collectors, etc.	62	233	4.87	130	514
4 Field labourers, and cutters, etc.	625	2,003	4.81	1,703	547
5 Rowers of live stock, milkmen and herdsmen	673	2,408	5.20	1,185	616
III.—Industry	2,882	14,864	5.18	8,389	573
1 Artisans and other workmen	2,761	14,306	5.18	8,180	573
2 Sweepers and scavengers	4	181	4.80	118	596
IV.—Transport	94	586	6.34	317	522
1 Pailons	11	67	5.18	36	622
— Public carriers, etc.	62	836	6.49	291	353
V.—Trade	2,168	12,648	5.84	6,942	578
VI.—Public Forces, etc.	5	28	5.28	19	730
VII.—Public Administration	248	1,996	5.74	1,032	517
VIII.—Professions and Liberal Arts	1,848	8,191	4.87	27,83	546
1 Religious	688	1,226	4.76	1,280	544
2 Lawyers, Doctors, Teachers	94	613	5.23	283	530
3 Others	62	362	5.84	202	596
IX.—Persons living on their income	465	2,168	4.82	1,222	576
X.—Domestic Service	243	1,432	5.87	629	498
XI.—Insufficiently described Occupations	3,628	19,682	5.43	11,191	525
1 Contractors, clerks, cashiers, etc. otherwise unspecified	1,022	4,733	4.88	2,330	534
— Labourers unspecified	1,406	14,267	5.78	8,641	601
XII.—Unproductive	58	287	4.95	166	648
1 Deputies, prostitutes, criminals, inmates of jails and Asylums.	56	271	4.84	154	568
— Occupation unspecified		16	5.8	12	736
Total	28,641	141,673	5.28	87,612	532

SEX TABLE IV—SIZE OF FAMILIES BY CASTE OR RELIGION OF FAMILY

Caste or Religion	Number of families examined	Total number of children born	Average per family	Number of children surviving	Proportion of surviving to thousand born	Number of families with wife married at			
						13-14	15-19	20-30	30 and over
1	2	3	4	5	6	7	8	9	10
<b>Total</b>	28 051	148 075	5 28	87,612	592	22,465	3,477	2,076	43
<b>HINDU AND JAIN</b>									
1 Bhangi	109	1,040	5 23	594	571	160	23	15	1
2 Bharwad	123	700	5 69	393	501	80	27	14	2
3 Brahmin	2 230	11,731	5 26	6 209	529	1,052	163	101	1
4 Brahminabhat	192	891	4 64	510	572	146	33	13	
5 Dangi	221	1,039	4 70	443	513	173	27	21	
6 Dhed	1,390	7,439	5 35	4 358	586	1,044	201	142	3
7 Caroda	76	387	5 09	210	544	70	4	2	
8 Ghanchu	218	1 188	5 45	687	578	172	31	15	
9 Hajam	774	1 808	4 09	1 020	551	303	47	24	
10 Kachhia	130	520	4 00	319	613	125	3	2	
11 Kanbi	7 261	38 093	5 25	23 597	619	6 274	628	353	6
12 Koli	3 884	19 170	4 94	11,449	597	3 040	552	283	9
13 Kumbhar	537	2 833	5 28	1,600	568	410	97	30	
14 Lohar	278	1,439	5 15	893	550	220	38	19	1
15 Maratha	86	386	4 49	204	528	66	10	4	
16 Prabhu	44	208	6 09	128	478	41		3	
17 Ravalia	232	1 149	5 78	681	593	170	26	28	2
18 Rayput	1 025	5 278	5 15	3 020	573	780	181	63	1
19 Rabari	707	3 394	4 80	2 240	660	437	140	129	1
20 Rathawara	47	245	5 24	119	485	33	12	2	
21 Sutar	363	1 897	5 22	975	513	301	41	21	
22 Targals	69	411	5 05	238	579	50	8	5	
23 Vaghari	373	2 192	5 87	1,339	619	292	51	29	1
24 Vagher	92	474	5 15	299	639	41	21	30	
25 Vania (Hindu)	1 186	6 018	5 07	3 191	550	1,038	111	37	
26 Vania (Jain)	318	1 773	5 57	968	545	268	43	7	
27 Hindu (others)	3,221	17,597	5 46	10,664	606	2,560	393	258	10
<b>ANIMIST</b>									
28 Bhil	394	2 145	5 44	1 260	587	333	40	19	2
29 Chodhra	254	1,781	7 01	1 100	617	103	64	87	
30 Dubla	487	2 961	6 08	1 997	644	429	40	18	
31 Gamit	293	1,825	6 23	1,203	639	87	99	106	1
<b>MUSLIMAN</b>									
32 Memon	122	857	6 99	499	573	58	43	21	
33 Momna	91	481	5 29	346	719	68	16	7	
34 Pathan	43	235	5 47	130	553	28	13	2	
35 Sayad	32	177	5 53	99	559	21	8	3	
36 Shaikh	77	343	4 45	214	633	66	11	10	
37 Vohora	269	1 589	6 11	910	572	183	30	38	
38 Musalman (other-)	1 026	5,595	5 45	3 138	568	787	157	81	1
39 INDIAN CHRISTIAN	26	154	5 02	90	584	21	3	2	
40 PARSİ	80	382	4 78	310	811	23	27	20	1

SEX TABLE V—AVERAGE SIZE OF FAMILY CORRELATED WITH AGE OF WIFE AT MARRIAGE

Age of wife at marriage	Number of families	Number of children born	Average observed	Number of children surviving	Average observed
1	2	3	4	5	6
Total	22,961	163,978	6.28	37,622	3.22
13-14	22,463	117,643	5.24	66,556	3.08
15-19	2,477	19,233	5.54	11,473	3.30
20-25	1,837	8,833	5.40	4,390	3.29
25-30	439	2,162	4.97	1,263	3.11
30 and over	43	160	3.72	96	2.23

SEX TABLE VI—AGE OF HUSBAND AT LAST MARRIAGE

Age of wife at last marriage		AGE OF HUSBAND AT MARRIAGE												Dead*		
Periods	Number of wives	13-19			20-29			30-45			50			Dead*		
		Number of husbands	Number of children		Number of husbands	Number of children		Number of husbands	Number of children		Number of husbands	Number of children		Number of husbands	Number of children	
			Born	Surviving		Born	Surviving		Born	Surviving		Born	Surviving		Born	Surviving
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
Total	22,961	14,163	75,481	45,848	8,547	48,973	27,878	1,846	8,120	4,822	25	149	63	3,678	17,235	8,547
13-14	21,877	12,181	66,747	42,308	8,324	28,543	16,544	548	3,828	1,684	9	36	20	2,785	12,941	6,547
15-19	2,477	640	3,738	2,302	2,131	11,841	7,182	287	1,307	771	4	16	6	437	2,238	1,131
20-25	1,837	18	61	36	931	8,174	3,237	413	2,229	1,308	3	21	11	233	1,315	654
25-30	439	2	6	2	84	452	207	267	1,345	874	6	24	11	70	253	131
30 and over	43				4	12	9	23	78	45	3	17	10	12	87	43

\* These cases are presumably of husbands who have died after their wives have completed 45 years of age.

SEX TABLE VII —DURATION OF MARRIAGE CORRELATED WITH CASTE OR RELIGION OF FAMILY

Caste or Religion of Husband	Duration of marriage with the present wife								
	Under 10 years			10 years			Between 10-19		
	Number of Families	Number of Children	Average number of children	Number of Families	Number of Children	Average number of children	Number of Families	Number of Children	Average number of children
	2	3	4	5	6	7	8	9	10
<b>Total</b>	<b>22,053</b>	<b>31,934</b>	<b>1.45</b>	<b>3,347</b>	<b>8,837</b>	<b>2.63</b>	<b>47,532</b>	<b>171,029</b>	<b>3.59</b>
Brahman	2,204	2,676	1.21	208	537	2.58	3,015	12,777	3.53
Dhed	1,153	1,720	1.49	147	385	2.62	2,484	8,780	3.53
Kanbi	4,578	6,023	1.53	703	1,929	2.53	11,316	40,100	3.54
Koli	2,730	4,049	1.40	456	1,222	2.67	6,754	24,085	3.56
Rajput	828	1,059	1.28	129	355	2.75	1,823	6,607	3.65
Vanra	1,305	1,716	1.31	156	410	2.63	2,110	7,631	3.60
Other Hindu	6,231	8,907	1.43	915	2,462	2.69	13,212	47,680	3.60
Jain	249	318	1.28	39	101	2.59	387	1,423	3.67
Musalman	1,475	2,184	1.48	236	628	2.66	2,676	9,510	3.60
Parsi	54	96	1.78	7	8	2.66	55	232	4.21
Animist	1,272	2,255	1.78	292	794	2.71	3,110	12,050	3.87
Indian Christian	14	21	1.50	3	6	2.00	21	70	3.76

Caste or Religion of Husband	Duration of marriage with the present wife								
	20-31			32			33 and over		
	Number of Families	Number of Children	Average number of children	Number of Families	Number of Children	Average number of children	Number of Families	Number of Children	Average number of children
	11	12	13	14	15	16	17	18	19
<b>Total</b>	<b>36,920</b>	<b>184,608</b>	<b>5.00</b>	<b>9,218</b>	<b>47,896</b>	<b>5.20</b>	<b>15,512</b>	<b>82,698</b>	<b>5.34</b>
Brahman	2,527	12,736	5.04	833	4,247	5.10	1,218	6,528	5.36
Dhed	1,887	9,322	4.95	434	2,283	5.26	762	4,080	5.35
Kanbi	8,729	43,204	4.95	2,469	13,012	5.27	4,177	22,017	5.27
Koli	5,629	26,769	4.76	1,235	5,943	4.81	2,093	10,476	5.01
Rajput	1,213	5,953	4.91	352	1,778	5.05	547	2,831	5.18
Vanra	1,443	7,303	5.10	420	2,106	5.01	678	3,448	5.09
Other Hindu	10,195	50,832	4.99	2,623	13,050	5.17	4,080	21,914	5.39
Jain	340	1,783	5.24	110	606	5.51	168	933	5.55
Musalman	2,111	10,560	5.00	184	2,057	5.40	924	5,318	5.70
Parsi	61	287	4.70	7	43	6.14	51	240	4.82
Animist	2,777	15,733	5.67	342	2,124	6.21	803	4,828	6.01
Indian Christian	12	66	5.50	9	47	5.22	11	79	7.18

SEX TABLE VIII.—PROPORTION OF FERTILE AND STERILE MARRIAGES

Age of wife at Marriage.	DURATION OF MARRIAGE YEARS							
	0-4		5-9		10-14		15 and over	
	Fertile	Sterile	Fertile	Sterile	Fertile	Sterile	Fertile	Sterile
1	2	3	4	5	6	7	8	9
Total	1,963	2,631	11,975	2,453	29,373	837	55,419	1,419
	1,155	2,775	11,814	2,326	16,721	703	49,763	1,271
	506	703	1,063	197	2,813	103	7,156	1
	100	85	370	29	648	18	1,361	
	55	22	79	4	106	1	137	
and over	21	6	27	2	23	2	8	

## CHAPTER VII

### CIVIL CONDITION

#### STATISTICAL DATA

Subject	TABLES		
	Imperial	State	Subsidiary
Civil condition by Divisions	VII		
Talukas		VI	
Towns		VII	
Selected Castes Tribes and Races	XIV		
Distribution by civil condition of 1 000 of each Sex Religion and main Age period at each of the last five censuses			I
Distribution by civil condition of 1 000 of each Sex at certain ages in each Religion and Natural Division			II
Distribution by main age periods and civil condition of 10 000 of each Sex and Religion			III
Proportion of the Sexes by civil condition at certain ages for Religions and natural divisions			IV
Distribution by civil condition of 1 000 of each Sex at certain ages for selected Castes			V

**258 Reference to Statistics**—Imperial Table VII gives the particulars of the civil condition of the population by religion and administrative division. In State Table VI detailed figures are given by Talukas. In State Table VII, the civil condition of the total urban population (and in selected towns) is shown. Subsidiary Table V is prepared from Imperial Table XIV, all the other Subsidiary Tables being prepared from Imperial Table VII.

**259 Scope of the Chapter**—The chapter on civil condition in the Census Reports of 1911 contained a large amount of descriptive matter of considerable sociological interest but of little relevance to the statistics of marriage. On this occasion such subjects as peculiar marriage ceremonies, polygamy, hypergamy, endogamy and exogamy are presumed to be known, and the discussion will be primarily confined to an analysis of the statistics together with such aspects of general reference which are connected with the figures, as influences explanatory of the variations. In that connection the effect of the social legislation with which the name of this State has been particularly associated will be studied, as also such recent changes in the attitude of special communities towards early marriage, widowhood etc. as have been reported will be briefly referred to.

**260 Meaning of the Figures**—At the outset it is important to lay hold of the meaning of the figures from the point of view of the question asked by the enumerator and the validity of the answers given. The instructions regarding civil condition, issued to the enumerators both on the schedule and separately in a detailed book of instructions, were

“Enter each person whether infant child or grown up as either *married*, *unmarried* or *widowed*. Divorced persons are to be shown under widowed. Only those who are recognised to have gone through the full marriage ceremony, are to be entered as married. Betrothed persons (with *vagdan*) or persons about whose marriage only the preliminaries are settled, *e.g.*, *vadah* or *sagai*, are to be treated as unmarried. Prostitutes and hermaphrodites are to be included among the unmarried. Unmarried women, even though they have children, should be treated as if they are not married. Kept women or concubines are to be shown under their former civil condition. Widows who have taken a second husband by the rite known as *nata* should be treated as married.”

The above instructions were full and precise, and there is no reason to suppose that they were misunderstood. The instructions regarding the test of marriage were based with a view to rule out cases of mock marriage, as when a girl is married to a bunch of flowers and then remained as a ‘widow’. Or again, as the custom requires that a bachelor cannot marry a widow he is first married

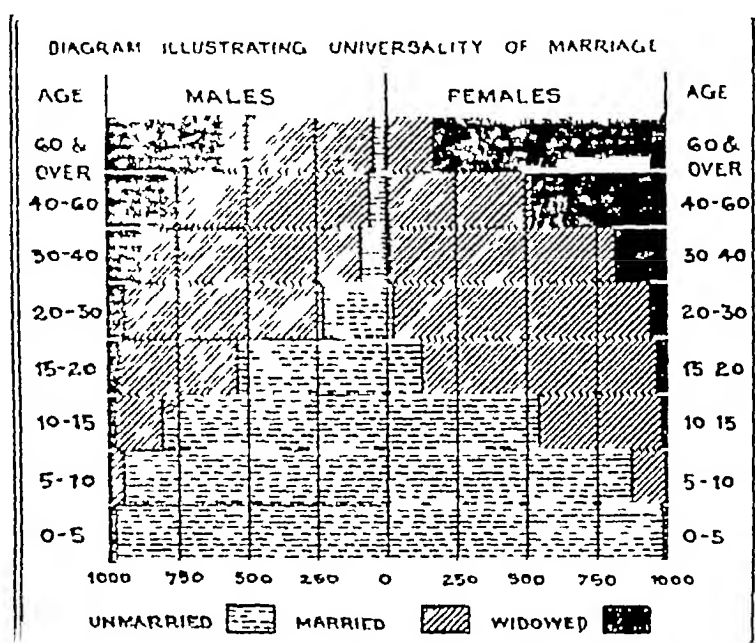
to a *shami* tree (*prosopis spicijera*) They were also intended to exclude such intermediate forms of *sambandh* as concubinage, which are not recognised publicly in Gujarat. The enumerators were enjoined to take down without cavil the statements of the people. They were however to explain to them that only those that have gone through the full binding portion of the ceremony were to be regarded as married. Such a binding portion amongst the higher Hindu castes in Gujarat is the ceremony of *saptapadi* which consists in the bridal pair walking seven times round the sacrificial fire. Its counterpart equally binding amongst the lower orders, is the so-called *wangalphero*. The valid part of marriage amongst forest tribes is the seating of the couple at the centre of the marriage-booth and the tying together of the beams of their festal garments into a knot which is subsequently cut. As to remarriage of widows, the express provision about *natra* which is a much abbreviated ceremony indicated to the enumerators that it was to be regarded as a test of valid marriage. On the whole these instructions were strictly followed. Doubtful cases of infant marriage amongst higher castes or adult spinsterhood generally were locally inquired into at the slip-copying stage and such errors as were found were rectified. There may have been also some deliberate falsification as will be seen in Chapter X. women afflicted with some infirmity and who have remained spinsters on that account to a late age may have returned themselves as married. Prostitutes or kept women\* although not married may desire to appear so. The operation of the Infant Marriage Act already referred to in Chapters V and VI may have possibly led to some falsification. Married girls below the age of 12 may have been shown as unmarried but this is hardly likely. If any falsification was necessary they could resort to the reader expedient of entering a wrong age. These cases at all events are very few and the general accuracy of the returns need not be doubted.

**261 Main Features of the Statistics** (a) *Universality of Marriage*—The most prominent feature of statistics regarding civil condition is, as it has been always in India, the universality of marriage. To the European observer it is the feature that strikes as the most significant contrast to the life of the West. But as the last India Census Report pointed out (para. 3-3) the universality of marriage is not a peculiarity with India but amongst all primitive races, and it is not the European custom but the Indian which is the normal and the natural thing. It is only in the artificial social and economic conditions of the West that marriage has ceased to be regarded as inevitable and that prudential and other considerations cause many to remain celibate. In all other parts of the world marriage is looked upon, not as a luxury but as an absolute necessity for man and woman alike. Here in India with the Hindus this natural tendency is reinforced by social and religious sanctions of great antiquity. If Ignorance in the West as Risley pointed out usually makes for celibacy while in India it throws its weight almost wholly in favour of the married state. The Hindu with whom marriage is a sacrament forming as they do the predominant portion of the population, have affected profoundly the attitude and social practices of other religions. Musliman the bulk of whom are converts from Hinduism have been affected to a varying extent by Hindu influences, and nowhere have these influences been so effective as on marriage-usage. Jains are dominated by Hindu influences in this regard so far as refusing activity amongst them has been able to effect very little change in their general attitude in regard to caste restriction in marriage and the remarriage of widows. Marriage amongst Ahamdani adult and the remoter tribes from Hindu influences the higher stages of marriage. The Indian convert to Christianity have been little influenced so far as early marriage is concerned. The Christians are an exception but even they until recently are little succumbed to the prevailing influence of Hindu social practices and amongst the tribal sects, marriage alone is a thing by itself but amongst any Hindu caste

These general considerations apply with equal force to this State. Of the whole population over 48 per cent are married 10 per cent are unmarried and 12 per cent widowed. By sex, the proportions are different. There are twice as many widows as there are widowers proportioned to a 1,000 of each sex. About half of males and one-third of females are unmarried. The accompanying diagram shows that the great majority of the unmarried of both sexes (particularly amongst females) are children up to 15 years of age. Above that age the married state becomes the normal civil condition for women.

Civil Condition	Per 1,000	
	Male	Female
Unmarried	161	332
Married	455	501
Widowed	84	167

(b) *Early Marriage*—Another point in which the statistics of marriage offer a marked contrast to the state of things in Western Europe is the early age of marriage. M. Sundbarg's table\* shows that of the population of



below the age of 20, only one male in 2,117, and one female in 142 were married. In this State, on the other hand, one male in five and one female in four, are married before that age. The incidence of infant marriage will be more closely studied presently. In the meantime the contrast is only broadly stated.

(c) *The Large Proportion of Widows*—The third feature which marks off the civil condition figures of this country from the European statistics is the large proportion of the widows that they disclose. The proportion of the widowers is only 8 per cent of the male population and does not differ greatly from that in other countries. But the proportion of widows is very large—no less than 17 per cent, while the average proportion of widows in western countries is only about 9 per cent. About one fourth of the widows of the State are below 10 years of age against only 7 per cent in Europe.

It has been said that Hindu marriage is a sacrament—logically therefore all Hindu women after they lose their husbands are forced to remain single throughout the rest of their lives. There is no such prohibition with Musalmans, Parsis, Animists and theoretically with Jains. But in practice widowhood, particularly in adult ages is almost as prominent a feature amongst these communities as amongst Hindus. Amongst the latter the sanction against the remarriage of widows is unknown to the earliest and the most sacred traditions of their religion, and even now only a small proportion of them—as estimated by Mr. Dalal†, 15 per cent—strictly prohibit the remarriage of widows. But this minority consists of the influential groups like Brahmins, Kshatriyas and Varnas. Amongst those castes with whom widow remarriage is allowed, the socially superior sections make it a point to discourage the practice in order to raise themselves in the estimation of the *Divyas*. The varying extent to which the lower castes have aped the higher in this matter will be studied later. In the meantime it will be sufficient to note that the large number of widows amongst Hindus of the child bearing ages is one of the factors that operate naturally against a high rate of

\* Quoted in the India Report of 1911, para 327

† Vide the Census Report for 1901, p. 491



proportion of marriageable women, i.e.

Natural Division	Proportion of females to males		
	5-10	10-15	15-20
Central Gujarat	890	871	773
North Gujarat	910	897	803
South Gujarat	922	919	1,012
Kathiawad	926	897	817

aged 10-20 is an important factor. In the marginal statement Kathiawad has generally lower proportions than South and North Gujarat but higher than the Central Division in the age period 10-20. In regard to age period 5-10 however Kathiawad has a higher proportion of females than any other division. Its lower proportion of married therefore must be ascribed to the higher marriage age that obtains there. The question

of early marriage will be presently taken up but another factor must be mentioned the proportion of widows. Where the proportion of widows is high on account of the practice of enforced widowhood, there it may be imagined that the proportion of the married males will tend to be

Natural Division	Per cent of	
	Married men	Widows
Central Gujarat	39	18
North Gujarat	47	23
South Gujarat	41	18
Kathiawad	38	16

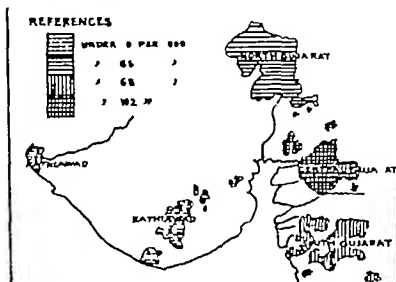
less, other things being equal. The margin shows however that the actual situation is complicated by other factors. Still the City which ordinarily partakes of the same social influences as the district around has a lower proportion of the married compared to the *pract* figure because among other causes, of its high proportion of widows. In North Gujarat and Kathiawad the high proportion of the widows is one of the causes why fewer men are married. In Kathiawad, the high proportion of widows partly accounts

for the proportion of its married males, which is the lowest in the State.

The governing cause in all the divisions is therefore the age at marriage. Where this unites with the other factors, as in Kathiawad the proportion of the unmarried is high. In South Gujarat, the practice of adult marriage contributes to the high proportion of its unmarried although there is a sufficient of females and remarriage of widows frequently happens.

#### 264. Early Marriage by Locality.—Of the causes enumerated in the

MAP SHOWING THE PERCENT OF MARRIED MALES AGED 0-10 WHO ARE REMARRIED



above paragraph early marriage is the chief. The map inserted in the margin shows the proportion of the married per 1000 Hindu females aged 0-10 in the different divisions. The Hindus being the dominant element in all the divisions except South Gujarat the proportion of

married girl under 10 will enable the reader to see where the age of marriage is the lowest in the State. In South Gujarat the average is 13 per cent of the population and they help to counteract the influence of Hinduism. The variation is striking. They range from over 10 per cent in Central Gujarat to only one per cent in Kathiawad.

Taking only the age-period 0-10 in the State 81 per cent of girl per 1000 of each sex are married. In 1911 the figures for all India were a little lower than

these. In the ages 5-10 the figures of married for each sex in the State are 50 and 112. In 1911 the corresponding figures for all India were 37 and 105.

Turning to the detailed figures by age in the different natural divisions we may study the marginal statement. The diagram given below has been plotted on the detailed figures by age groups including those contained in the marginal table. Roughly six times as many boys and ten times as many girls, under ten years of age, are married relatively to the total population of each set under that age in Central Gujarat.

Natural Division	Proportion of Married per 1,000					
	0-10		10-15		15-20	
	Male	Female	Male	Female	Male	Female
Central Gujarat	71	94	249	178	20	919
North Gujarat	71	62	181	477	420	81
South Gujarat	21	45	140	71	577	674
Kathiawad	6	9	44	154	280	792

DIAGRAM SHOWING THE PROPORTION OF THE MARRIED PER 1000 OF EACH AGE PERIOD BY DISTRICTS.

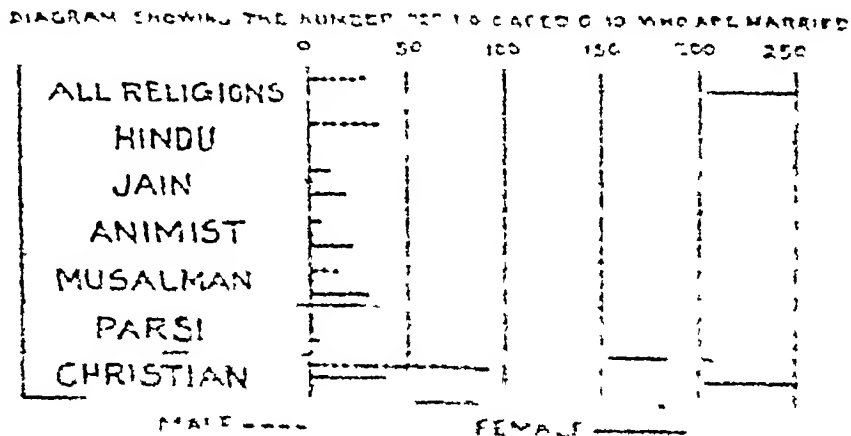


as in Kathiawad. In the age-group 10-15 the respective proportions in Central Gujarat are six times for boys and nearly four times for girls. In the age group 15-20 a little over half the boys and nearly all girls are married in Central Gujarat. In North Gujarat the age of marriage seems to have gone up in this census a little higher. In South Gujarat the proportion of girls married at this age is less, but that of boys a little more than in Kathiawad. Kathiawad from all these figures appears to have the least prevalence of early marriage. But on the other hand Kathiawad is notorious as a marriage mart, and the so-called sale of girls is rife in that place. Widowers or grown-up bachelors from the main land of Gujarat who can afford the money to

buy out brides resort to this practice for their wives.

### 265 Early Marriage by Religion

The early marriage by religion has been shown in the following diagram.



Religion	Number married per 1,000 aged 0-10	
	Male	Female
All Religions	30	61
Hind	34	~
Jain	9	19
Anumrit	7	24
Musalman	18	37
Parai	~	3
Christian	22	18

marriage has been also briefly studied in the different religions. A diagram is attached to indicate the varying attitude of the different religions towards this question. The proportional figures on which the above diagram is plotted are collected in the margin. Child marriage is practically non-existent among the Parais. The fearful prevalence of child marriage amongst Christian converts has been already noted. As to the other religions, a detailed examination by social strata is required.

It is important to remember in connection with early marriage that in this country the age at marriage is no indication of the beginning of effective married life. In the vast majority of Hindu marriages, marriage is not usually followed by cohabitation. Within a few days after marriage the Hindu bride if she is of immature years is taken to her parental home and only sent back to her husband when she has attained puberty i.e. after menstruation. But if the husband is a widower and of maturer years, he may insist on his marital rights and often there happens premature consummation with all its woful sequelae of permanent debilitation of health or even death to the wife. In the *Sex Enquiry* discussed in the previous chapter the effect of disparate marriages on the health of the wife was not the subject of investigation. But one knows how the child bearing period especially in the earliest and the latest stages is particularly critical for the woman. Amongst Animists and Parais, the marriage is adult and it is presumed that consummation is almost immediate. With the Musalmans a passionate race the age at marriage is only slightly higher than the Hindus, and if one were to believe reports the interval between the dates of formal and effective marriage is not long.

### 266 Early Marriage by Caste—

Caste	Number per 1,000 married and wed			
	Male		Female	
	0-5	5-12	0-5	5-12
A. Hindu Females				
Angasa Kantis	28	123	28	~
Kand Kantis	21	121	67	216
Gola	20	276	14	828
Daryl	20	182	27	281
Ghanshi	6	117	10	204
Kumbhar	12	131	19	234
Indoon Christian	18	146	64	282
Rahar	18	131	39	1
Dhul	17	38	34	265
Chamar	17	125	13	703
Baria	15	105	16	220
H. Jan	10	116	78	247
B. Low Females				
Momon	19	51	30	59
Brakasha	13	24	4	41
Jain Vania	6	19	3	69
Hind Vania	2	~	4	30
Earl low	4	15	5	21
Low Kantis	9	6	1	192
Prakha Kanti	8	~	21	104
Koli	9	31	9	123
Aril h Brahman	3	29	11	104
Kajpe	~	~	10	164
Vahara	7	63	11	194
Murthi Kharil	2	19	3	69
Murthi Kharil	~	1	~	~
Kajpe Brahman	~	17	7	2
Jain Brahman	~	23	11	61
Pr. K.	~	~	~	4
Parai	~	~	~	0

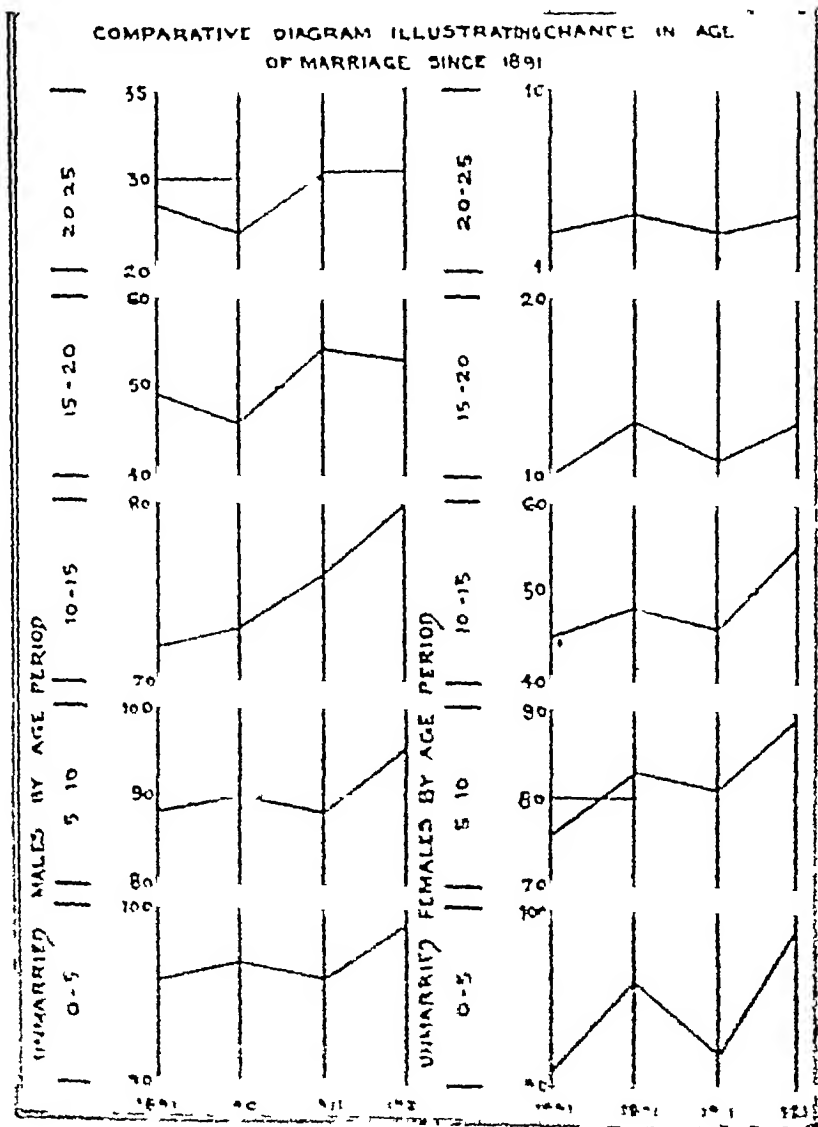
Subsidiary Table V gives the proportional figures regarding civil condition. In the margin are collected the proportions of children under 12 married in the representative castes. Two of the three main Kantis castes are the greatest sinners in the matter of marrying their children before puberty. The Low Kantis are only a little better. Gola (Kantis and Kumbhars—indeed all artisan castes even including Sonis and Bhavars, although these latter have shown much progress in education—marry their daughters very early. Kolis are naturally inclined towards adult marriage but Hindu influence tends to lower the age at marriage. The same might be said of the forest tribes of whom the Hinduised Bhils and Dulas marry their children younger than their Animist brethren. The Hindu castes showing low proportions of children married are more or less high. The Low Kantis and Rajput amongst these show the strongest tendency toward early marriage. Brahmins and Kayasthas on the other hand show the reverse. Amongst the Musalmans those with foreign training like Sayyids and Pathans have a somewhat later marriage age

than local elements like Munim, Kharil, etc.

**267 Early Marriage by Censuses**—Turning to the figures of the previous censuses we find that the revelations of the latest census are a great improvement so far as the attitude of the people towards this question is concerned. The mean age of the unmarried among males has risen from 11.3 in 1911 to 11.4 years in 1921, and among females from 6.3 to 7.1 years. The proportion of males married and widowed at 0.5 per mille was 43 in 1891, 27 in 1901, 41 in 1911 and only 10 in this census. The respective figures for females of that age group in the last four censuses are 93, 39, 85 and 15. The marginal figures show a very decided improvement. A comparative diagram is also given below which illustrates more vividly the great progress in social feeling and practices in this respect. The very sudden drop in 1921 cannot however be wholly ascribed to the progressive influences of social reform. The very high figures of early marriage in 1911 were chiefly because of the fact that in

Age group	Proportion of first marriage per mille of the sex			
	1921	1911	1901	1891
16-15	547	404	427	446
15-20	17	111	127	107
20-25	11	11	16	11

the decade 1901-10, there were two marriage seasons in 1901 and 1910, of the Kadwa Kanbis. The peculiar social custom of this caste has been described in



det. cl. m. b. l. s. Report. On the basis of the above, it is clear that the social reform movement has been successful in its aim. The proportion of first marriage per mille has decreased from 1891 to 1921. This is a very decided improvement. The very high figures of early marriage in 1911 were chiefly because of the fact that in the decade 1901-10, there were two marriage seasons in 1901 and 1910, of the Kadwa Kanbis. The peculiar social custom of this caste has been described in

age was so young the age of effective marriage was, and is even now much later than what obtains amongst some Brahman or Vania castes. Aspiration to rise in the estimation of their so-called *Dirya* neighbours brought on enforced widowhood amongst them and the progress of education has also brought about a revulsion of feeling against what they considered an archaic and unnatural custom. These influences together with the fact that in the decade 1911-1920 there was only one season of marriage amongst them have had this result that the proportion per mille of females married at 0-5 has been reduced from 623 in 1911 to only 37 in this census. Nearly two-thirds of the married children of these ages in 1911 belonged to this caste. But even if we leave the Kadiwa Kanbis out of account we see that the proportion per mille of male children aged 0-5 who are married has declined from 14 to 6 in the last ten years and the respective ratios for female children aged 0-5 for the last two censuses are 31 and 10. There is therefore a real movement towards postponement of the age at marriage but we shall now examine whether it is shared by all classes, high and low.

## 268 Factors in the postponement of Marriage effect of Education on child marriage —

Caste	Literacy in		Proportion of married and divorced females per mille of females aged					
			0-5		5-12		10-1	
	1911	1921	1911	1921	1911	1921	1911	1921
1	2	3	4	5	6	7	8	9
Anjama	81	74	44	78	31	27	123	148
Kadiwa	87	122	971	63	916	216	763	119
Lewa	214	39	31	63	210	197	114	123
Hem	371	412	16	7	182	91	86	87
Bhavsar	311	378	19	12	184	186	107	116
Ghaorki	781	397	8	18	236	206	131	127
Hajpa	93	120	3	10	172	181	101	162
Maratha	291	243	6	3	106	89	61	43
Hetar	170	213	18	12	18	18	122	123
Koh	76	46	41	9	206	123	100	2
Other	78	43	39	54	316	203	172	163

Among the factors in the postponement of marriage are the influences of education that have led to a humaner attitude towards women. But it is only in the higher castes where the educational influences are really operative that any real change as will appear from the margin has taken place in this respect. In

the marginal statement certain castes are taken with whom infant marriage may be said to be largely prevalent. Amongst all these castes with one exception literacy has largely increased. The largest proportional increases are among the Marathas, Bhavsars, Sonis, Sutaras and Lewa Kanbis. The Anjamas show a decline in education and it is natural that the prevalence of child marriage should actually show an extension. The Kadiwas show a large decline possibly due to a real change in feeling as already explained. The Marathas, Sonis, and even Kohs show an improvement in this respect. The great Kanbi community has shown that they are now even more unwilling to postpone the marriage of their girls till after puberty. With the untouchables, girls under twelve are now married even more frequently than before.

What has happened is this: there has been a general decline of the proportion of the married amongst girls below 5 and even 10, as a consequence there has been a general movement towards marrying off the girls at about 10th or 11th year amongst these communities. Education has only shifted the marriage age from 0-5 and 5-10 to 10-12.

## 269 Effect of paucity of girls on adult marriage of males—

A second factor has been the paucity of girls in the community. Taking castes among whom the proportion of females to males aged 10-12 is the lowest there are enough the proportion of unmarried males aged 20-30; the largest as appears from the marginal statement. The situation in the two censuses is given in the margin in regard to these communities. The next portion of the male unmarried aged 20-30 for the State is 163 per mille. In 1911 it was only 143. In 1901 the figure was 111. Ten years ago it was 111 and at that time it had remained the

Caste	Proportion of females to males per mille of males aged 20-30	
	1911	1921
Lewa Kanbi	10	196
Anjama Kanbi	72	66
Hem	191	22
Hajpa	14	1
Maratha	27	2

### 270 Effect of English Education on adult marriage of males

—The effect of education on child marriage has been already alluded to. The influence of English education on the marriage statistics of adult males may be now seen.

In the marginal table, the order according to literacy in English is correlated with the order according to the proportion of males aged 20-40 that are unmarried. The castes taken are those that show the highest literacy in English. We find a general correspondence. In these communities which only form a very small minority of the population, the effect of

Caste	Order according to literacy in English	Proportion of adult males unmarried aged 20-40 (per mille)	Order according to col. 2	Proportion of females to males aged 12-15 per mille
1	2	3	4	5
Prabhu	1	327	2	916
Parsi	2	370	1	1,713
Dharmstha	3	344	3	844
Nagar	4	271	7	902
Hindu Vania	5	234	8	837
Anavala	6	216	6	719
Maratha Kshatriya	7	224	9	797
Jain Vania	8	285	4	990
Andish Brahman	9	282	5	878

English education has been mainly to raise the standard of life. Thus the tendency is encouraged amongst these advanced communities to postpone the marriage of males to an age when they are better able to support a family. This is generally the case in castes where there is a sufficiency of marriageable females and yet there is evident disinclination to marry seen amongst grown-up males. But as appears from the 1st column in the marginal table, the paucity of eligible brides also affects the question to no small extent.

### 271 Effect of Social Legislation on the age at Marriage—

Apart from education and the paucity of brides, the factor that has operated to some extent in checking infant marriage is the Infant Marriage Prevention Law which was passed in July 1901. The law defines the age at which marriage is permissible—12 for girls and 16 for boys. Exemptions are granted in the case of girls between the age of 9 and 12 under special circumstances. The latest change in the enactment is in regard to Kadwa Kanbis. The movement against the periodical marriage custom of the caste has been growing in strength and in pursuance to representations made by the leaders of the reforming section, the marriage age of girls has been reduced to six years and that of boys to eight years—a special concession to this community. In the first seven years of its existence, the law had to encounter the sullen opposition of the people. It was at first applied with little strictness, and the proportion of rejections of applications for permission to marry infants was only about 5 per cent. There were 23,388 convictions under the Act in the first seven years of its operations or 3,311 convictions per year.

Since 1911, the number of convictions under the Act is shewn in the marginal statement. The last named year, it may also be mentioned, was a Kadwa Kanbi marriage season. There was thus a total of 10,510 convictions in the last decade or 1,051 annually. The annual average therefore has risen since 1911. This does not show however that the Act has broken down but that its application has become wider and stricter. On the whole the Act has had certainly a beneficial effect. The figures of convictions do not accurately gauge the restrictive effect of the regulation. Under the Act, if both the parties to a marriage are infants, there are two offences to a marriage. Secondly, if the State High Court so permits, offences under the Act even if committed by Barodi subjects outside the limits of the State are triable by the local courts. Thus a proportion of the offences above indicated occur outside the State. Therefore the number of offences alone fails as a test of the efficacy of this piece of legislation. Under the Act, however, all marriages whether above the age-limit or against its provisions are registrable by the village registrars (ordinary village patels and talatis). Non-registration of any marriage is penalised. These registration figures are valuable as indicating the trend of the people's attitude. Unfortunately figures previous to 1916 are not available. But the subsequent

OFFENCES AND CONVICTIONS UNDER THE ACT		
Year	Number of	
	Offences	Convictions
1911	6,317	5,180
1912	2,216	1,684
1913	2,308	1,800
1914	3,259	2,640
1915	3,814	3,460
1916	4,897	4,421
1917	7,107	6,077
1918	7,711	2,959
1919	1,535	3,718
1920	10,351	8,601

Year	Number of registered Marriages			Percentage of marriages below age to total
	Contracted after the prescribed age-limit	Exempted Marriages	Marriages postponed	
1		2	4	3
1916	000	30	— 58	1.3
1917	8,911	18	4,435	48.0
1918	6,857	113	3,172	3.4
1919	7,677	94	— 247	3.9
1920	10,394	8	4,311	29.3

figures have been obtained and are here given with marginal statement which shows the three kinds of marriages,—(i) the infant marriages which were penalised (ii) the infant marriages which were allowed and (iii) marriages beyond the prescribed age-limit. These figures undoubtedly show a downward grade of infant marriages.

Registration figures of

over-age marriages are defective as the village registrar only bothers about marriages that are trialable under the Act. Making allowance for this factor we get fairly convincing data of the increasing effectiveness of this law.

**272. Correlation between enforced Widowhood and early Marriage.**—Lastly the proportion of widows and the practice of enforced widowhood in a community are factors governing the situation regarding the age at marriage. As a general rule castes that practice infant marriages allow their widows to marry again. This is so amongst Hindus at any rate. Animists and Musalmans have adult marriages and also allow their widows to remarry. Jains on the other hand, although they have adult marriage rigidly enforce the practice of life-long widowhood. On the other hand castes which are adopting this practice as a matter of social prestige are slowly raising their marriage-age. Amongst Anjanas, Kodwas, Kolis, untouchables and others who practice remarriage of widows, we have already seen that the marriage age is low. Amongst Lewa Khatris, Sonis, Marathas, Sutars, Bhavnars, etc., who are adopting the other practice of enforced widowhood, the marriage age has risen a little.

**273. Statistics regarding the Widowed.**—Apart from early marriage the statistics of civil condition offer one other point of interest—the frequency of widowhood. There are according to the present census 167 widows per 1,000 females in the State. The corresponding figures for 1911 and 1901 were 176 and 109 respectively. The proportion of widows is decreasing but that of the married women is decreasing also showing that the age of marriage is rising. Widows among infants and children are now very rare but in the marriageable ages 10-15 and 15-20 the proportion of widows though decreasing is not inconsiderable. The high proportion of widows in 1901 is doubtless due to famine mortality which usually spared the women. But this decrease is not always in evidence in the different religions. Amongst the Jains, although their marriage-age has risen the proportion of these child widows aged 10-15 has actually risen from 11 in 1901 and 1911 to 3 in this census. Amongst the Animists as a result of greater Hinduisation the proportion

A. Period	Census of		
	1921	1911	1901
10-15	3	21	25
15-20	28	33	57

of widows has commenced to increase. The proportion of widows in the age-groups 10-15 and 15-20 in 1911 were 2 and 8. The corresponding figures are now 3 and 1. Amongst the Laras child widows are practically non-existent.

If the proportion of widows is decreasing the proportion of widowers is increasing from census to census. The figures of 1901 are exceptional. The older the widower the more difficult he is finding it now to marry again. The more humane attitude that is inducing people to postpone the marriage of their girls also makes them avoid marrying men for their girls. Their earlier celibacy is thus blamed to be the cause of competition in the marriage market.

Age Period	Proportion of widowers in			
	1921	1911	1901	1901
15-20	2	—	—	12
20-25	7	—	117	—
25-30	19	19	21	11
30 and over	64	29	243	273

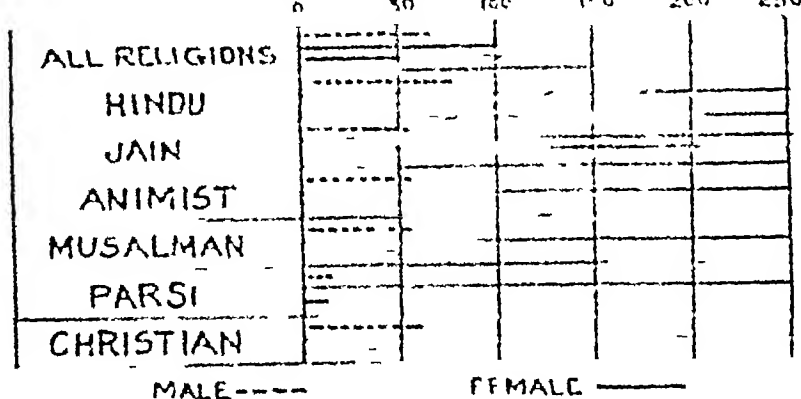
**274. Widows at child bearing periods.** A small comparative statement is given wherein the proportion of widows of the child bearing age is compared for each religion for the last two censuses. Generally all religions show a smaller figure than ten years ago. The Animist is an exception and this circumstance must be put down to Hindu influence. The Parsi still maintain an inviolable law more than a fifth of their women of the reproductive age are prohibited from marrying. The Parsi show a decline of widows despite of the increasing disinclination of their young men to marry. It shows that the old population cannot widow re-marriage is equally passing away.

passing away  
the proportion of  
widows is  
smaller than  
ten years ago.

The same  
trend is  
seen in  
widows  
by  
castes show  
that in the  
higher  
of Hindu in  
the proportion

of each widow is the greatest. The margin  
blurs the striking contrast in this re-  
gard. It has been found from a comparison  
of the size of families in the different  
castes and their ratio of survival that the popula-  
tion is being replenished from less branny but phy-  
sically stronger stocks. One of the contributory  
factors to this process is no doubt the varying pro-  
portion of widows in the different social strata. A  
lower proportion of the widowed obviously would  
mean a higher birth rate and a greater chance of  
increase through natural causes.

DIAGRAM SHOWING THE NUMBER PER 1000 ADULT FEMALES WHO ARE WIDOWED (BY RELIGIONS)



MALE----- FEMALE-----

Religion	Proportion of widows
Animist	70
Muslim and Parsi	60
Hindu	240
Jain	21
Widow	208
Animist and Parsi	141
Widow and Parsi	134
Widow and Parsi	87
Widow and Parsi	61
Widow and Parsi	93

**275. Present tendencies towards Widow remarriage.**—There are at present two kind of forces acting from opposite directions in regard to this question. At one end of the scale are the intellectualist reformers found in every high caste who declare that the condemnation of child widows to perpetual widowhood is a modern aberration of Hinduism that was unknown to its ancient founders. Reforming Societies and social reform associations have frequently preached against the evil and have sometimes acted up to their professions. In Gujarat however customs die hard and sentimental appeals in favour of their abolition fall on deaf ears. But it is coming to be recognised that widow remarriage is a matter of social necessity. Rao Bahadur Govindbhai referred to the petitions actually received in 1907 from certain places within the State, which actually requested the State to compel widows to marry. Since then no such petitions have been reported. Census Committees have generally reported to me that there is a growing consciousness that the practice should be revived. One committee (from Kalol) reports that the Kadwas have resolved to reinforce *diyar ratu*, or the levirate, amongst their widows. Whether this is a concerted caste action or a movement limited to only a few individuals remains to be seen. From Gandevi it is reported that within recent years numerous cases of remarriage of widows apparently of adult age have occurred. These are reported to be cases of choice marriages between the parties. A few stray cases of Patidars having married widows from the Deccan under the Indian Civil Marriage Act are also reported. The Dabhoi Committee states that amongst Musalman local converts like



Vohras, Tal Panchas etc., the old prejudice inherited from the Hindus against widow re-marriage is fast passing away.

All these are however tentative and more or less individual efforts. No concerted action or wholesale movement is yet apparent. The truth is that all such efforts are and will be powerless so long as authoritative Hindu opinion continues to regard the prohibition of widow re-marriage as a badge of respectability. Amongst the lower Hindu castes, the socially affluent sections are discountenancing the practice of widow re-marriage as actively as any Brahman or Vania. Gradually this question is becoming a potent cause of fission in these communities—the section disallowing widow re-marriage being hypergamous to the rest that allow it.

**276. Some Miscellaneous points** (a) *Evidence of Polygamy from the figures*—The figures showing the proportion of wives to husbands—Subsidiary Table IV—are sometimes taken as a clue to the incidence of polygamy. As mentioned in para. 345 of the last Report, in Gujarat both Hindus and Musalmans are as a rule monogamous. Only some Brahman castes such as Anavala Audich Tapodhan etc. and some Vania Castes like Dishawals allow polygamy. But the custom is fast passing into desuetude. In 1911 there were 1 007 married women to 1 000 married men. In 1921 the ratio is 1 028 to 1 000. Of course this does not mean that polygamy is therefore on the increase. That the general increase in the population has been made up of a larger quota of women than of men has been already pointed out in the previous chapter. Secondly in our exchanges in migration we give more men than women. The true incidence of polygamy is thus obscured by the factor of emigration. The same remarks are applicable to the Musalmans, among whom there are 1 018 wives to 1 000 husbands. Amongst Memons and Vohras—two communities particularly in which a good proportion of husbands is away from home—the ratio of wives to husbands is as 1 118 to 1 000. Amongst the Animists there is more evidence of polygamy—the factor of migration does not affect to any appreciable extent so that the proportion of wives to husbands among these tribes may be taken as a fair measure of their polygamous practices. There are now 1 080 wives to 1 000 husbands among them as against 1 013 ten years ago which presumably is indicative of greater prevalence of the practice. But polygamy is often nullified amongst them by the ease with which divorce is sought and obtained. The Parsi show a large excess of wives, 1,383 to the thousand; this is entirely due to migration of their males as the Parsis are a monogamous community.

(b) *Disparate Marriages*—The Sex Enquiry has already shown us that 38 per cent of husbands are on an average more than ten years older than their wives. From Subsidiary Table IV we learn that at each of the age periods 0-10 and 10-15 there are more than twice as many wives as husbands both amongst Hindus and Musalmans.

From Imperial Table XIV we learn that where the marriage age is low there is often less disparity between the ages of the couples. Amongst the Kachhis, Anjuna, Ghanchis and Gola the proportion of husband to wives in the age period 0-1 ranges from 50 to 60 per cent. While amongst the Nagars, Anavala, Marathas, Audich Brahman the proportions are 1.4, 90 and 20 respectively. This disparity of age amongst the higher castes counteracts the effect of the higher marriage age and favours early widowhood.

(c) *Statutes regarding adult spinsteries*—Imperial Table VII shows that there are 10,375 spinsters of the ages of 15 and upwards. Of these 189 are afflicted with some infirmity as shown in Stat Table XIV. In 1911 there were 13,762 spinsters of that age and over. This shows an increase of spinsters in the State. The bulk of these are of course of the ages 10-20 and are waiting to be married. A good few of the remainder are prostitutes and kept women. Spinsters aged 30 and over numbered 4,880 in 1911 and 5,238 in 1921. The latter figure shows some of the finest tribes (Bhil, Chhattras, Dhawals, Gaudis, Dullas and Navakias) and Hindus contribute 1,314. The remaining contributors are communities which favour polygamy like Parasis (11) or Nagars (14) or Vaniyas (103) or those others which practise high birth or Endogamy like Barwads (29) Baratis (31) Audich (31) Lewa Kachhis (16) and Rajputs (5).

(d) *Civil Condition in Rural and Urban Areas*—Lastly the state of things regarding civil condition in rural and urban areas may be briefly contrasted. In the marginal statement the proportion of the unmarried by sex is shown in the different areas. The urban areas and the City particularly show a low proportion of the unmarried. Of the females under the age of 15, 16 per cent. are married in urban areas and 18 in rural, so that in the former, the marriage rate is high and the marriage age is higher than in rural areas. Of the women of child-bearing age (15-40) 133 per mille are widows in towns while the corresponding figure for the State is 105. Subsidiary Table II shows that the proportion of widows to the total female population is the highest in the City of Baroda. Of the married population in the City there are 869 wives to a thousand husbands. In the urban areas, the proportion of wives to husbands figures at 907. In the whole State as we have seen, it is 1 028. Thus while the general population suffers from the adverse effect of emigration which selects against males, the City and urban areas generally show the influence of immigration which selects against females.

Area	Proportion of unmarried (per mille)	
	Male	Female
City of Baroda	44	51
Urban Areas	417	399
Rural Areas	46	341





SUBSIDIARY TABLE II.—DISTRIBUTION BY CIVIL CONDITION OF 1 000 OF EACH SEX,

Religion and Marital Division		Males																	
		All ages			0-5			5-10			10-15			15-40			40 and over		
		Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
Baroda State.																			
All Religions		497	453		970	8	8	812	30	8	602	154	12	217	273	71	21	779	27
Hind		430	443	87	979	9		841	57	1	773	11	14	17	803	78	21	201	218
Jain		818	261	91	801	5	1	898	12	1	850	41	4	267	841	54		628	270
Anand		818	298	88	807			953	11		973	29	1	397	815	54		774	198
Muslim		498	437	77	807	3		973	28	2	900	94	6	397	815	54		774	198
Parsee		889	389	82	1,000			1,000			881	9		843	847	63	33	797	175
Christian		497	511	72	88	18		824	168	10	858	77	20	183	740	63	33	774	187
Central Gujarat.																			
All Religions		470	498	14	977	7	8	822	62	4	741	509	19	890	734	68	69	797	62
Hind		418	500	83	967	7	8	831	63	4	728	283	9	10	740	68	6	703	22
Jain		477	433	80	941	14	2	973	23	8	900	81			824	46	183	677	27
Anand		487	483	80	903	4	1	978	31	1	909	88	3	189	780	87	19	703	27
Muslim		446	472	81	983	7		934	43	3	836	182	129		973	87	46	703	27
Christian		347	888	83	978	0	2	780	207	13	487	458	74	114	611	73	27	737	29
Barod City																			
All Religions		435	479	81	978	1		860	39	1	822	156	8	297	627	71	61	703	27
Hind		429	478	86	969	1		832	47	1	813	180	7	287	638	73	61	703	27
Jain		433	431	113	1,000			1,000			831	49		306	811	73	61	703	27
Anand		327	287	43	1,000			1,000			1,000			177	823	73	61	703	27
Muslim		111	442	87	1,000			987	3		919	81		323	850	78	64	703	27
Parsee		815	410	48	1,000			1,000			943	27		617	234	13	102	703	27
Christian		593	363	25	1,000			1,000			813	43	12	303	843	60	71	703	27
North Gujarat.																			
All Religions		475	441	87	987	13	1	843	44	8	797	149	29	98	643	63	73	774	217
Hind		480	441	87	986	13	1	840	66	2	777	101	22	41	671	84	47	774	217
Jain		823	388	91	986	3	1	977	11		861	33	6	272	873	84	107	674	217
Muslim		496	478	78	903	8		971	27	2	918	80	4	21	670	88	35	774	217
South Gujarat.																			
All Religions		456	479	71	977	3		867	25		812	146	5	224	61	61	31	774	21
Hind		418	483	80	986	4		824	75	1	713	143	4	173	137	78	60	891	270
Jain		511	251	183	1,000			978	70		961	6		272	853	73	78	883	270
Anand		831	348	81	980	1		975	18		96	31	1	206	833	73	78	883	270
Muslim		822	379	89	957	3		975	12		814	74	3	276	81	43	31	774	214
Parsee		577	367	83	1,000			1,000			975	3		483	454	31	78	774	214
Kathilwad																			
All Religions		457	334	79	975	8		876	16		814	61	1	346	62	74	61	774	21
Hind		431	334	81	975	2		876	16	1	814	47	1	346	62	74	61	774	21
Muslim		542	372	84	975	1		876	16		814	47	1	346	62	74	61	774	21

## AT CERTAIN AGES IN EACH RELIGION AND NATURAL DIVISION

FEMALES																	
All ages			0-5			5-10			10-15			15-40			40 and over		
Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed
20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
332	501	167	085	10		886	112	2	547	441	12	37	858	105	3	443	554
310	512	172	082	18		872	126	2	494	492	14	20	872	108	3	433	564
310	411	270	090	3	1	000	34		789	179	32	24	707	200	4	307	689
470	448	82	097	3		054	44	2	820	177	3	108	774	58	7	646	347
358	471	171	093	7		041	58	1	743	252	5	56	845	99	6	426	568
444	386	170	1,000			098	2		1,000			412	500	28	29	493	478
335	558	107	097	61	2	027	350	23	510	456	34	99	850	51	7	536	457
200	548	162	081	10		815	182	3	420	558	13	16	802	82	6	473	521
282	555	103	081	10		803	194	3	398	588	14	12	896	92	6	474	520
200	447	254	084	11	5	057	43		681	304	15	24	805	171	1	310	680
443	491	66	007	3		071	28	1	747	252	1	70	892	78	18	681	101
324	506	170	086	13	1	898	100	2	597	395	8	26	880	94	7	435	558
308	576	116	024	73	3	554	416	30	465	495	40	73	869	58	6	534	460
281	488	271	090	4		011	80	3	553	458	9	20	842	133	3	328	669
269	493	238	095	5		898	99	3	502	488	10	14	845	141	3	317	681
209	448	253	1,000			072	28		080	295	16	12	822	166		308	692
300	620	80	1,000			1,000			556	444		45	955			690	400
322	470	208	099	1		074	26		757	242	1	53	847	100	11	356	633
480	109	111	1,000			1,000			1,000			434	525	41	38	633	329
302	532	76	1,000			849	151		625	375		159	801	40	17	621	362
331	488	181	078	21	1	804	104	2	527	457	16	25	851	124	2	404	594
330	493	177	077	22	1	889	109	2	502	483	15	22	857	121	2	408	590
310	402	288	098	1	1	064	36		796	158	46	23	747	230	5	299	696
365	455	180	095	5		042	56	2	760	228	6	57	829	114	4	411	585
384	493	123	095	5		017	52	1	638	354	8	101	823	76	4	338	458
300	551	149	093	7		807	132	1	419	507	14	19	891	99	1	485	514
352	422	226	1,000			093	7		881	110		29	823	148	4	278	718
473	443	84	097	3		052	46	2	829	168	3	178	762	60	6	643	351
385	460	155	093	7		004	36		834	163	3	101	813	86	6	458	536
440	383	177	1,000			095	5		1,000			413	559	28	25	483	492
402	435	163	097	3		085	14	1	842	154	4	39	862	99	2	428	570
399	436	165	097	3		084	15	1	833	163	4	35	865	100	2	424	574
421	438	141	098	2		095	5		904	92	4	70	851	79	3	472	525

**SUBSIDIARY TABLE III.—DISTRIBUTION BY MAIN AGE PERIODS  
AND CIVIL CONDITION OF 10 000 OF EACH SEX AND RELIGION**

RELIGION AND AGE	MALES			FEMALES		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed
1	2	3	4	5	6	7
<b>All Religions</b>	4,615	4,847	836	3,321	5,014	1,065
0-10	2,087	80	8	2,330	173	3
10-15	987	227	14	641	514	18
15-40	949	2,684	294	142	3,335	608
40 and over	112	1,836	518	8	980	1,234
<b>Hindus</b>	4,500	4,633	887	2,182	5,121	1,777
0-10	2,542	91	6	2,308	183	4
10-15	947	260	17	679	577	16
15-40	986	2,737	308	76	3,388	419
40 and over	118	1,846	636	7	942	1,278
<b>Jains</b>	5,153	3,928	913	2,182	4,165	2,703
0-10	2,230	21	4	2,168	43	2
10-15	1,223	63	6	901	701	37
15-40	1,429	2,273	221	87	2,637	828
40 and over	74	1,661	683	19	821	1,836
<b>A Isakot</b>	5,454	3,900	524	4,690	4,478	824
0-10	3,900	29	1	3,040	74	2
10-15	1,218	46	1	973	388	3
15-40	1,117	2,434	221	674	3,183	231
40 and over	63	1,489	281	11	1,992	597
<b>Muslims</b>	4,953	4,309	773	3,523	4,764	1,713
0-10	2,480	39	2	2,434	84	2
10-15	1,102	110	7	685	393	6
15-40	1,196	2,479	224	221	3,338	300
40 and over	100	1,741	630	13	944	1,215
<b>Paral</b>	5,003	3,030	617	4,402	3,836	1,702
0-10	2,577			1,703	8	
10-15	1,378	1		974		
15-40	1,823	1,247	111	1,027	2,210	11*
40 and over	117	1,311	506	96	1,611	1,880
<b>Christians</b>	4,065	5,213	722	3,317	5,578	1,875
0-10	2,217	258	15	1,190	619	24
10-15	823	411	70	732	673	49
15-40	1,218	3,145	776	203	3,378	701
40 and over	65	1,429	261	12	970	781

**SUBSIDIARY TABLE IV — PROPORTION OF THE SEXES BY CIVIL CONDITION AT CERTAIN AGES FOR RELIGIONS AND NATURAL DIVISIONS**

NATURAL DIVISION AND RELIGION	NUMBER OF FEMALES PER 1,000 MALES														
	All ages			0-10			10-15			15-40			40 and over		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
<b>Baroda State</b>															
<i>All Religions</i>	671	1,028	1,833	911	2,000	63	69	2,117	6	110	1,110	1,296	60	593	2,202
Hindu	671	1,024	1,831	912	1,971	677	66	2,066	870	79	1,141	1,230	53	588	2,200
Jain	699	1,028	2,912	912	2,032	600	724	3,800	7,182	66	1,314	3,070	103	511	2,647
Arumies	822	1,086	1,740	916	3,165	7,280	763	4,716	4,737	50	1,211	1,000	210	719	1,557
Musliman	697	1,018	2,091	91	2,047	800	741	2,700	897	174	1,278	1,672	121	635	2,347
Parsi	1,033	1,783	3,620	1,026			917			1,120	2,140	1,333	1,070	979	4,169
Christian	509	921	1,281	839	2,207	2,167	199	1,109	697	409	924	636	151	511	1,868
<b>Central Gujarat</b>															
<i>All Religions</i>	612	679	1,110	816	2,116	248	16	1,111	1,191	69	1,014	1,191	88	600	1,913
Hindu	600	682	1,090	818	2,331	704	476	1,914	1,717	36	1,000	1,168	82	603	1,987
Jain	611	910	2,181	905	1,789	200	77	2,771		68	1,147	1,370	5	468	2,270
Musliman	639	994	1,853	974	2,101	676	191	2,261	738	81	1,108	1,100	127	517	2,080
<b>Baroda City</b>															
<i>All Religions</i>	611	679	1,110	816	2,116	248	16	1,111	1,191	69	1,014	1,191	88	600	1,913
Hindu	631	870	2,091	923	1,910	2,000	472	2,076	1,061	30	1,027	1,476	24	440	2,417
Musliman	595	829	1,770	989	10,000		686	2,497		116	1,041	927	160	421	2,236
<b>North Gujarat</b>															
<i>All Religions</i>	669	1,014	1,774	91	1,697	1,097	692	2,152	701	92	1,209	1,370	40	567	2,453
Hindu	683	1,011	1,912	931	1,689	1,102	673	2,170	677	86	1,195	1,201	76	672	2,420
Jain	621	1,017	3,315	908	2,171	2,20	713	1,716	6,175	68	1,110	4,456	1	513	2,070
Musliman	717	1,017	2,731	983	1,811	1,000	713	2,116	1,462	183	1,761	1,918	96	523	2,611
<b>South Gujarat</b>															
<i>All Religions</i>	782	1,112	1,670	912	1,608	78	711	2,791	1,0	111	1,118	1,214	101	711	1,812
Hindu	722	1,112	1,650	915	1,611	1,411	592	2,018	1,703	112	1,201	1,318	182	692	1,701
Arumies	821	1,081	1,370	911	1,622	000	762	4,811	8,711	91	1,210	1,027	171	711	1,718
Musliman	797	1,212	2,177	966	2,999		890	2,177	1,667	361	1,568	1,910	208	631	2,611
<b>Kathiawad</b>															
<i>All Religions</i>	712	1,031	1,902	908	1,729	807	782	1,50	2,033	117	1,208	1,227	41	589	2,329
Hindu	711	1,017	1,892	903	1,376	786	779	1,071	2,120	105	1,226	1,177	40	588	2,306
Musliman	775	1,151	2,171	991	573		838	3,700	1,000	230	1,610	1,491	66	911	2,481





## OF 1,000 OF EACH SEX AT CERTAIN AGES FOR SELECTED CASTES

## DISTRIBUTION OF 1,000 FEMALES OF EACH AGE BY CIVIL CONDITION

All ages			0-5			5-12			12-20			20-40			40 and over		
Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed
20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
283	435	282	989	10	1	894	102	4	218	736	46	4	721	275		310	690
306	461	233	900	10		916	61	3	196	776	28	2	705	233		359	641
271	434	205	086	13	1	896	99	5	195	750	55	5	712	283		304	696
312	407	281	006	4		950	34	7	240	708	52	5	743	262		308	692
326	384	200	003	5	2	918	79	3	370	569	55	0	671	320	4	305	691
313	465	222	991	9		863	134	3	286	674	40	6	798	196	1	370	629
310	418	272	997	3		931	66	3	260	704	36	0	768	223	3	230	707
290	483	218	090	10		836	161	3	267	691	42	4	803	193	1	382	617
400	364	140	1 000			091	7	2	643	341	16	35	828	137		600	400
419	391	190	1 000			973	27		497	486	17	7	785	208		405	595
248	530	212	1,000			987	113		185	750	56		918	82		447	553
478	335	187	1 000			096	4		012	378	10	11	728	261		385	615
299	508	193	980	20		876	119	5	253	704	43	12	805	183	8	501	491
206	514	190	068	28	4	892	104	4	204	773	23	10	749	232	14	530	447
318	414	268	996	3	1	941	50	9	344	597	59	3	736	261		318	682
302	428	270	096	3		950	44	6	252	698	50	4	747	240	1	319	680
278	402	320	1 000			921	56	23	244	681	75		683	317		261	730
282	452	266	1,000			975	25		190	743	67	6	769	225	2	328	670
336	307	267	097	2	1	931	56	13	436	406	69	2	724	274		315	685
335	398	267	096	2	2	928	58	14	431	497	72	3	721	276		315	685
290	522	188	960	40		793	202	5	177	789	34	2	847	151	1	405	594
220	596	184	989	11		739	261		85	910	5	3	894	103		474	526
289	508	203	972	28		774	222	4	275	710	15	3	828	160		380	620
286	527	187	982	18		807	100	3	233	745	22	4	858	138	1	433	566
203	520	187	937	62	1	784	209	7	100	850	50	1	840	160		374	626
296	518	186	984	15	1	786	209	5	201	769	30	4	862	134	1	400	599
254	513	233	988	12		814	181	5	114	862	24	1	838	161	3	332	665
293	515	192	973	20	1	790	190	2	252	721	27	1	863	136		396	604
202	512	176	900	10		792	206	2	100	787	23	7	874	119	2	398	600
220	565	215	980	14		474	401	35	53	931	160	1	830	169		300	700
315	523	192	981	19		702	234	4	250	731	19	5	885	110		418	582
322	514	164	992	8		854	142	4	169	814	27	3	883	114		494	506
318	534	148	992	8		778	216	0	219	762	19	6	907	87	4	418	558
293	471	236	993	7		909	86	5	206	777	17	3	797	200		338	662
280	517	194	988	12		808	190	2	149	795	56	2	843	155	1	420	570
340	527	133	989	11		848	149	3	254	720	26	2	915	83	1	510	489
253	601	146	984	10		750	248	2	122	866	12	2	911	87	1	522	477
358	509	133	991	9		877	121	2	287	686	27	2	913	85		502	498
376	523	101	991	0		837	159	4	263	704	13	6	920	65	1	583	416
348	508	144	976	24		811	186	3	354	627	19	9	899	92	3	478	519
418	433	149	997	3		980	20		511	475	14	4	908	88	2	444	574
341	515	144	971	29		784	212	4	353	627	20	11	898	91	3	480	517
280	535	185	973	26	1	763	235	2	179	793	28	3	863	134	3	407	590
277	539	184	972	27	1	753	244	3	173	799	28	2	868	130	1	407	592
475	439	86	995	5		976	24		613	379	8	8	897	65	7	613	380
471	455	74	991	9		957	43		443	550	7	15	929	56	4	652	344
508	407	85	998	2		990	10		707	228	5	69	860	71	12	612	376
505	405	90	997	3		987	13		769	222	9	48	887	65	2	565	433
469	444	87	998	2		983	17		579	409	12	33	903	64	2	612	356
308	546	146	962	38		728	266	6	196	777	27	5	902	93	1	457	542
309	551	140	977	23		735	258	7	210	767	23	3	902	95	1	473	526
335	520	145	985	15		797	198	5	220	735	36	5	894	101		474	526
294	557	149	946	54		695	299	6	175	799	26	5	908	87	2	447	551
294	545	161	990	10		699	295	6	143	828	29	2	853	115		440	551
309	498	193	976	23	1	851	149		267	705	28	7	865	128	4	406	590
327	483	100	980	20		890	110		301	664	35	8	848	144	0	427	567
353	449	198	992	8		948	50	2	464	520	16	21	834	145	9	384	607
345	453	202	991	9		925	71	4	443	538	19	19	816	165	7	389	604
372	430	198	991	0		966	34		535	463	12	18	818	164	4	386	610
350	454	100	993	7		952	47	1	447	536	17	23	849	128	11	340	699
367	483	150	982	18		902	95	3	430	553	17	14	887	99	4	479	517
326	536	138	970	30		849	161		341	649	10	14	895	91		566	431
420	443	91	970	30		941	58	1	514	482	4	11	928	61	5	611	384
372	488	140	989	11		896	100	4	471	514	15	21	898	81	5	497	498
355	479	166	993	7		934	66		363	602	35	10	880	116	2	426	572
444	386	170	1 000			997	3		908	92	-	283	680	37	29	493	478
335	555	110	936	62		637	332	31	438	540	22	33	906	61		520	489

# CHAPTER VIII

## LITERACY

### STATISTICAL DATA

Subject	TABLES		
	Imperial	State	Subsidiary
Education by Religion and Age—			
State Summary	VIII A		
Divisions	VIII B		
City of Baroda	VIII C		
Education by Age, Sex and Religion			I
Education by Age, Sex and Locality			II
Education by Religion, Sex and Locality			III
Progress of English Education by Age, Sex and Locality since 1881			IV
Progress of Literary since 1881			V
Education by Selected Castes, Tribes and Races with variation since 1881	IX		VI
Number of Educational Institutions and Pupils			VII
Education by Age and Sex in talukas		X	VIII
Education in Urban areas		XI	IX
Literacy by Scripts		XII	X

**277 Reference to Statistics**—This chapter is modestly entitled Literacy while the Tables with which it is concerned are more ambitiously named. But it must be remembered that census statistics regarding education are only concerned with that rudimentary form of it which enables one to acquire the art of writing a letter to a friend and being able to read its reply. For that is in effect as will be presently explained, the criterion of literacy with which the census enquirer is concerned. The question of education is one of those live problems which usually excite passionate interest throughout India at the present day. The various problems in connection with it—its governance, its aims, its curricula—are debated constantly everywhere—but the primary need is the urgency of conquering ignorance which still remains almost universal. Nobody is in doubt on that point. The census throws light on this last and more important aspect of a many-sided problem. It shows how far from decade to decade the progressive efforts of educational agencies in the different parts of the country have been able to dispel ignorance and bring the minimum knowledge of letters to the doors of the people.

The census figures of this State in regard to Literacy have a special interest. Baroda has been a pioneer in the organisation of compulsory mass instruction in India. The progress of this experiment is watched with anxious interest by many people outside the limits of this State. To these the census results of 1921 will appeal with peculiar force. Imperial Tables VIII and IX are the sources on which the Subsidiary Tables I-VI have been prepared. State Tables X-XII with their Subsidiary Tables XIII-X have been specially compiled for this census. In one of the concluding sections of this chapter an attempt will be made to correlate the census figures with the returns of the Education Department regarding schools and pupils.

**278 The Meaning of the Statistics**—Some Baroda innovations.—It is in connection with this chapter that the innovations introduced by the present census in this State are the most numerous. To understand the nature of these it is necessary to go back a little to past history. The term "literate" has undergone changes in interpretation since 1801. In the censuses of 1851 and 1881 three categories were recognised. Those who were wholly unable to read and write were marked off from the literate by an intermediate class called the "learners." The intention was evidently to find out the extent to which the population of the school-going age was under instruction. In spite of the instructions that under learning were to be included all those who were under instruction at whatever stage elementary or advanced the returns were vitiated by many learners at the early stages of instruction being included under "literate" and seemingly by many students at advanced stages such as the collegiate returning themselves as "literate." Thus there was a considerable discrepancy between the figures of the census and those of the Education Department. In the subsequent censuses

therefore, the compilation of statistics regarding persons under instruction was wisely left to the educational authorities while the census only contented itself with recording whether a person was able to read and write any language. In 1901 the instructions were rather generally worded. As a result of this vagueness the literacy figures of that census may have wrongly included many persons able only to spell out a few words of a printed book and sign their own name under the "literate" total. In this respect, the 1891 instructions however were very precise. The "illiterate" were very strictly defined then "Enter as illiterate those who are not under instruction and who do not know how both to read and write or who can read but not write, or who can sign their own name but not read." Under the vagueness of the instructions in 1901, it was apprehended that persons belonging to one or more of these categories of "illiterates" came into the literate fold. In 1911, it was thought desirable to make the definition more strict and precise. On that occasion the census staff was instructed only to reckon as literate those "who were able to write a letter to a friend and read his reply." In 1921, the above definition of "literate" was retained and enforced in its entirety, but it was also thought that certain categories of the illiterate deserved specification. The learners who have turned their instruction to some little account beyond signing their name, and the adults who can read and understand books, usually of a semi-religious nature, but are unable themselves to write in any language are classes understood to exist in India. The census instructions for 1891 above quoted recognised and even mentioned these classes in defining "illiterate." These classes deserved to be marked off from the mass of the totally illiterate population. The special class therefore of those able to read only but not write was for the first time introduced into the Baroda Census Schedule. The treatment of literacy figures in this way is a well-known practice with foreign censuses. Besides, the inclusion of an intermediate class like this between the literate and the totally illiterate has two other advantages. In the first place, it serves further to define and render precise the class of "literate." Even the definition "ability to write a letter to a friend and read its reply" is liable to be interpreted laxly, people who were just able to write and spell out words with difficulty were possibly counted as literate in 1911, while the existence of a separate class for such doubtful cases as provided in the present census, helped in a great measure to render the literacy figures of 1921 very accurate indeed. How far operative was this circumstance we shall presently study but the broad conclusion is now stated. Secondly, it is of great practical interest to know, as the Census Commissioner himself points out in his notes on the Chapter, how far literacy once acquired is retained. The comparison by corresponding age periods of literacy figures of two censuses which this question will necessitate will be greatly facilitated by the figures of those able to read only in this census. For the purpose of this enquiry it may be also mentioned that literacy figures for all talukas (State Table X) have been compiled for a larger number of age-groups than those selected for the Imperial Tables. To investigate further how far compulsory education has been successful, literacy-figures for urban areas—where alone its operation may be said to be really effective—have been compiled into the State Table XI on which Subsidiary Table IX is based.

A second innovation has been introduced in this census in regard to the language or languages in which literacy is found to exist. In 1901, a record was made of the language in which a person was able to read and write. In 1911 option was left to this State to do this, but it was not taken. In this census the Government of this State decided at the instance of the Census Department to collect information not only about the vernacular in which a person was literate, but also about other language or combination of languages in which he knew how to read and write, or at least to read and understand printed books. The question of the place of Indian vernaculars in the scheme of Indian education is always a vexed one but it was thought that the collection of statistics regarding "ability to understand" other Indian languages besides one's own vernacular would be a valuable contribution to the discussion of that problem. In regard to the position of Hindi, for instance and its claims to be the *lingua franca*, and also about Urdu and the special attitude of Indian Muslims towards it, statistics regarding their literary influence in Provinces and States beyond their native *habitat* will give us valuable data. Another advantage is claimed—though its operation can only be discussed elsewhere—on behalf of this arrangement—namely, that it helps in getting more accurate results regarding the distribution of languages. It is often asserted and the truth of it will be tested in the next chapter—that many Non-Hindustani Musalmans desire to record Urdu

as the language of general use in their homes, from motives, it is alleged, of religious patriotism. If this allegation is true, it must be said that they do this at the sacrifice of scientific accuracy. It was therefore thought that by adding a special column showing familiarity with other languages besides the person's own vernacular this motive to falsify language returns, if it existed at all would be mitigated considerably. With these objects State Table VII and its corresponding Subsidiary Table X have been prepared.

A third innovation in regard to the Subsidiary Tables has been made at my instance by the Census Commissioner for India for all Provinces and States. It was thought that proportions of literacy calculated on the whole population did not represent the educational situation fairly. In all countries, children under five years are normally outside the schooling age. They are usually assumed to be illiterate. In American and European censuses so far as I know literacy ratios are reckoned by excluding the child population altogether. In Ireland only persons aged five and over are taken into consideration for percentages in literacy. In the United States of America similarly the population below the age of 10 are excluded in the calculation of literacy proportions. Under these circumstances, it was decided by the Census Commissioner for India that in all subsidiary tables the child population was to be assumed as illiterate and excluded for reckoning literacy ratios. For all subsidiary tables except Subsidiary Table V the age-group 0-5 was therefore excluded. In Subsidiary Table V only persons aged 10 and over were to be reckoned for comparing progress in education. To ensure correct results all so-called literates below 5 years of age have been excluded from literate columns and shown as illiterate in the Imperial Tables VIII and IX. The total of such persons is only 49 (28 males and 21 females). Their details by religion are shown on the title page of Table VIII. In the State Tables X and XI the age-periods selected are 0-7 7-10 10-15 15-20 20-30 and 30 and over. The earlier age-groups 7-10 and 10-15 are chosen for correlation with the educational returns with a view to test the progress of the Compulsory Education experiment. The age-periods 20-30 and 30 and over have been retained to find out in particular areas, how far literacy once acquired has been continued. Subsidiary Tables VIII and IX prepared from these State Tables proportion the literacy figures to all ages 7 and over. Subsidiary Table IX further investigates the state of things in literacy for the age-periods 7-15 15-20 and 20 and over.

**270 General Review of results. Extent of Literacy—272,418 persons (231,118 males and 41,300 females) of 5 years of age and over** have been returned in this census as being able both to read and write. The total population aged 3 and over in the State numbers 1,851,682 (963,878 males and 887,804 females). Literacy of the minimum standard set by the census is therefore claimed by only 14.7 per mille of the population of these ages (14.0 per mille amongst males and 17.4 amongst females). That is to say excluding the child population, one out of four males and one in twenty-one females claim to have passed that test. There are six literate males to only one such female in the State or taking the literate as a whole the sex disparity is shown by the fact that of a hundred literates, 83 are men and 15 are women.

Taking by age-periods, this disparity is less evident in the early groups and

Age Period	Proportion of liter males	
	per literate persons	per literate females
5-7	71	3
7-10	76	22
10-15	76	41
15-20	86	80
20 and over	91	30.1

grows more and more with the older ages. The margin gives the requisite ratios. (The proportions for the age-periods 20-30 and 30 and over have been calculated from the State Table V.) Amongst literates thirty years of age and over only nine per cent are women and one female to 10 males are literates in that group. This point to the comparative recency of educational advance amongst women. Further light is thrown on the educational situation by the proportion in each sex of literates by age-periods. Of the male-literates, 66 per cent are at least twenty years old, i.e. well beyond school age. 14 per cent are between 15 and 20 years of age having just left school either permanently for other work of life or to pursue advanced courses of learning and 20 per cent are between 5 and 15 i.e. in the school-going ages. Among females the ratios for the above age groups are 46, 20 and 34 respectively showing that younger ages predominate among female literates.

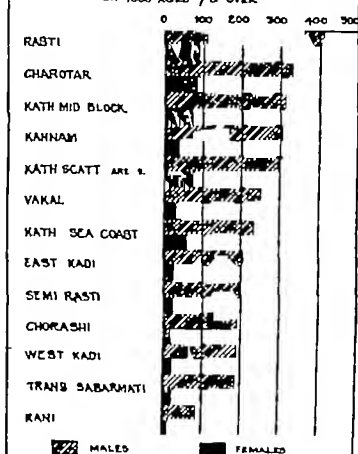
Subsidiary Table I gives the particulars of literacy figures previously shown by each sex in the different age-periods. The most important of these age-periods is



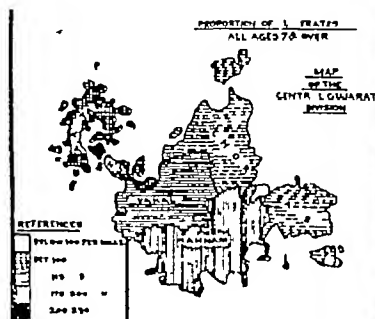
18-20 are literate in that division. Kathiawad is a little behind about male literacy in this age period with 425. South Gujarat and North Gujarat follow with 350 and 275 respectively. As regards female literacy Kathiawad shows the most striking results. In the age-periods 10-15 and 18-20 the highest proportions of female

literacy are seen in that division. Indeed in all these ratios, the high place for Kathiawad may be generally noted. In many other respects like density, economic circumstances, agricultural facilities, means of communications and so on we have seen that this division is the worst off in this State. In primary education and in rudimentary knowledge of letters at least, it takes a high rank however. It was the first division in the Raj to receive the boon of compulsory education. In November 1893 the experiment of mass instruction by compulsion was first begun in the head-quarters taluka of this division. The people of Amreli taluka has had therefore the longest familiarity with this idea and it is there apart from the capital city that the

DIAGRAM SHOWING PROPORTION OF LITERATES BY SEX PER 1000 AGED 7 & OVER.



greatest progress has been registered.

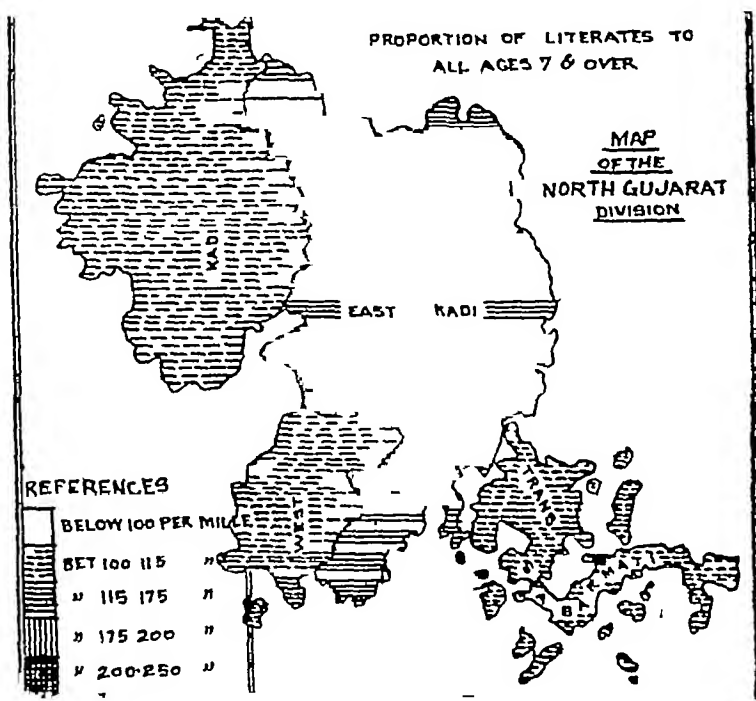


have been calculated for these natural areas by the Census Commission. On this basis the literate males in the State form 23 per cent. of

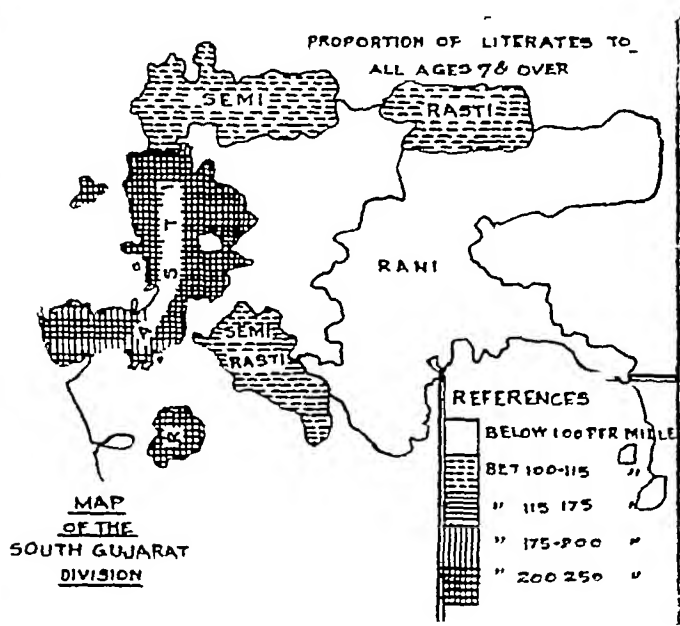
281 Literacy by Natural Areas within the Divisions —The main results by natural divisions have been shown. The distribution of literacy within the natural areas of each division may now be examined. The proportional figures of literacy in natural areas within the division have been prepared from the Census of 1901 which gives the statistics by taluka. For convenience the ratios of the children below the age of 10 are given.

the total males and the female literates are 5 per cent of the total female population, aged seven and over. The accompanying diagram plots the proportions by sexes separately in each of the natural sub-divisions. A map of each natural division is also given separately showing the extent of literacy proportioned to total population aged 7 and over in its different parts. The diagram arranges the different natural areas according to their order in literacy. It shows clearly how Rastri and Charotar tracts take the lead in educational progress.

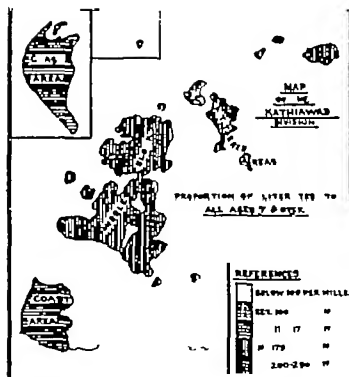
Kathiawad has the highest general average in literacy both amongst males and females, but no individual part of it has so high a proportion of literates as the Rastri and Charotar areas. In the former region male literates number 408 per mille and female literates are 87 per mille. Charotar has 330 and 85. Kathiawad and Vakil have both high male literacies but are beaten by the Kathiawad Coast and Scattered Areas in female literacy although these latter are behind them in respect of males. The Northern Division as a whole has a low average of only 116 literate persons per mille (198 for males and 28 for females). East Kadi shows a little better result than this (with 118 per



mille) the other two areas (West Kadi and Trans-Sabarmati) have only 112 per mille. The general average of South Gujarat is lower than either Central Gujarat or Kathiawad, but here the distribution of literacy is the least uniform. It contains in Rastri the highest, as well as in the Rani area the lowest, ratios in literacy. The Rastri talukas with their Parsis, Vohoras and Anavals have naturally the highest proportion of literates namely 244 per mille. The Rani mahals on the other hand with 88 literate males and 16 literate females per 1 000 of each sex are at the bottom of the educational ladder.







education can exist more conveniently—school houses, libraries, trained teaching etc. in towns than in small outlying villages. It is in these areas therefore that the educational agencies have concentrated their efforts and attempted to bring into greater force their compulsory provisions than in the rural parts of the State. In regard to urbanisation, certain tests were suggested in Chapter II namely occupation, standard of house room, municipal institutions, etc. To these literacy may be now added. The marginal table gives the comparative literacy

results of the census in the State as a whole and in urban and rural areas

Area	PROPORTION OF LITERATES TO TOTAL OF POPULATION							
	All ages 7 and over		7-15		15-20		20 and over	
	Male	Female	Male	Female	Male	Female	Male	Female
State	377	30	196	72	234	103	77	43
Urban areas	479	133	403	199	430	179	102	11
Rural areas	196	27	196	41	211	66	217	1

separately. The proportions in the age-period 15-20 show how far intensive has been the operation of general educational

facilities in the towns of the State. Of the school-going population i.e. aged 7-15 40 per cent. of the males and 19 per cent. of the females in urban areas are now literate. In the next census the age-period 15-20 is bound to show almost general literacy in the town population.

### 283. Literacy in the City—The most conspicuous example of success

Age Period	Number literate per 1000 of each sex	
	Male	Female
7 years and over	344	221
7-15	349	234
15-20	360	21
20-25	342	273
25-30	386	370
30 and over	362	172
35-40	371	279
40 and over	333	147

in the State's educational effort is the City of Baroda. 41 per cent. of the total population are literate. By sex, 502 males and 213 females, per thousand of each sex are literate. The literacy ratios for the different age-periods are shown in the margin. It is interesting to find in the comparison of ratios that the sexes tend most to approach equality in literacy in the age-period 15-20 or the school-going age. Compulsion in this State is for boys and girls alike. In the City the primary educational system is the most complete organised, and both boys and girls avail themselves more or less equally of the facilities afforded by it. The most literate age-period is 15-20 for males of whom

68 per mille are literate between those ages. The most literate ages for females are 10-15 amongst the girls of these ages 373 per mille are all to read and write. The age-period 20-30 and 30 and over have been specially compiled in this census.

The proportion in the age-period 15-20 point to the efficiency of the educational agencies at work in the City. From the latest report we learn that there are in the City 113 different educational institutions besides the college and six

secondary schools, with over 10,000 pupils. Of these there are 92 primary schools (high and low), 9 special institutions, 7 schools for the children of Sepoys in the Army, 4 kindergarten classes and 1 institution for adult females of the zenana.

**284 Comparison with other Cities**—The figures for all the other Indian Cities have not yet arrived from the other Provinces and States, but in the meantime a comparison may be made with the literacy results of other cities that are so far available. The margin gives the necessary details. In regard to general literacy the capital of this State takes almost the highest rank in India. Madras is ahead with Calcutta and Rangoon. But these Presidency Cities have large European and other equally highly educated settlements, the adult members of which are usually all literate. Their numbers force up the literacy ratio in these places, but I doubt whether there is any other City in India with a predominantly Indian population like Baroda which has a higher percentage of literacy to show. Baroda is ahead of Bombay City, the two cities in British Gujarat—Ahmedabad and Surat—and of all other cities in the Bombay Presidency. As to the cities in Indian States, the nearest approach to the literacy proportions of Baroda is made by Bangalore and Mysore cities.

Name of City	Proportion of literates per mille of persons aged 5 and over
Madras	376
Rangoon	473
Calcutta	451
<b>Baroda City</b>	<b>405</b>
Dacca	353
Bangalore	343
Mysore	334
Surat	324
Poona	280
Ahmedabad	242
Bombay	241
Jammu	215
Lahore	206
Lashkar (Gwalior)	203
Karachi	198
Hyderabad (Deccan)	190
Delhi	161
Jaipur	137
Srinagar	98

**285 Literacy in towns**—The literacy figures for towns have been separately compiled in the State Table XI. The figures for certain selected towns have been proportioned in the Subsidiary Table IX where they may be studied in detail. The most interesting columns in that table are those dealing with the age-period 15-20. There the highest proportions are reached. In this age-period the maximum proportion is attained in Bhadran, where 808 males and 505 females per mille are literate. Even Baroda City ratios which are 766 and 370 for this age-period are exceeded in this town. Navsari shows the next highest rate of literacy amongst females to Bhadran (with 420 per mille).

The following towns have at least half its male population (aged seven and over) literate —

Name of Town	Prant and natural area where situated	Proportion per mille of male literates aged seven and over
Sankheda	Baroda (Chorashi)	605
Sojitra	(Charotar)	592
Baroda City	(Vakal)	588
Navsari	Navsari (Rasti)	574
Kathore	( )	563
Bhadran	Baroda (Charotar)	555
Palsana	Navsari (Rasti)	551
Atarsumba	Kadi (Trans-Sabarmati)	538
Gandevi	Navsari (Rasti)	536
Amreli	Kathawad (Middle Block)	530
Vaso	Baroda (Charotar)	511
Pij	( )	
Mehsana	Kadi (East Kadi)	
Kalol	( , )	504

It is significant that in the above list not one of the industrial towns is included. The two temple towns of Dwarka and Beyt are not far behind. Mehsana owes its inclusion in that list to its being the administrative centre, and the largest railway station of the Kadi Prant. Amreli has the longest experience with compulsion and has therefore a very high literacy. Of the other towns 8 belong to Charotar and Rasti tracts, the City belongs to Vakal, two are from East Kadi and one each from Trans-Sabarmati and Chorashi. The above list explains the pre-eminence of Charotar and Rasti towns in the matter of literacy. The margin arranges the different natural areas according to their order in urban literacy amongst males. This order is compared with their order in general literacy. The most

URBAN LITERACY IN NATURAL AREAS

Order according to urban literacy	Name of Natural Area	Proportion of literates as to all ages 7 and over (per mille)		Order of the natural areas according to total literacy (urban and rural)
		Male	Female	
1	Rani towns	378	199	1
2	Kathawad Middle Block Towns	370	128	2
3	Charotar towns	48	184	3
4	Rani towns	457	150	11
5	Trans-Sabarmati urban	448	104	4
6	Kathawad better educated areas urban	442	111	5
7	Kathawad urban	436	112	6
8	Kahnai towns	423	82	8
9	West Kadi urban	422	78	10
10	Charoti towns	423	81	10
11	Vakai urban	385	81	7
12	East Kadi towns	381	81	9
13	Rest of Rani towns	Xo	104	9

significant disturbance occurs in connection with the Rani literacies. The Rani towns of Vyara and Songadh have a high literacy among their males of over 450 per mille. But the general literacy in that region is only 53 per mille. Both these towns contain large boarding schools for the children of the forest tribes, and Vyara has an active Christian mission working in its neighbourhood. Similarly in the Trans-Sabarmati Area Atarumba and Dehgam towns with their large Brahman and Vania settlements have high literacy while the general population in the villages about them is sunk in ignorance.

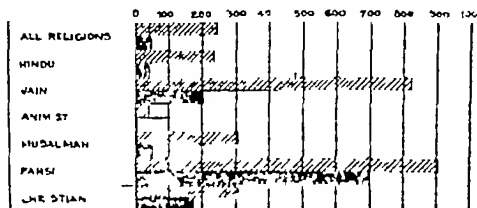
West Kadi beats East Kadi in urban literacy because of its possession of Patan town, but its general literacy is lower. The place of Kahnai as regards its urban literacy is lower than that of its general literacy. The presence of large number of low type labourers in Dabhoi and Harjan towns tend to lower the urban literacy proportions in this tract.

286 **Literacy by Religion and Age**—We shall now see how far literacy proportions vary among the different religions. Subsidiary Tables I and II give different aspects of the question. In Subsidiary Table I the extent of literacy in the different religions is studied in the different age-periods. In Subsidiary Table II the general average of literacy in each religion is compared to the different degrees attained in the different parts of the State.

Religion	LITERATE PER THOUSAND BY RELIGION (ALL AGES 5 AND OVER)			LITERATE PER 1000 BY SEX (15 AND OVER)	
	Total	Male	Female	Male	Female
All Religions	147	244	47	334	103
Hindu	799	919	693	991	646
Hindu Area	584	723	294	7	326
Jain	512	630	71	823	421
Christian	219	236	17	326	324
Muslim	182	279	4	4.4	179
Hindu	142	224	42	334	9
Animist	24	37			

The Hindus forming the predominant majority in the State the absolute numbers of literates in any other religion except probably Musalmans and Jain are so small a hardly to effect the ratios for the whole State. In the order of literacy amongst religions Hinduism and Animism take the two lowest places. The Animists show the most dismal results in education in spite of all that has been done for them. Only 20 Animist in a thousand are literate only 76 Animist males and 9

DIAGRAM SHOWING THE NUMBER OF PERSONS AGED 5 & OVER PER 1000 IN EACH RELIGION WHO ARE LITERATE





INDIA CHRISTIAN LITERACY  
IN CENTRAL GUJARAT

Religion or Caste	Literacy per mille (8 and over)	
	Male	Female
Christian	210	122
Koli	88	8
Dhed	81	10
Chamar	58	2
Xyalsia	22	6

and here their literacy ratios are the lowest. But when we consider the ranks from whom they are recruited, we realise the enormous advance which under mission ary influence has been accomplished among the converts. The margin gives comparative ratios for Dheds and certain other tribes and castes from whom presumably the majority of converts are drawn with these proportions, the figures for Christians in Central Gujarat (excluding the City) are also compared. Europeans and Anglo-Indians are very few in that division, their exclusion would mean little alteration to the figures so the proportions given in the marginal table may be taken as for Indian Christians. These show what a

great improvement their conversion has meant to them. In Baroda City the Christian literates among males are 58 per cent and female literates number 45 per cent. These high ratios are in a great measure due to the presence of Europeans and Anglo-Indians.

The Parsis have a general average of 900 literate males and 699 literate females per mille of each sex in the State. The majority of Parsis is found in South Gujarat and there, as may be expected the literacy proportions for this community are a little lower than the above figures. In Baroda City where the Parsis belong mostly to the official class or good social positions, the literacy is almost complete the figures being 983 males and 937 females. The Mussalmans, as pointed out already show a lower ratio than Hindus in Baroda City only—but even then they have a literacy of 41 per cent for males and 15 per cent. for females. The literacy for Mussalman males in South Gujarat is even higher than the city figures—namely 43 per cent. The Baroda City Jains show the highest proportions in literacy amongst their community in the State—with 925 males and 494 females literate per mille. The Jains in South Gujarat show the next best results with 877 males and 240 females literate per mille.

**288. Literacy among Castes Males.**—The variations in the number of educated persons can now be studied in reference to certain representative castes and tribes. The castes selected for purposes of literacy are the same as those chosen for Imperial Table XIV. In Chapter V the Subsidiary Tables IV and IV A are prepared by regrouping the castes according to their cultural and occupational differences. For Age and Civil Condition concerned as they are with deep-rooted social customs that are slow to change—like fertility marriage-age and so on broad social groupings are enough to bring out the main tendencies. But in regard to education which is a far more dynamic and urgent business a more individual treatment of castes has been deemed necessary. The variations amongst

CASTES SEEN IN MINOR SOCIAL LITERACY OF 800 PER MILLE

(order according to male literacy)	Name of Caste	Number literate per mille of		Order accord- ing to gen- eral literacy
		Males (8 and over)	Total popu- lation (8 and over)	
1	Prabhu	812	983	1
2	Prabhu Brahman	804	847	2
3	Chirmali Jain	817	81	3
4	Koli Varna (Hindu)	18	509	4
5	Chirmali Varna (Hindu)	807	847	5
6	Lod Varna (Hindu)	791	515	6
7	Varna Koli etc	778	821	7
8	Varna Brahman	772	—	8
9	General Varna (Hindu)	69	201	9
10	Janavala Brahman	678	457	10
11	Bharvar	674	374	11
12	Koli	611	412	12
13	Lohani	605	242	13
14	Andich Brahman	611	334	14
15	Nivada	1	329	15
16	Kharaki	34	304	16
17	Kharaki Kharaki	217	34	17

individual castes within a broad social group like the Twiceborn, the Agriculturists, etc are often times very wide and sharply contrasted. That is the main reason why the alphabetical treatment of castes in the Imperial Table IX has been retained in the Subsidiary Table VI. In this paragraph a marginal statement is given wherein the castes showing the highest proportions in male literacy are arranged in order. The question of female literacy in these castes will be considered separately.

The marginally noted seventeen castes have at least half of their male popu-

There are few other castes which are not found in large numbers in this State—such as the Brahmins and Kayasthas.

lation literate. It is significant that while general literacy amongst Musalmans is higher than amongst Hindus, no individual Musalman caste finds a place in the marginal list. The Vohoras show the highest literacy amongst them with 468 males and 95 females literate per mille. The Indian Christian ranks far below the communities included in the list with 294 literate males per thousand. The Prabhu or the Writer caste, here as elsewhere leads in literacy. The Brahmans generally give way before them and the Varnias. The Deshastha Brahman in this State is a small and limited class mostly engaged in government employment, and they have therefore always had very high literacy proportions. In 1911, the proportion of masculine literacy among them was 727 (calculated on the total population) while in the Bombay Presidency, the proportion in that year was 615 per mille for this caste. Amongst Gujarat Brahmans, the Nagars who stand eighth in male literacy and fourth in general literacy are the most advanced community. The Tapodhans are perhaps the most backward class amongst Brahmans.

The consideration of these figures confirms the general impression that communities engaged in trade, commerce and the learned professions, have the largest proportion of literates. These castes have taken advantage of compulsory education to improve their literacy. On the other hand Agriculture has certainly a very retarding influence on letters, for Lewa Kanbis, the most progressive amongst the agriculturists have 41 per cent of their males and only 8 per cent of their females able to read and write. The Military and Dominant groups are generally backward in education, but the local Maratha under the inspiration of the State Ruling family has shewn praiseworthy zeal in this regard. 368 per mille of their population are literate. Of the Maratha males nearly 55 per cent are able to read and write. The literacy figures also disclose remarkable progress amongst certain artisan groups—Bhavsars, Sonis and Ghanchis. Being mostly engaged in arts and crafts, they are urban communities and as such have early come under the influence of education. As a result of their progress in education, it is not surprising that they should attempt to better their social status by setting up claims to belonging to higher castes. The Bhavsars have such tribal surnames as Bhatte, Chohan, Rathod and Parmar, to which they point as evidences of Rajput origin. Amongst the Sonis, certain sections like the Gujjar, Shrimali, Mewada and Maru claim kinship with Varnias. The Tragad Sonis even claim descent from a Brahman ancestress. Their progress in education and wealth is helping them to win a social position similar to the Varnias. Certain sections of the Ghanchis have Rajput tribal surnames. The Modh Ghanchis form a large and socially superior section amongst them. They were originally Modh Varnias but having taken to making and selling oil are now considered to have fallen from grace. The Modh Champaneri sect, it is true, have now more or less given up their connection with oil—at least the making of it—and actually petitioned to be classed under Varnias as a separate community. The Luhanas also as an enterprising trading community have a high proportion of literacy amongst their males. The Luhanas have undoubted kinship with Rathod Rajputs, but the Gujarat groups amongst them have now so entirely Vaishnavised themselves that there is little difference at present in their general standards of life and comfort from the Gujarati Varnias.

But the caste from which all these aspiring communities are ambitious of tracing their origin is itself indifferent to the acquisition of knowledge. The Rajputs, though they have progressed in education, still show only 13 per cent of their total population as being literate. Only 23 males and 3 females in a hundred among them are able to read and write. But I suspect that the Rajput totals on which these literacy proportions are calculated are inflated by the inclusion of Barias and Kolis who have passed themselves off as Rajputs.

At the other end of the scale are the vast mass of backward Kanbis (the Anjanas), the large miscellaneous crowd of Hinduised aborigines and the "untouchable" classes, whom the compulsory provisions have not yet been successful in making literate. The Anjana Kanbi has only 14 per cent males literate. The literate males amongst the Koli form only 8 per cent. The Dhed\* percentage is a little higher by a point. It is surprising that the Bhangi caste (of scavengers and sweepers) with 50 literate males per thousand is not quite at the bottom of the list. The Bharvad with 36 literate males per mille, the Vagher with 30, the Vaghri with 26 and the Rabari with 21 share that dismal honour.

\* In regard to these Dheds, and other untouchable classes generally, it is interesting to note that the State maintains 228 separate institutions. The total number in 1920, of Antyajas (untouchables) reading in these and in ordinary Gujarati primary schools was 11,735 children or roughly 7 per cent of the total strength of these castes.

Amongst the forest tribes, the Hindunad sections are more literate than their Animist brethren. The Hindu Chodhra has 101 literate males per mille while the Animist section has only 08. The Dhodias have similarly 101 and 83 for their Hindu and Animist sections respectively.

**289 Literacy amongst Castes Females**—A truer indication of the varying zeal of different communities in regard to education is afforded by the literacy figures for females. Exigencies of business may make in most Vania castes, an elementary knowledge of letters an essential requisite for a boy. But only in those castes where female literacy is high, can it be said that there is genuine desire for enlightenment.

CASTES WHERE THE LITERATE FEMALE PER THOUSAND			
THE OF 100 FEMALE LIT			
Name of Caste	Female literates per mille (0 and over)	Order according to Female literacy	Order according to general literacy
1		2	4
Prabhu	450	1	1
Nagar Brahmins	325	2	
Deodhar Brahmins	312	3	
Muth Vans (Hindus)	265	4	2
Muth Vans (Hindus)	242	5	3
Dhawal Vans (Hindus)	11	6	4
Pharadi Vans (Hindus)	220	7	5
Lad Vans (Hindus)	212	8	6
Amala Brahmins	20	9	7
Khadak Vans (Hindus)	186	10	8
Marathi Brahmins	157	11	9
Audak Brahmins	126	12	10
Ladha	103	13	11

A statement is appended in the margin which arranges the different castes according as they have a minimum of female literacy of 100 per mille. Here again the Muslims are conspicuous by their absence. Not one Muslim caste—not even the Vohora or the Saiyad—has so many as 100 literate females per thousand of that sex. In Indian Christians with a female literacy of 180 per mille take rank a little above the Marathas. Prabhus and Nagar Brahmins are amongst the few communities in the State amongst whom women approach something like equality with the men in point of

literacy.

**290 Literacy by Languages and Communities**—The distribution of literacy by religions and castes has now been considered. It is of great interest according to present day tendencies to find out how far literacy is prevalent amongst broad communal groups in the State. The old division into castes and religions is now giving place in modern educated thought to broad provincial groups or types like Gujaratis, Bengalis and Deccanis (or Marathas—as all the Marathi speaking groups are beginning to call themselves). In this State we are concerned for the most part with Gujaratis and Deccanis, i.e., those who speak the Gujarati and the Marathi languages. Together they make up to 90 per cent. of the population. From State Table VII we can see how far these two communities are literate in their own respective vernaculars and secondly how far they are literate at all. The two things as will presently appear are somewhat different. As the language table (Imperial Table X) is not compiled by age-groups, the literacy proportions have to be calculated in their case on the total population returned in each language, and not on Gujarati or Marathi speakers aged 5 and over. On this basis 13 per cent. of the Gujaratis and 40 per cent. of the Deccanis are able to read and write in their State. The margin gives the proportions by sexes separately. The Deccanis are an immigrant community in quest of government employment where literacy is an essential requisite, and that is why their literacy is high. In the second place the Marathi

Name of group	Number per 1000 (ages 5 and over)		
	Total	Male	Female
Gujarati	13	17	10
Deccani	40	42	38

cast among them has been encouraged with scholarship and free education to take to farming. As a result pointed out in the preceding paragraph it is progressing in education has been remarkably rapid compared to the state of things among their brethren in the Deccan. From the Imperial Table IX of the Bombay Literacy Commission it appears that the Marathas of the Deccan have a literacy of 100 per mille for the males and 50 per mille for the females, and a literacy of 100 per mille for the males and 50 per mille for the females.

Coming to literacy by language, we see the proportions working out a little differently. Most Gujarati literates are literate in their own vernacular, but the State Table XII shows that there are 1,385 male and 349 female literates amongst Deccanis, who, although they have recorded Marathi as their spoken language, are not able to read and write in that language. The interaction of languages will be considered in the next chapter, but in the meanwhile, this circumstance has to be stated in order to account for the discrepancy in figures. Subsidiary Table X gives the ratios for each group of those who are literate in their own vernaculars. The Gujarati ratios do not differ much from those shown in the marginal table above, but amongst the Deccanis, 51 per cent males and 17 per cent females are literate in Marathi, showing that about 8 per cent of males and 2 per cent of females amongst them are literate, not in their vernacular, but in other languages. In the margin a small statement is appended in which the varying distribution of languages and literacy is studied. Marathi speakers although they constitute hardly 2 per cent of the population contribute much more than their strength to the literacy totals. There are among the Deccanis twice as many male and more than three times as many female, literates proportionate to their strength in the community.

Language	Number per cent who		
	Speak it	Are literate in it	
		Male	Female
Gujarati	88	89	88
Marathi	1.6	3.8	6

**291. Progress of education by Religions and Castes**—The general progress of education in the State will be presently studied. But in the meanwhile, the proportional figures for the different religions in the age-period 15-20 may be studied for two censuses to show how far in each of the two decades since 1901 the adherents of the different religions have availed themselves of the educational facilities. The marginal table

Religion	Proportion of Literates aged 15-20 per mille in			
	1911		1921	
	Male	Female	Male	Female
Hindu	247	33	354	100
Jain	870	163	935	454
Animist	24	2	76	9
Musalman	313	33	424	109
Parsi	950	860	991	881
Indian Christian	334	345	515	323
Hindu Arya	755	250	887	526

gives the comparative figures of the two censuses by sex for the age-period of 15-20. The average schooling period is 5 years, so the population returned at that age-period in any census year may be rightly assumed to have had the full advantage of schooling in the preceding ten years. From this point of view, it is gratifying to find that the progress in education of girls, in which there was a very great scope for improvement, in all the main religions has been very rapid indeed. Amongst Hindus and Musalmans the proportionate strength of girls literate in this period is over three times now than ten years ago. With Jains it is nearly so. Parsis have now only 112 females illiterate per thousand of those ages against 140 in 1911. Even the Animists have advanced their humble ratio from 2 to 9 in the ten years. Masculine literacy also shows large increases in all the main religions.

Amongst the castes, it is noteworthy that female proportions in literacy have almost everywhere increased since 1911. In some castes like Bhavsar, Brahman, Ghanchi, Kanbi (Lewa and Kadwa), Kumbhar, Luhar, Maratha Kshatriya, Rajput, Soni, Sutar, Vania (both Jain and Hindu), Memon, Pathan, Shaikh and Vohora—the proportions have more than doubled or even trebled and quadrupled in the decade. Male literacy has also increased but less rapidly in almost all the castes. Anavala Brahmans, Anjana Kanbis, Sonis, Disawal and Modh Varnas, Shrimali Jains and Memons are among the few that show slight decreases since 1911. The decrease in the Vania castes and amongst Memons must be due to emigration of many of their enterprising youths to foreign parts for business.

**292. Effect of Mass Education on Social Differentiation**—The comparison of these figures forces one or two impressions rather strongly on the mind in regard to the effect of mass education on social differentiation. One social aspect of general education has been already referred. In proportion as castes, lower in the social scale, take to education, their mental orbit is undoubtedly enlarged and their ambition to rise higher socially grows correspondingly. But there are other effects of mass education which have influenced profoundly the division of



classes in the community. In the first place the educated minority in the different castes—it forms a majority as we have seen in some castes—seem to coalesce in general conditions and standards of living. The so-called “bhadrak” —gentle-folk—class in Bengal is well known. It is a cosmopolitan community recruited from many sources and is clearly marked off from the general population by certain well defined characteristics—accent, distaste for manual labour etc. If the educated sections of the different castes have not coalesced here to so marked an extent as in Bengal there is no doubt that strong tendencies are operative in that direction. In Chapters IX and XII we shall see how far these levelling influences of the school have interacted on the dialectical as well as occupational differences amongst the people. In the meantime the tendency is here broadly stated. There is one other tendency which is rather special to Baroda on account of its experiment in compulsory education. The measure of its success from the point of view of literacy will be presently tested. In the meantime it may be stated without dispute that on the different castes and classes, its efficacy has been very unequally distributed. While it has no doubt contributed to a large increase in general literacy only the lettered classes and the artisans and the superior agriculturists have profited directly by it. The rates of increase of literacy amongst these sections have been gratifyingly large; while amongst Kolis, Rabaris, Dheda Bhangis and the Animist tribes they have ruled very disappointingly low. The result has been that between the communities high in the literacy scale and those at the bottom, there is coming into being almost as wide a chasm of intellectual differentiation as between the European and the lower class Indian. Whatever other benefits may be credited to compulsory education, this must be laid at its door that it has helped to enforce and even widen the already existing cleavage between the classes in the community.

### 293 Variations in degree of Literacy in the Population—

It is not possible to find from the broad distribution of literacy by religion exactly how literacy varies among the different strata of population. But Imperial Table IX does help us to a great extent in this matter. The samples taken for that table make up to about 62 per cent. of the total population. Proportions based on that table should be true also for the total population. On this basis therefore the marginal table has been prepared. It appears from this table that high male literacy only obtains amongst 11 per cent. of the population. With 43 per cent. of the population, even the highest male literacy is below 100 per mille.

Proportion of Population (aged 5 and over) with male literacy 1	
800 per mille and over	10.8
Between 800 and 600 per mille	41.4
Below 600 per mille	43.0

294 English Education by Religion Caste and Locality—Having considered the figures of general literacy let us see how the situation is in regard to literacy in the English language. In the State 83 per cent. per 10 000 aged 5 and over are able to read and write in English. Taking the sexes separately the proportions are 183 for males, and 10 for females, per 10 mille aged 5 and over. Subsidiary Table I (last column) gives the proportions per mille of the literates in English among the different religions. The Brahmos are a very small community of 33 persons and are therefore not included in this table. But 20 out of their 31 persons aged 5 and over are literate in English, including 9 women. The Parsis have 330 men and 46 women literate per mille of their strength in each sex aged 5 and over. The Hindu Aryas have the next highest proportion 180 and 28. Indian Christians follow with 56 and 5. English Literacy amongst females of other religions exists only to an insignificant extent. Only 15 in 10 000 amongst Jains, 5 in 10 000 amongst Hindus and an equal ratio amongst Musalmans (of all ages 3 and over) represent the progress of English education among the females in these communities. In absolute figures of the total 1 847 female literates in English 409 or 46 per cent. are Hindu 181 or 20 per cent. are Parsis and 151 or 16 per cent. are Indian Christians. Of the rest 60 are Europeans and Anglo-Indians 3 are Musalmans 29 are Jains 9 are Brahmos and 11 are others (Hindu Aryas and Jews). Amongst Jain male the English literates number 19 per mille. Hindu males have a higher proportion of English literates than Musalmans. English education is almost non-existent amongst Animists there being only 7 males literate in English amongst them.

Coming to castes male literacy in English exists to a large extent amongst Prabhus (413 per mille) Deshatias and Nagar Brahmins (24 and 236 per mille) Anavala Brahman, Voth and Lal Voths (between 100 and 200 per mille) Brahmachattris, Jayasthas and Shenis are other small communities with small

larly high proportions of English literacy Shrimali Hindus, Disawal and Khadaya Vania, and Maratha Kshatriyas have a ratio between 80 to 100 per mille of males literate in English Audich and Mewada Brahmans, Shrimali Jains and Luhanas follow with 30 to 80 per mille literate in English among males The old reproach that Vania castes did not take much interest in English education is becoming less true with the passage of time Most of the representative Vania castes take a good place in regard to English education The artisan classes like Bhavsar, Soni and Ghanchi—which have a high ratio in general literacy—are still backward in English education Amongst the Musalmans, even the advanced communities like Vohoras, Khojas, Saiyads and Memons are very backward in this respect Memons have only one per 1,000 literate male in English The Saiyads have only 20 per 1,000 Female literacy in English amongst Hindu and Musalman castes is still in its infancy Of the 409 Hindu female literates in English, 60 are Marathas, 55 are Prabhus, 47 are Nagars 27 are Deshasthas, 71 are other Brahmans, 35 are Vania and 114 belong to other castes Of the 32 Musalman female literates in English, 20 belong to the Shaikh, Vohora and Pathan communities These communities are therefore the only castes that take any advantage of English education for their girls

The question of English education by locality does not require detailed treatment Of the total number of 15,660 literates in the State, the bulk, or 82 per cent belong to urban areas 6,019 or 38 per cent reside in the City North Gujarat absorbs the next largest number, namely, 3,052 or 19 per cent South Gujarat has 2,722 or 17 per cent For its population, South Gujarat (with its large number of Parsi residents) has next to the city the largest proportion of English literates (174 males per 10,000) In the age-period 15-20, the City (with 265 per mille literate male) and South Gujarat (with 46 per mille literate male) have the largest proportions More than half of the female literates in English in the State are found in the City In South Gujarat principally in Navsari, Gandevi and Bilimora towns, there are 144 In Central Gujarat exclusive of the City, there are 160 female literates in English Of these 99 are Christians These last belong presumably to the American Mission Schools in the vicinity of the capital which though not formally belonging to the City area is still included within its suburbs In North Gujarat, Patan and Mehsana towns absorb most of the female literates in English It may be said therefore that except in Baroda City and suburbs and Navsari, Gandevi and Bilimora towns, women able to read and write English are practically non-existent

**295. English Education in the City—**In the City including the Camp 71 persons per mille aged 5 and over are literate in English, 118 males and 13 females per thousand of each sex of these ages profess to know English in the City This proportion is not commensurate with the leading place which the City has taken in point of general literacy in comparison with other Indian cities The margin collects the figures for several other cities Wherever there is a large population of English race, there the proportions of literacy in English are higher, but comparing with cities with a like race composition Baroda City is found to lead Surat and Ahmedabad have much lower ratios than Baroda

Name of City	Proportion of English literates per mille aged 5 and over
Calcutta	206
Dacca	141
Rangoon	127
Bangalore	125
Poona	105
Madras	104
Bombay	91
Karachi	78
<b>Baroda City</b>	<b>71</b>
Delhi	54
Surat	53
Ahmedabad	34

**296 Figures regarding the Partially Literate—**Besides the literates, the Census disclosed 18,836 persons in the State who are only able to read but not write Of these 13,793 are males and 5,043 are females The marginal statement gives the proportionate figures per age-periods The number of males aged 7 and over who are able to read only is only 150 per 10 mille The number of such females is 60 42 per cent of the total of this class belong to ages under 15 25 per cent are 30 years of age and over The majority of these partially literate are either learners or old persons The signifi-

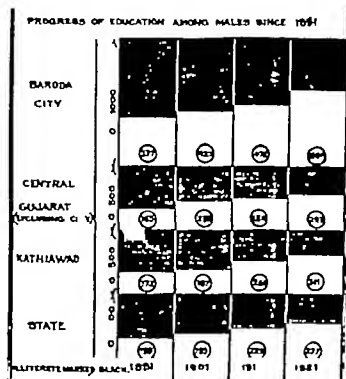
Age Periods	Proportion of persons able to read only to 10 (000) persons aged 5 and over		
	Total	Male	Female
5-7	17	22	12
7-10	111	150	65
10-15	225	277	168
15-20	168	210	118
20 and over	72	114	28

cance of these figures will be studied in connection with variations in literacy amongst persons under 20 and also in reference to the question how far literacy once acquired is retained.

**297 Progress In General Literacy since 1881**—For reasons shown at the outset, it is difficult to compare the results of the different censuses prior to 1901. But if as is recommended by the Census Commissioner's Note, we take the "learners" aged 15 and over for 1891 and 1881 and add them to the total of literates of those years on the presumption that these would have been regarded as literates if this intermediate category was not there, we shall have a very fair basis of comparison with the figures of 1881 and 1891. Subsidary Table V does this and gives the proportions for literacy since 1881. For earlier ages than 15 it adopts the American plan and excludes all ages below 10 in the calculation. For 1881 it appears that the age-periods selected were 0-6, 6-15 and 15 and over. For this reason, the literacy proportions for 1881 have been calculated after excluding all ages below 6.

Since 1891 the proportion of male literates aged 10 and over per mille has increased from 107 to 277 in the State. Female literates have multiplied more

than eight times proportionately to the female population since 1891. The increase has been most rapid in the City. There the literate males (aged 10 and over) have increased from 377 in 1891 to 900 per mille in 1921. The literate females per mille for all ages 10 and over have increased in the City more than eightfold, from 23 in 1891 to 219 in the latest census. In the age-period 15-20 in the City literate males now number 760 to the thousand as against only 410 in 1901; female literates of that age constitute 370 per mille while their strength twenty years ago was only 49. The



accompanying diagram illustrates the general progress in the State in masculine literacy as also the special developments in the City and the Central and Kathiawad Divisions.

The progress of literacy can also be gauged by comparing absolute figures. In the marginal table the variations in the number of literates since 1901 are

Name of Division	1901		1911		1921	
	Population	Literates	Population	Literates	Population	Literates
Male City	38	176	31	119	34	179
Central Gujarat (including City)	30	34	309	113	31	140
North Gujarat (including City)	30	3	3	123	30	171
South Gujarat	30	377	11	122	113	143
Kathiawad	30	377	33	11	33	143

studied along with the variation in population taking the figures of 1901 as 100. Every where we see that the increase in literacy is very much more rapid than the rise in population. In the City the population has decreased by 9 per cent while literates have increased by 52 per cent. In the last 20 years. The largest rate of increase is in Kathiawad where the population has only increased by 3 per cent but the literates have grown by 80. The general rate of increase in literacy since 1911 seems also from the table to be more rapid than between 1901 and 1911.

# 298. Variation in Literacy for Ages below 20 since 1901—

The marginal statement shows the variations in literacy proportions for the age-periods 5-10, 10-15 and 15-20 separately for the last three censuses, and compares them with the variations in population in these age-periods since 1901

In the age-periods 15-20, the largest increases in literacy are recorded in the last 20 years. Between 1901-11, the total population in this age-period decreased

Age Period	Variation per cent 1901-11		Variation per cent 1911-21	
	in Population	in Literacy	in Population	in Literacy
5-10	- 8.5	+10	+32.5	+ 2.6
10-15	-28.4	+42	+42.5	+ 51
15-20	-10.3	+21	- 1.9	+86.2

by 10 per cent and yet the literates in this group increased by 21. In the next decade, the population between these ages continued almost stationary, but the literates increased by 86 per cent. Similar but lower rates of increase in literacy are apparent in the age-period 10-15. In the ten years after 1901, the population aged 10-15 declined by 28 per cent, but the literates amongst them increased by 42. In the next decade, the literates showed a higher rate of increase (51 per cent) than the preceding decade, but as the total population of this group also increased by 43 per cent it cannot be said that the progress was greater in the last than in the first half of the twenty years under consideration.

In the age-period 5-10 the progress seems slow, especially during 1911-21. In 1911 the child population of this age was found to have declined by 8.5 per cent, but the literates increased by 10 per cent. In the next decade, the child population increased its total strength by 33 per cent but the literates among them were only larger by 3 per cent. I can find two reasons for this slackening in the growth of education amongst the child population. About midway in the last decade, it was decided to raise the compulsory age from 6 (completed) to 7 (completed). In 1914-15 before this change, there were 31,587 children aged 7, and 4,821 aged 6, under instruction. In 1916-17, after the change was fully known, the corresponding figures were 10,557 and 475. As a matter of fact there is no doubt that the change in the age-limit led to an almost general withdrawal of children of early ages from school. Specially was this the case with girls. The disastrous years of 1917 and 1918 supervened and dislocated the educational machinery still further. All these causes combined to retard the growth of literacy amongst this group. There was another circumstance whose operation must be mentioned. As already pointed out, the creation of an intermediate class of "Able to read only" had the general effect of still further narrowing the definition of "Literate." This effect was particularly in evidence in regard to the child-population from 5-14. From the State Table XI we learn that there are 10 males and 4 females per mille, aged 5-10, who are able to read printed books only. The proportions by sex in the next age-group 10-15 of persons able to read only are 28 and 17 per mille. The persons able to read only in these two groups together form 42 per cent of the total partially literate of all ages. I have no doubt that a good proportion of the persons entered as able to read only in these ages, would have been returned as literates if there was no such class.

**299 Progress in English Education**—Subsidiary Table IV also shows the progress of English education since 1891. In that year only 20 males and 1 female in 10,000 of each sex, aged 5 and over were literate in English. In 1901, the corresponding proportions were 59 and 2. In 1911, they rose to 104 for males and 5 for females.

An interesting indication of the measure of the decade's progress in English education is afforded by comparing the annual average of students sent up for, and passed in the different University Examinations with similar figures for 1911. The marginal statement does this for some of the examinations. The increase in the number of Secondary Schools, from 28 in 1911 to 41 in 1921 (*vide* Subsidiary Table VII) must have been the cause of the doubling of the number of matriculates. The College has also increased in popularity, as

Examinations	Average 1911-21		1910	
	Candidates		Candidates	
	Sent up	Passed	Sent up	Passed
Matriculation and School Final	515	215	235	111
First years course (including Preliminary Science)	253	136	84	43
Intermediate Arts and Science.	140	78	55	39
B.A. (Pass and Honour)	122	70	25	16

evidenced by the number of B. A. s now annually turned out being more than four times as large as in 1910

The number of candidates for Matriculation in the decade is 5 130. Another 5 000 may be estimated to have attained to the fifth and sixth standards in the decade. Roughly about 10 000 additional persons may be said to have been thus added to the 1911 total of literates in English. The census of 1921 disclosed an increase of only 5,919 amongst literates in English. Deducting deaths from the 1911 total of literates in English we should get a higher figure for English literates than the census total. It must be presumed therefore that the losses through emigration are serious.

**300. Comparison with Education Returns**—Subsidiary Table VII gives the number of institutions and pupils according to the returns of the Education Department. The total number of institutions of all kinds have increased from 1,213 in 1901 to 2,707 in 1921. In 1911 the public institutions numbered 3 026 but their strength of pupils only totalled 185 477 in that year against 198,810 boys and girls in 1921. The total number of scholars in 1901 was only 80,444. In 1901 there were only 521 institutions with 53 070 scholars. The increase in institutions since 1901 is 130·8 per cent, and the scholars have also increased by the same rate. The girls under instruction have increased from 14 428 in 1901 to 54 479 in 1911 and 61,803 in 1921. The increase in the last 20 years in girl scholars is 329 per cent. Male scholars increased from 77 016 to 130 998 in 1911 and 136,951 in 1921. The gross increase at the end of twenty years is 90 per cent. The students at the advanced stages of instruction (Secondary and Collegiate) have also increased largely. The College now contains 559 students (including 13 women). In 1901 it had only 230 scholars. Secondary schools have increased largely in numbers and strength. Against 17 Secondary schools with 2,287 students in 1901 we have now 41 with 8,203 scholars (including 238 girls). The special institutions including 3 training schools for teachers numbered 30 in 1921 with 2,002 boys and 137 girls attending.

The Primary Schools of the State which are the base of its educational pyramid numbered 2,698 (public and private) with 184 060 pupils (61 457 girls). The number of institutions shows decrease as already mentioned from the figures of 1911. About 1915-16 there was a searching inquest into the working of compulsory education and opinions were invited from all quarters. As a result, in 1916 it was decided among other changes to close inefficient schools which contained less than 30 pupils, to raise the compulsory age from 6 completed years of age to 7 stiffen further the standard of examinations to increase the facilities for giving training to teachers and generally to develop along intensive lines the programme of primary education. This intensive development is reflected in the improvement in efficiency of the teaching staff. The total number of trained teachers increased from 1,881 in 1915 to 3 093 in 1920\*. The expenditure on Education has also gone on increasing from 8·5 lacs of rupees in 1901 to 14·06 in 1911 and 23·4 lacs in 1921. In 20 years the State budget on education has nearly trebled. It now forms over 12 per cent. of the annual revenue.

The scrapping of inefficient schools was in a manner helped on by the disastrous events of the last half of the decade. Plague influenza and famines combined to deradicate the educational machinery during this period particularly in the years 1915 1917 and 1918. Compulsion was suspended in the last two years. From September 1917 to the end of April 1918 the plague epidemic caused the closing of almost all schools for periods varying from two to six months. 1918 saw the widespread prevalence of influenza followed by a terrible famine and abnormally high prices. The former caused the temporary closing of all institutions for periods varying from two to four months and the latter led to the suspension of the Compulsory Act until the beginning of 1919. A large number of schools particularly in Kathiawar and North Gujarat divisions had to be closed down in consequence. It was only in 1920 that it could be said that the compulsory provisions were restored to their normal operation. The Administration Report for 1919-20 has the following remarks:—

The latest figures indicate that there are now 3,141 teachers trained (or undergoing training) against 415 untrained teachers. The total sanctioned strength of the primary education establishment (teaching staff) is however 7,271. There are now therefore 1,270 vacancies owing to the closing of numerous schools as a result of famines and epidemics.

"The very acute distress on account of high prices and epidemics reduced the strength of the Schools in a very large number of villages to vanishing point. Labour demanded, and received, extraordinarily high wages, and ignorant parents of the cultivating and labouring classes are naturally prone to withdraw their children from what they regard as unprofitable labour in the schools, in order that they may use them in profitable labour on works and in fields. Of late, there appears an increasing tendency on the part of the parents to send their boys to the English Schools. This has reduced the number of boys in the upper classes of the Vernacular Schools to an appreciable degree. The step taken by the Department to improve the attendance of schools by removing from School Registers and putting on separate lists the names of compulsory children who remained continuously absent for a long time regarding them as non-admitted, has considerably reduced the paper strength of School-going children."

But along with this scrapping went on an intensive development which helped the increase of literacy in the State. The first stages of the compulsory experiment were governed by the urgency of multiplying educational facilities all over the State in order to bring its provisions into effect. The majority of the seven thousand teachers were then untrained, and although from the point of view of attendance, the system may be said to have attained very satisfactory results, from the point of view of its effectiveness in enabling the school-going population to read and write, it was not nearly so satisfactory. The census of 1911 was taken five years after compulsion was extended all over the State. That is to say, a generation of children aged 5-15 must have passed through the full school-course, and in that census, only one male in four, and one female in 25, aged 15-20 were found to be literate. The real reason for this circumstance is that universal primary instruction can only count as a serious factor in the development of literacy, if the proportion of people under instruction at the effective stages is large compared to the total school going population. Going through the Baroda State Primary curriculum, one finds that it is only in the third standard that reading and writing and arithmetic begin to be effectively taught.

It is only those that have passed the third standard test and gone into the fourth that may be said to be the year's contribution to the volume of literacy. From this point of view, it is satisfactory to note, inspite of famine and epidemics and consequent shrinkage in the number of schools that there is a steady and growing improvement. The marginal statement gives the annual averages of children admitted to the 4th standard for the years 1910-12, 1913-16 and 1917-1920. There is now more than double the number of pupils added to the literate classes every year, than was the case ten years ago. The average annual number of pupils under instruction in the Primary Schools for the years 1917-20 was 202,102. The similar average for the years 1910-12 was 174,651. So the proportion of pupils admitted to the stages of effective instruction was 10.4 per cent in 1917-20 while it was only 5.3 in 1910-12.

Year Periods	Annual average of pupils admitted to the 4th standard
1910-12	9,269
1913-16	14,052
1917-20	21,032

### 301 Correlation with Education-returns by individual ages—

A marginal table is given where the total population returned at individual ages from 5 to 15 is compared with literates, partially literates and learners. Figures in columns 2, 3, and 4 are compiled from the census, and those in column 5 have been obtained from the Education Department. The table is instructive as it shows that only

Year of completed age	Population returned in 1921	Number literate	Number able to Read only	Number returned learning	Proportion of literates to learning	Total of Columns 3 and 4 proportioned to Col 5
1	2	3	4	5	6	7
5	71,919	8,016	1,858	1,345	125	167
6	54,779			1,340		
7	55,818			10,312		
8	70,906			24,055		
9	41,410	49,798	5,753	30,843	44	50
10	76,322			31,114		
11	33,149			27,848		
12	70,949			20,772		
13	30,228			18,105		
14	35,781			8,302		
Total	550,262	59,284	7,836	178,706	33	39

44 per cent of learners in the effective ages of instruction 10-15 are literate.

evidenced by the number of B A s now annually turned out being more than four times as large as in 1910

The number of candidates for Matriculation in the decade is 3 150. Another 5 000 may be estimated to have attained to the fifth and sixth standards in the decade. Roughly about 10 000 additional persons may be said to have been thus added to the 1911 total of literates in English. The census of 1921 disclosed an increase of only 5,919 amongst literates in English. Deducting deaths from the 1911 total of literates in English, we should get a higher figure for English literates than the census total. It must be presumed therefore that the losses through emigration are serious.

**300. Comparison with Education Returns**—Subsidiary Table VII gives the number of institutions and pupils according to the returns of the Education Department. The total number of institutions of all kinds have increased from 1,213 in 1901 to 2, 0 in 1921. In 1911 the public institutions numbered 3,096 but their strength of pupils only totalled 183 477 in that year against 198 816 boys and girls in 1921. The total number of scholars in 1901 was only 80,444. In 1891 there were only 521 institutions with 53,070 scholars. The increase in institutions since 1901 is 130·6 per cent and the scholars have also increased by the same rate. The girls under instruction have increased from 14 428 in 1901 to 54 479 in 1911 and 61,803 in 1921. The increase in the last 20 years in girl scholars is 320 per cent. Male scholars increased from 77 016 to 130 998 in 1911 and 130 951 in 1921. The gross increase at the end of twenty years is 90 per cent. The students at the advanced stages of instruction (Secondary and Collegiate) have also increased largely. The College now contains 539 students (including 13 women). In 1901 it had only 236 scholars. Secondary schools have increased largely in numbers and strength. Against 17 Secondary schools with 2,287 students in 1901 we have now 41 with 8,203 scholars (including 238 girls). The special institutions including 5 training schools for teachers numbered 30 in 1921 with 2,602 boys and 127 girls attending.

The Primary Schools of the State which are the base of its educational pyramid numbered 2 098 (public and private) with 184 003 pupils (61 457 girls). The number of institutions shows decrease as already mentioned from the figures of 1911. About 1913-16 there was a searching inquest into the working of compulsory education and opinions were invited from all quarters. As a result, in 1916, it was decided among other changes to close inefficient schools which contained less than 30 pupils to raise the compulsory age from 6 completed years of age to 7, stiffen further the standard of examinations to increase the facilities for giving training to teachers and generally to develop along intensive lines the programme of primary education. This intensive development is reflected in the improvement in efficiency of the teaching staff. The total number of trained teachers increased from 1,881 in 1915 to 3 093 in 1920\*. The expenditure on Education has also gone on increasing from 8 5 lacs of rupees in 1901 to 14 00 in 1911 and 23 4 lacs in 1921. In 20 years the State budget on education has nearly trebled. It now forms over 12 per cent. of the annual revenue.

The scrapping of inefficient schools was in a manner helped on by the disastrous events of the last half of the decade. Plague, influenza and famines combined to dislocate the educational machinery during this period particularly in the years 1913 1917 and 1918. Compulsion was suspended in the last two years. From September 1917 to the end of April 1918 the plague epidemic caused the closing of almost all schools for periods varying from two to six months. 1918 saw the widespread prevalence of influenza followed by a terrible famine and abnormally high prices. The former caused the temporary closing of all institutions for periods varying from two to four months and the latter led to the suspension of the Compulsory Act until the beginning of 1919. A large number of schools particularly in Kathiawad and North Gujarat divisions had to be closed down in consequence. It was only in 1920 that it could be said that the compulsory provisions were restored to their normal operation. The Administration Report for 1919-20 has the following remarks. —

The latest figures indicate that there are now 3,500 teachers trained for modern schools. As against 41 untrained teachers. The total sanctioned strength of the primary education establishments (including staff) is however 22,000. There is over therefore 1,500 vacancies on the list of numerous schools. The result of famines and epidemics.

"The very acute distress on account of high prices and epidemics reduced the strength of the Schools in a very large number of villages to vanishing point. Labour demanded, and received, extraordinarily high wages, and ignorant parents of the cultivating and labouring classes are naturally prone to withdraw their children from what they regard as unprofitable labour in the schools, in order that they may use them in profitable labour on works and in fields. Of late, there appears an increasing tendency on the part of the parents to send their boys to the English Schools. This has reduced the number of boys in the upper classes of the Vernacular Schools to an appreciable degree. The step taken by the Department to improve the attendance of schools by removing from School Registers and putting on separate lists the names of compulsory children who remained continuously absent for a long time regarding them as non-admitted, has considerably reduced the paper strength of School-going children."

But along with this scrapping went on an intensive development which helped the increase of literacy in the State. The first stages of the compulsory experiment were governed by the urgency of multiplying educational facilities all over the State in order to bring its provisions into effect. The majority of the seven thousand teachers were then untrained, and although from the point of view of attendance, the system may be said to have attained very satisfactory results, from the point of view of its effectiveness in enabling the school-going population to read and write, it was not nearly so satisfactory. The census of 1911 was taken five years after compulsion was extended all over the State. That is to say, a generation of children aged 5-15 must have passed through the full school-course, and in that census, only one male in four, and one female in 25, aged 15-20 were found to be literate. The real reason for this circumstance is that universal primary instruction can only count as a serious factor in the development of literacy, if the proportion of people under instruction at the effective stages is large compared to the total school going population. Going through the Baroda State Primary curriculum, one finds that it is only in the third standard that reading and writing and arithmetic begin to be effectively taught.

It is only those that have passed the third standard test and gone into the fourth that may be said to be the year's contribution to the volume of literacy. From this point of view, it is satisfactory to note, inspite of famine and epidemics and consequent shrinkage in the number of schools that there is a steady and growing improvement. The marginal statement gives the annual averages of children admitted to the 4th standard for the years 1910-12, 1913-16 and 1917-1920. There is now more than double the number of pupils added to the literate classes every year, than was the case ten years ago. The average annual number of pupils under instruction in the Primary Schools for the years 1917-20 was 202,102. The similar average for the years 1910-12 was 174,651. So the proportion of pupils admitted to the stages of effective instruction was 10.4 per cent in 1917-20 while it was only 5.3 in 1910-12.

Year Periods	Annual average of pupils admitted to the 4th standard
1910-12	9 269
1913-16	14 052
1917-20	21 032

### 301 Correlation with Education-returns by individual ages—

A marginal table is given where the total population returned at individual ages from 5 to 15 is compared with literates, partially literates and learners. Figures in columns 2, 3, and 4 are compiled from the census, and those in column 5 have been obtained from the Education Department. The table is instructive as it shows that only

Year of completed age	Population returned in 1921	Number literate	Number able to Read only	Number returned learning	Proportion of literates to learning	Total of Columns 3 and 4 proportioned to Col 5
1	2	3	4	5	6	7
5	71,919	8,016	220	1 345	125	157
6	54 779			1 349		
7	55 818			10 312		
8	70,900	49 793	5,758	24,655	44	50
9	41,419			30,843		
10	76 322			31 114		
11	13,149	59,284	7 830	27 848	33	38
12	70,949			26 772		
13	30,228			18,105		
14	35 781			8 302		
Total	650,262			178 705		

44 per cent of learners in the effective ages of instruction 10-15 are literate



Taking both literate and partially literate together the proportion is raised to only 50. Of course as has been indicated above a great improvement towards intensive progress has set in, and had it not been for the unfortunate intervention of calamities the change in the educational policy of the State would have led to even larger increases in literacy than what the census has disclosed.

The compulsory ages are 8—14 for boys and 8-12 for girls; these are current years. According to Census reckoning which regards only the completed years of life the age-periods will be 7-13 and 7-11 respectively for boys and girls. Comparing the population returned at each age in these groups to the total of children at school for each sex separately we find that out of a school-going population of 330,033 children of these compulsory ages (200,411 boys and 129,622 girls) only 168,439 or about 40 per cent. are enrolled in the attendance register. Among boys, the percentage of enrolment is higher than this, namely 53 per cent. The girls have a much lower ratio of 30 per cent. Allowing for inaccuracies of age-returns through which there has been undoubted heaping at age 5 it must be stated that about 40 per cent. of boys and 60 per cent. of girls of the compulsory ages escape instruction. In 1911 the area of superficial instruction was indeed much larger. Of a total of 2,917 inhabited towns and villages in that year 2,018 had schools; and a good few of the remainder must have been served by schools in the neighbouring places. In 1921 on the other hand out of a total of 2,030 inhabited towns and villages only 1,443 are actually supplied with schools. 300 other villages are served with schools in the neighbouring villages. 1,207 villages or 41 per cent. are now without educational facilities of any kind. From the figures supplied to Rao Bahadur Govindbhai in 1911 it appears that 164,211 pupils out of a total population of 213,030 of the compulsory ages were under instruction. This means a high proportion of 77 per cent. or allowing for inaccuracies for age about 80 per cent. But in spite of this high proportion—much higher than in 1901—the proportion of literates under 15 years of age to primary school pupils under 15 years of age was only 24.5 in 1911 while from the table attached to this paragraph we find that such proportion in 1901 is 33. In 1901 the proportion of literates under 15 to pupils under primary instruction, of whatever age was 38.8 per cent. Taking the total number of scholars under instructions, it will be also interesting to find

Year	Proportion of Literate under 20 to 100 Scholars
1901	33
1911	24.5
1921	20

out the proportion of literates under 20 years of age to them in successive censuses since 1901. The comparison with 1901 is rather misleading, because the number of scholars was then much less and the proportion of effective education was correspondingly higher than in the following census years when with the coming in of compulsion the number of scholars was suddenly forced up and the increase in the number of literates could not keep pace with them. But it is significant that since 1911 the

proportion of literates to learners has gone up much higher the increase in the number of literates has been faster than that of scholars. The proportion of children who are being effectively educated to the total under instruction is now much larger than ever before and the chances of a further rise in literacy in the coming years are secure.

**302 Expected and Actual Literacy.**—It is possible to construct from the education returns a fairly accurate estimate of the number of literates that must have been added in the decade to the figures of 1911. By this mean it is also possible to find out whether the census results either of 1911 or 1901 are accurate or otherwise. As we have pointed out above the real test of literacy is the third standard examination. The yearly batches of children that pass this test and go up to the fourth standard are the annual contribution of the education department to the literate class in the State. It is difficult to imagine how else literacy can be increased. The chances, as well as the desire and the leisure for adult-education are few in deed. The spectacle of large classes of adult illiterates devoting themselves to self study and improvement is still remote from the Indian scene. The only class of persons from whom literates can be recruited is therefore those belonging to the ages 5-15 again almost the only avenue to the literacy field is through the school. There is hardly any school in the State which is not within the purview of the education department and instances of home education are rare. Therefore the statistics of the distribution of pupils by standards in the Recognised School may be accepted as the sole guide in this respect. The literacy figures of 1911 may be assumed to have included the batch of literacy recruits who were admitted to the fourth standard in that year. The number of children admitted each year from 1910 to 1920 need only therefore be counted as so many additions to the ranks of lite-

rates These numbered 150,385 and presumably belonged to the healthy age-period 5-15 Applying a death-rate of 8 per mille per annum for 9 years we find the survivors of this group to be (150,385-10,828 or 139,557) children in 1921 Now the total number of literates in 1911 was 204,497 persons These were presumably of all ages 5 and over They were subjected in the following years like the rest of the population to a very heavy mortality There was also the influence of emigration, which must have carried off a good many of our literate youths to other parts Taking all these things into consideration, a deduction of 40 per mille per annum may be well applied to the literate total of 1911 The survivors in 1921 at this rate will be  $204,497 \times (.960)^{10}$  or 136,256 Adding these survivors to the survivors amongst the literacy-recruits of the decade, we get a total of 275,813 as the estimate of literates expected on the census date of 1921 The actual figures are 272,418 The deficit, by this calculation, comes to 3,395 The number of those who are able to read only in the age-period 30 and over is found in this census to be 4,732 For a full explanation therefore we must seek further light In the above calculation of deductions made in the literate total of 1911 we have only in view the operation of two factors—death and emigration There is a possible third which we must not lose sight of And this brings us to the consideration of the important question how far literacy once acquired is retained

**303 How far Literacy once acquired is retained**—In considering this question we must bear in mind the important bearing which occupations such as agriculture and social influences such as that of marriage have in deleting the traces of education in the later years of a man or a woman's life in this country The three or four years at school soon become a faint memory In the case of a girl unless she belongs to the lettered classes, her early withdrawal from schooling to matrimony often has a desiccating influence on whatever she has learnt from her teachers She is swallowed up in her household duties and the claims of her growing family engross all her time and attention With men of the agricultural classes—and especially in communities to whom learning is an irksome novelty—the results of schooling are soon apt to be effaced in the more urgent work of earning their livelihood from the soil The hard labour which tilling entails is a drain upon their mental energy, the routine of their daily tasks and the dull greyiness of their unremitting toil do little to remind them of their childhood's reading Of course much has been done lately to improve their amenities The importance of libraries as an adjunct to mass education has been amply recognised in this State In the next paragraph we shall study the progress of the library movement In the meanwhile let us see how far we can tell from figures that literacy tends to deteriorate with advancing years For this census, we have, as already mentioned collected figures for literates aged 20-30 and also aged 30 and over The literates in the age-group 10-20 in 1911 are now represented in the group 20-30, and the literates aged 20 and over of 1911 are now presumably 30 years old and over From a general consideration of registered death-rates and the mortality rates as found by the State Life Table (*vide* Chapter V) and also of the social strata from which literates are drawn we shall assume an annual death rate of 15 per mille for the age-group 10-20, and 20 per mille for the ages 20 and over Applying these death-rates, the survivors of the literates of the age-group 10-20 amount to 51,960 in 1921, and those of the age-group 20 and over are similarly reduced to 110,550 at the end of the decade The literates aged 30 and over in 1921 are less than this last figure by about 1,509 persons State Table X shows that there are 4,732 persons in the State able to read only but not write in the ages 30 and over So the above deficit of 1,509 persons from the estimated number of literates aged 30 and over may be presumably included in the category of the partially literate The age-period 10-20 is not so satisfactory from the point of view of this test as the next decennial group, because the former may be expected yet to contribute recruits to literacy, unlike the latter which is quite beyond the scope of instructional agencies In 1911, in the age-group 10-20, there were 282,385 persons included under illiterate Amongst these there must be thousands—at least one-third of potential literates who were likely to come under educational influences in the following decade From these must have come the excess (of 11,073) of actual literates aged 20-30 over the estimate, plus the 3,410 persons who were returned as able to read only in that age-group

On the whole the figures point to a state of things somewhat more satisfactory than what one would from *a priori* reasons be led to imagine That is the

Age period	1911	1921
10—20	60,435	
20—30		63,033
20 and over	135,264	
30 and over		109,041

general position in the State. But in tracts which have been particularly hard hit by famines and epidemics, leading to the closing of schools and practical suspension of the compulsory machinery for almost the whole of the last quinquennium the consequence has been that the young population has been growing up in some villages without education even though their fathers had been literate. I have seen instances of this in my inspection of census books in Savli, Amreli, and Okhamandal Mahala. I wish I could test this statement with the help of figures but I have no means of doing so however it is a well known fact that in Kathiawad, Chorashi and the Western dry belt of North Gujarat the closing of schools on account of abnormal circumstances of the last half of the decade was the most frequent. It would have been very useful to take the figures of badly hit talukas by way of sampling but I am afraid literacy figures of the requisite age-periods by talukas are not available for 1911. We have therefore to take by divisions. Taking only Kathiawad and Central Gujarat (exclusive of the City) we find that the number of literates aged 10-30 in 1921 who should have ordinarily

Age Period	Literates in			
	1911		1921	
	Kathiawad	Central Gujarat	Kathiawad	Central Gujarat
10-20	4,200	12,570	6,129	12,471
21-30	1,753	47,630	2,209	31,731
31 and over				

shown a higher figure than the literates aged 10-20 in 1911 is actually less. The margin gives the absolute figures by age-periods. The figures for Central Gujarat are not so convincing, as the adverse balance in Chorashi must have been

made up in the more advanced areas. But the decline in Kathiawad is particularly noteworthy. Applying the usual death rate of 18 per mille to the 1911 literates aged 10-20 we get as their survivors 6,412 persons. So not only there have been no additions from the potentially literate of this group in this decade but there has been an actual decline. Part of this decline is due no doubt to the falling off of many persons from the rank of literates into the class of the partially literate as the State Table shows there are 301 such persons aged 20-30 in the census but an additional factor in this decline has been no doubt the closing of numerous schools resulting in many cases amongst adolescent groups, who would have had schooling under normal circumstances growing to manhood without education.

The general literacy result in these hard hit areas have been also affected if I may take not by migration. In regard to migration it must be remembered that this State generally exchanges her literate emigrants for illiterate immigrants from other territories. There has been indeed gain in population through immigration in the last decade but I doubt whether this gain has contributed any additions to our literate total. The gain through migration which we reckoned to have happened in Kathiawad and Northern Divisions could not have added to the literates of these areas.

**304. The Library Movement.**—In the preceding paragraph it has been stated that the general position in regard to the continuance of literacy is fairly satisfactory. The main contributory to this result is no doubt the net work of libraries with which the State is covered. The Report of 1911 mentioned the progress that had been then made since 1901 and it also sketched the outlines of a comprehensive scheme of establishing free libraries throughout the State which was at that time being brought under operation. A large Central Library was opened at the capital district and taluka headquarters town and eventually all town and large villages were to be provided with libraries. Libraries were to be a village town or *prant* according as they were situated in a village town or *prant* headquarters. The condition laid down for the founding of a library in a particular town or village was that the sum not exceeding Rs. 50 or Rs. 300 or Rs. 600 according to the class of library were to be raised by the people whereupon the library could be set up behind the Government and Local Board grant need equivalent sum to exhibit and the upkeep of the institution. The provision of buildings and also of books for such libraries was also in the line of equal sharing between the people of the place the Local Board and the Government. The people of the State have not been slow to take advantage of these very liberal facilities. Since 1911 the growth of the library movement has been little short of

phenomenal

The marginal state-ment shows the main heads of the development since 1911

It must

be mentioned that the figures regarding books in Reading Rooms are not available. The average number of books per library is now 627, in 1911-12 it was 566, so that not only the extent of libraries has become widely enlarged, but also the size of libraries has increased. The shadow of epidemics and famine seems to have passed over the libraries also for there has been a shrinkage in the number of readers since 1917. The total number of readers now forms 23 per cent of the literates in the State. In 1911, they constituted 18 per cent of the literates of that date. The Central Library consists of the Main Library, Ladies' and Children's sections, a branch Mahula library for the exclusive use of women and three Ladies' Clubs. The total stock of books in its charge is now 88,763 against 28,653 ten years ago. The number of readers using the library in its several sections is 3,372. One of the most successful branches of its work is the Children's Room, where there are facilities for games and picture shows. It is largely patronized by the children of the City and is altogether a valuable adjunct of the educational machinery.

Along with Libraries and Reading Rooms, the Department has also established a system of travelling libraries which are simply boxes, each containing 15 to 30 books. Such boxes are lent out for periods of two or three months to local libraries to supplement their own or even to any trustworthy person who is prepared to circulate the books in the locality. No charge is made to the public and the railway freight is paid both ways by the Department. These boxes numbered only 83 in 1911-12, and the books in stock for this purpose were 2,100 in all. In 1920-21, 131 travelling boxes were prepared with 17,975 books. Taking an average for the decade, annually 228 boxes circulated to 132 centres. The annual number of books circulated in this way was 9,049.

**305 Comparison with British Gujarat**—It now remains to compare the educational results of this State with those of other provinces and states.

British Gujarat figures may first be compared. The margin shows how since 1901 British Gujarat has been leading in literacy. It

District or State	PROPORTION OF LITERATES PER MILLA AGED 5 AND OVER								
	1921			1911			1901		
	Total	Male	Female	Total	Male	Female	Total	Male	Female
British Gujarat	156	234	18	137	243	31	125	227	18
Baroda State	117	240	17	119	206	24	98	180	9

also shows how this State is gradually diminishing the lead, and promises to outstrip its neighbour in the race for education. British Gujarat has added 31 more literates to the thousand in the last 20 years, while in this State, the additional literates per thousand number 19 in the same period. Female literacy has here multiplied more than 5 times, while in British Gujarat the progress is much less rapid.

Even though in general literacy, this State is still behind British Gujarat,

analysing the figures by age-periods, we find as the margin will show that in the school-

District or State	Number per mille literate							
	5-10		10-15		15-20		20 and over	
	Male	Female	Male	Female	Male	Female	Male	Female
British Gujarat	88	33	264	83	311	94	285	30
Baroda State	13	20	280	99	354	105	205	31

going period, this State beats its neighbour. The superiority of British Gujarat is in the age-periods 5-10 and 20 and over only. In the age-period 90 and over the lead of British Gujarat can be readily understood. Educationally British Gujarat is not so hampered, as this State is, with a large Anumistic population. Secondly Baroda woke up rather later than its neighbour to the need of popular education. As to the ages 5 to 10 as pointed out in para. 298 the introduction of a new class of partial literacy has had the effect undoubtedly in stiffening the standard in this State of literacy proper particularly amongst the child population. The greater precision in definition which it entailed must have led to the exclusion of many learners, in the second and third standards from the literate fold. Apart from this reason, there is the other circumstance of the raising of the compulsory age-limit also referred to in the above-mentioned paragraph which led to the general withdrawal of children aged 5-7 from schools, since 1915. This must have affected literacy in this age-group.

### 306. Comparison with other States and Provinces.—In the last

Name of State or Province	Proportion per mille of Literate population	
	In all languages	In English
Burma	314	19
Travancore	270	13
Cochin	14	21
Baroda State	147	8
Goorg	141	26
Uthti Province	122	34
Powad	111	19
Madras	94	11
Mysore	1	1
Bombay	87	12
Punjab	43	7
Central Provinces and Berar	42	3
Landed Provinces (1 above)	4	4
Central India Agency	36	3
Hinduchud	37	3
Kashmir	2	4

census, Baroda State was only behind Travancore and Cochin among Indian States and Burma among British provinces in general literacy. But in English education it was behind the three Presidencies and Burma and the Indian States of Cochin, Travancore and Mysore. All the figures from the major provinces and States have not yet been received but from among such as have come the marginal table has been prepared. From the figures it seems that the high position of this State in general education continues in this census as in past years. In English education although the figures show progress this State is still behind the three Presidencies Burma, Coorg and Delhi amongst Provinces, and Travancore Cochin and Mysore amongst Indian States.

307. General Educational outlook.—The study of census figures as well as of educational returns has so far shown that mass instruction has now attained a stage of development when the most careful attention of workers in the field will be required. In analysing educational returns we noted that the trend of policy in this State was at present decidedly towards intensive development. In diverse ways steps have been taken which are an ample evidence of the State's sincere desire to make education not only general but effective. Female education has advanced more rapidly under compulsion than male as a result in certain parts and amongst certain communities, the sexes have approached equality in the capacity to read and write. But on the whole the general effect has been as indicated already to deepen the already existing chasm between the different strata in society. It is no solution of the problem to suggest that the vast body of agriculturists and the lower classes generally have no interest or love for learning. It has been often alleged on the other hand in discussions regarding national education that the instruction given to the masses is far too literary, too removed from the actual life of the people to enlist their interest or to support. The present courses of study have been condemned because they are said to favour a kind of a "warped selective system fitted only for the higher orders and not adapted to the need of the general population. It has also been suggested that the introduction of a literary type of education into rural areas has had the result of driving the talented among their villages to the more exciting life of towns and cities. A strong literary profession en vogue and the result is that most of the professions which help in the production of wealth fall to the lot of those who possess no rural ability. The development of towns at the cost of villages of agricultural produce of valuable cattle and of the wealth of the labourer is a matter

for anxiety' \* There has been a great outflow from our villages to towns in the last decade. We have referred to it in Chapter II. One wonders whether mass education of the type at present imparted has had a hand in this urban movement. But there is no doubt that a good deal of discontent is often the result of the instruction given in our villages. It is doubtful whether education has had any vivid effect on the villager's social conduct or on his attitude of patient resignation to the many evils in his community. But it has succeeded in filling his mind with discontent and listlessness towards his calling and even his own native hearth and home. The problem is how to translate the teachings of the school-room into the actual life and conduct of the people. This is not the place to discuss schemes of vocational instruction. But the purpose of this concluding paragraph is only to show that the educational outlook in rural areas which at present is very dismal can only improve by making the village primary schools come into intimate touch with agriculture. That the State is fully alive to the importance of the question is shown by its appointing a committee in 1918 to go into the question of separate Readers for Rural Schools. The committee felt that special attempts should be made by the Department of Education to introduce in rural schools a system of instruction which would particularly have reference to the land. They recommended what they called Agricultural nature study for the third part of the existing Readers. Since June 1919, a scheme of imparting a fair knowledge of elementary agriculture was launched into being. There were ten classes of this type in 1920 with 236 boys in Baroda *Prant*. To these boys practical lessons in farming in the fields have been given. The experiment is at present only in its tentative stage. The problem is to develop a village educational curriculum on these lines with Dairy farming, handloom-weaving, poultry breeding, rope-making and other village industries taught to the pupils. The curriculum thus diversified may be also lightened on its literary and purely academic side. A primary system thus developed will form the only true basis of a genuinely popular educational system built as on a rock, upon the normal lives and the intimate needs of the people. On this basis one might build securely on all sides, so that a completely organised national system of education may result - a system which can alone befit the people in the words of the Calcutta University Commission, 'for great social ends'.

\* Quoted from a letter from Mr. G. A. Gadgil, Secretary, Gokhale Education Society published in the *Times of India*, December 24, 1921.

SUBSIDIARY TABLE I—EDUCATION BY AGE, SEX AND RELIGION

Place	NUMBER PER MILE											Number per mille of persons in the literate in English aged 5 and over			
	ALL AGES 5 and over						AGE 15 and over								
	Per cent	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Per cent	Males	Females	
1		2	3	4	5	6		8	9	10	11	12	13	14	15
All Religious	147	240	47	43	28	220	99	254	185	285	34	8.48	13	1.6	
Hind	147	244	42	43	19	242	94	274	190	254	24	8.1	13	0.84	
Mus	815	83	204	20	60	831	477	933	454	832	144	26	49	1.51	
Uncomm	70	37	3	1.9	.21	43	6	6	9	41		0.03	0.1		
Muslim	183	370	45	30	18	315	100	424	309	377	36	3	30	0.3	
Para	770	609	679	436	253	9.4	782	881	699	885	731	187	230	68	
Christian	248	330	178	55	44	429	320	826	328	303	184	78	77	73	
1. Less Ch. ad	222	274	157	48	35	433	290	675	337	293	154	54	56	5	
Hindu Area	364	725	290	130	77	879	318	897	526	8	315	300	16	79	

SUBSIDIARY TABLE II—EDUCATION BY AGE, SEX AND LOCALITY

N. Males in India in 1901														
Natural Division	All Ages 5 and over						15 and over							
	Per cent		Males		Females		Males		Females		Males		Females	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Barad. St. 1	147	240	47	43	28	220	99	254	185	285	34			
Central Gajars of C	177	252	41	45	20	244	112	270	183	274	24			
Barad. C	81	100	112	145	145	172	373	164	370	62	179			
Central Gajars Ch	151	294	67	59	25	322	112	443	117	325	44			
North Gajars	104	144	24	3		244	61	273	64	3	1			
South Gajars	14	15	10	32	13	242	64	344	143	245	44			
Barad. 1	147	244	43	37	25	223	132	425	164	24	24			

SUBSIDIARY TABLE III—EDUCATION BY RELIGION, SEX AND LOCALITY

Natural Division	NUMBER PER MILLE WHO ARE LITERATE											
	Hindu		Jain		Animist		Musalman		Parsi		Christian	
	Males	Fe males	Males	Fe males	Males	Fe males	Males	Fe males	Males	Fe males	Males	Fe males
1	2	3	4	5	6	7	8	9	10	11	12	13
Baroda State	234	42	820	204	37	3	309	48	909	699	310	178
Central Gujarat exclusive of City	231	41	770	200	26	1	281	27	915	755	210	123
Baroda City	678	207	925	401			410	154	903	937	578	445
North Gujarat	179	21	827	170	8		260	30	923	840	173	206
South Gujarat	374	41	877	210	38	3	433	63	901	680	335	349
Kathiawad	218	19	770	212	36		304	58	1000	800	864	1000

Note.—The figures in this table are for persons of 6 years of age and over only.

SUBSIDIARY TABLE IV—ENGLISH EDUCATION BY AGE, SEX AND LOCALITY

Natural Division	LITERATE IN ENGLISH PER 10,000															
	1921										1911		1901		1891	
	5-10		10-15		15-20		20 & over		All ages 5 and over		All ages 5 and over		All ages 5 and over		All ages 5 and over	
	Males	Fe males	Males	Fe mal	Males	Fe male	Males	Fe males	Males	Fe mal	Males	Fe males	Males	Fe male	Males	Fe males
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Baroda State	21	11	103	16	391	24	167	9	153	10	101	53	59	2	20	1
Central Gujarat exclusive of City	9	10	65	17	310	11	92	4	96	6	71	4	16	0	7	0
Baroda City	37	21	780	211	2613	313	1217	99	1181	125	796	165	478	23	206	17
North Gujarat	0	6	60	3	181	1	79	2	71	2	43	0	20	0	7	0
South Gujarat	1	6	110	6	49	23	191	11	171	10	89	3	70	3	19	0
Kathiawad	0	7	101	1	360	6	117	3	117	3	88	2	34	0	15	0

SUBSIDIARY TABLE V—PROGRESS OF EDUCATION SINCE 1881

Natural Division	NUMBER OF LITERATE PER MILLE																						
	All Ages 10 and over										15-20					20 and over							
	Males					Females					Males		Females			Males		Females					
	1921	1911	1901	1891	1881	1921	1911	1901	1891	1881	1921	1911	1901	1921	1911	1901	1921	1911	1901	1921	1911	1901	1891
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
Baroda State	277	299	199	155	107	51	25	9	6	18	354	258	206	105	40	13	265	217	208	34	16	7	
Central Gujarat exclusive of City	203	250	238	105	108	48	20	7	3	1	389	305	216	105	42	10	278	230	245	28	11	5	
Central Gujarat with City	338	284	270	198	135	71	30	10	6	2	443	313	285	143	60	17	320	266	278	48	10	8	
Baroda City	600	472	427	377	289	218	84	27	25	7	766	511	419	370	151	49	562	460	430	172	63	21	
North Gujarat	216	173	137	111	73	30	12	3	3	1	275	170	142	66	16	3	202	165	143	18	7	2	
South Gujarat	289	220	210	170	130	68	33	25	13	5	350	270	240	103	45	38	285	219	224	44	26	22	
Kathiawad	311	200	187	173	135	71	40	7	5	1	425	294	215	169	71	11	290	237	194	30	21	5	

NOTE.—Proportional figures for the year 1881 have been calculated for all ages 6 and over. Persons aged 15 and over who were returned as 'learning' in 1881 and 1891 have been reckoned as 'literate' in the calculation of the above proportions.



SUBSIDIARY TABLE VI--EDUCATION BY CASTE

Caste	NUMBER PER 100 WHO LITERATE						NUMBER PER 10,000 WHO ARE LITERATE IN ENGLISH					
	1901			1911			1901			1911		
	Per cent	Males	Females	Per cent	Males	Females	Per cent	Males	Females	Per cent	Males	Females
1	2	4	5	6	7	8	9	10	11	12	13	
<b>HINDU</b>												
Bhang	29	30	8	19	33	3	1					
Bharwal	4	26	11	30	14	6				1	3	
Bh	376	674	83	311	607	41	24	195	43	89	3	
Brahmin	427	978	207	417	704	81	341	1020	7	318	873	30
Avalak	284	644	126	316	623	44	272	564	20	171	329	3
Deshi	587	928	312	508	805	145	1,062	1,000	129	898	1,302	25
Vamsa	329	804	103	312	840	40	24	431	145	194	94	3
Vams	55	77	328	479	724	248	1223	2264	133	953	1807	69
F. postman	129	201	68	184	311	33	104	183	14	52	86	
Bham	47	50	3	19	34	4	1	2		1	3	
Duj	181	317	61	1,1	12	24	21	43	0.1	16	34	
Dard	43	81	30	28	48	8				3	6	0.2
Kachhi	208	348	54	281	491	1	33	63		18	33	
H. m.	123	129	33	31	156	9	16	33	1	20	30	
K. Gargana	74	139	9	81	183	8	6	11	1	18	19	
Kachra	122	19	16	87	188	9	1	41		17	23	
L. m.	229	414	79	514	363	32	364	18	2	77	129	1
K. m.	45	70	8	26	46	4	3	6		1	1	
K. m.	85	145	4	83	99	6	6	1	1	8	30	
L. m.	291	863	103	372	643	72	169	337	4	131	278	
L. m.	189	202	40	128	223	10	1	4		8	16	
M. m. (Kachra)	369	843	137	284	623	79	493	815	180	204	323	41
P. m.	863	842	495	367	823	312	991	4,123	1643	3,863	73	
H. m.	14	21	7	11	19		0.2	0.4		0.3		
D. m.	120	125	23	82	180	12	16	31		13	1	1
D. m.	412	871	136	371	681	61	78	146	1	48		
D. m.	15	261	51	170	383	1	26	49	1	20	38	
D. m.	23	30	7	17	37	2	9	11	7	3	8	
D. m.	16	26	3	9	14			4		0.4	1	
V. m. (Kachra)	281	748	11	41	778	95	444	809	33	270	541	
V. m. (Kachra)	221	778	146	440	41	59	491	843	21	820	804	
V. m. (Kachra)	263	791	13	404	728	301	583	1801	9	312	274	
V. m. (Kachra)	509	816	263	317	817	173	786	117	26	823	964	21
V. m. (Kachra)	345	802	286	478	786	199	425	973	45	328	567	8
<b>JAIN</b>												
Vamsa (Kachra)	319	817	220	452	829	83	220	473	26	129	290	
<b>ANIMIST AND HINDU</b>												
B. m. (Kachra)	81	181	2	Figure	not available				Figure	not available		
B. m. (Kachra)	33	95	1	12	1	2	1	31				
D. m. (Kachra)	83	301	25	Figure	not available				Figure	not available		
D. m. (Kachra)	44	83	2	14	1	3	1	1				
D. m. (Kachra)	29	31	2	Figure	not available				Figure	not available		
D. m. (Kachra)	13	19	7	11	21	2	2	3				
V. m. (Kachra)	2	2	4	Figure	not available				Figure	not available		
V. m. (Kachra)	1	31	6	8	13		2	3				
<b>MUSALMAN</b>												
M. m.	1.2	1.2	14	17	21	1	7	13		13	17	2
M. m.	1.1	1.1	22	16	23	12	71	117	12	31	87	
M. m.	1.1	1.1	27	21	23	34	107	24	3	23	23	
M. m.	1.1	1.1	33	33	33	14	5	1	1	23	4	
M. m.	1.1	1.1	9	1	1	41	101	2.2	26	8	4	

Note: The figures in brackets are percentages of 8 years of age and over.

**SUBSIDIARY TABLE VII—NUMBER OF INSTITUTIONS AND PUPILS ACCORDING  
TO THE RETURNS OF THE EDUCATION DEPARTMENT**

Class of Institutions	1921				1911				1901				1891	
	Number of				Number of				Number of				Number of	
	Institution	Males	Females	Scholars	Institution	Males	Females	Scholars	Institution	Males	Females	Scholars	Institution	Scholars
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
All kinds	2,797	136,951	61,665	198,616	3,026	130,995	54,179	185,477	1,213	72,016	14,428	86,444	521	53,070
Public Institution	2,711	131,101	60,816	191,917	2,958	127,461	51,147	181,010	1,163	67,087	14,229	82,309	504	47,196
Arts College	1	509	113	622	1	329		329	1	296		296	1	113
Secondary Schools	11	7,947	2,381	10,328	28	4,709		4,709	17	2,287		2,287	13	1,605
Primary School	2,639	119,997	60,408	180,405	2,902	119,357	49,888	173,575	1,120	63,757	13,778	77,535	377	43,367
Training School		382	96	478	2	386	69	455	1		25	25	1	25
Other Special Institution	2	2,220	11	2,231	2	2,402	90	2,492	2	1,707	419	2,126	2	96
Private Institutions	8	1,846	1,015	2,861	8	700	72	872	0	4,000	296	4,296	127	7,674
Advanced	27	3,271		3,271	12	1,818		1,818	4	639		639	4	373
Elementary	27	3,611	1,019	4,630	20	1,717	732	2,449	40	3,360	206	3,566	123	7,501

**SUBSIDIARY TABLE VIII—LITERACY BY NATURAL AREAS**

District or Natural Division	PROPORTION OF LITERATES PER THOUSAND OF PERSONS 7 YEARS AND OVER			PROPORTION OF LITERATES PER THOUSAND OF PERSONS 7 YEARS AND OVER			
				Able to read only		Totally illiterate	
	Males	Females	Both sexes	Males	Females	Males	Females
1	2	3	4	5	6	7	8
Baroda State	257	50	157	15	6	728	944
Central Gujarat	272	47	167	19	7	701	946
Charotar	330	85	221	25	10	645	900
Vakal	252	10	118	16	1	732	961
Kalinam	304	40	178	17	5	670	955
Chorashi	190	24	112	11	4	796	972
North Gujarat	178	28	116	7	4	789	968
East Kadi	200	28	118	11	5	781	967
West Kadi	189	28	112	11	2	800	970
Trans Sabarmati area	180	30	112	12	1	802	966
South Gujarat	267	54	160	19	5	727	941
Rasti	408	87	241	14	7	678	906
Semi Rasti	167	26	114	9	1	794	971
Rani	88	10	53	6	2	907	982
Kathmand	255	67	180	15	11	697	922
Mid Block	314	70	195	16	11	670	910
Scattered areas	207	74	191	26	13	677	913
Coast area	238	60	154	17	10	745	930

SUBSIDIARY TABLE IX—LITERACY IN SELECTED TOWNS

Town	PROPORTION OF LITERATES TO TOTAL POPULATION							
	All ages and over		7-15		18-20		20 and over	
	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
Adi (V)	343	221	599	340	798	370	34	122
Adi (V)	374	263	463	237	728	420	581	41
Adi (V)	633	489	308	833	898	803	403	134
Adi (V)	330	131	47	14	742	100	35	58
Adi (V)	491	130	398	143	828	44	31	136
Adi (V)	479	141	383	171	344	398	487	111
Adi (V)	477	80	349	133	308	187	317	63
Adi (V)	415	303	311	120	580	191	876	83
Adi (V)	443	143	313	183	874	226	434	123
Adi (V)	423	61	378	84	531	13	436	46
Adi (V)	418	52	390	83	518	184	433	34
Adi (V)	466	63	336	78	681	130	389	31
Adi (V)	297	63	282	300	316	127	422	79
Adi (V)	373	80	233	128	304	148	414	43

SUBSIDIARY TABLE X—LITERACY BY SCRIPT

MARATHI SPEAKING LIT. RATE							HINDI SPEAKING LIT. RATE						
Number							Proportion per mille of standard Marathi population						
Proportion per mille of standard Gujarati population							Name of language						
Number							Proportion per mille of standard Marathi population						
Persons							Persons						
Males							Males						
Females							Females						
Persons							Persons						
Males							Males						
Females							Females						
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Adi (V)	1	11,840	40,823	123.9	128.3	43.2	Marathi	11,840	8,173	1,663	296.8	321.8	176.8
Adi (V)	2	20,501	29,371	129.9	219.3	43.9	Mar. Hindi	3,508	3,581	1,951	172.4	209.6	130.8
Adi (V)	11,112	30,633	157	3.88	11.0	8.8	English	1,919	2,703	216	10.1	137.6	11.2
Adi (V)	1,711	1,734	149	8	1.3	7	Gujarati	3,237	4,703	56	164.4	77.7	24.8
Adi (V)	—	—	181	1.3	2.3	0.2	Hindi	540	323	41	17.4	30.4	—
Adi (V)	2,43	2,190	433	1.4	2.1	0.1	Other	31	—	3	1	1.4	—

The figures are given in thousands of persons and are the total number of persons in the town and village in Gujarati and Marathi.

Year							Proportion per						
Persons							Persons						
Males							Males						
Females							Females						
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Adi (V)	1	24	24,123	179.9	—	—	15	17	—	—	—	—	—
Adi (V)	11	71	2,443	350.4	—	—	71	—	—	—	—	—	—

## CHAPTER IX

### LANGUAGE

#### STATISTICAL DATA

Subject	TABLES	
	Imperial	Subsidiary
Language	X	
Distribution of total population by Language		I
Distribution by Language of the population of each Division		II
Comparison of the total and Imperial Table		III
Numbers speaking the languages collected with care and more appraised to speak the Language		III A

**308 Introductory**—The statistics regarding the language distribution in the State are contained in the Imperial Table X on the basis of which Subsidiary Tables I and II have been prepared. In Subsidiary Table III an attempt is made in regard to Non-Aryan tribes to see how far Aryan languages like Gujarati and Marathi are displacing the aboriginal dialects that obtain amongst them.

The main object of this chapter will be statistical in that it will seek to estimate the accuracy and value of the figures returned, the variations if any in the linguistic distribution, and the mutual interaction of languages, in so far as there is evidence of it from figures. Advantage will also be taken in that connection to find out from the statistics compiled in regard to Literacy by Scripts collected primarily for the use of Chapter VIII, (*vide* State Table XII and Subsidiary Table X of Chapter VIII) how far such languages as Urdu and Hindi have a hold in this State. In the course of the discussion points regarding the linguistic affinities of the principal languages in the State will be briefly touched on mainly with reference to the new light thrown on the origins and classification of Indian languages since the Linguistic Survey. Finally the statistics regarding the literary and journalistic activity of the decade in this State will be briefly dealt with.

**309 Accuracy of the Return**—The instructions to the enumerators about collecting details for language were precise enough —

“Column 13 (*Language*)—Enter the language which each person ordinarily uses in his own home. In the case of infants and deaf-mutes the language of the mother should be entered.”

Not much difficulty was experienced in consequence of these instructions. In spite of the express mention of the infant and the deaf-mute a humourist here and there returned these classes of persons as “speaking no language” (*lain bolto nathi*). More serious was the case of the bilingual family or head of the family. The Cutchhi Memon, for instance, occasionally returned both Gujarati and Kachchhi. Instructions were issued in all such doubtful cases to go by the language used by the women of the family, as it was thought that owing to their cloistered lives, the women were more likely to preserve the purity of their dialects. It is true that the subtleties of the Linguistic Survey are not yet understandable of the people, the enumerators were given strict instructions however to exercise as little discretion in classification as possible. They were to take down the name of the language as given actually by the people themselves. The work of readjusting the materials according to the standard classification of the Linguistic Survey was left to the Tabulation Office, where the instructions were far more elaborate. A list however of possible wrong entries (as are likely to occur in this State) was prepared for the use of the enumerators. With the rapid growth of education people no longer refer to their spoken language after the

castes or occupations to which they belong. Still in this census, we had Vahanvati (1 speaker) Nagadi (or Nagari) with 5 speakers and Rabari with 1 speaker. Territorial names generally gave little trouble to assign. Jadeji (with 161 speakers) was easily recognisable as another name for Kachchhi as spoken in Kathiawad. Similarly Memni (3<sup>rd</sup> speakers) was assigned to Kachchhi. Okhai is presumably the name of the Gujarati variant in Okhamandal and had 70 speakers. Only 18 speakers returned Jhalawadi. It is a well-known dialect of Kathiawadi Gujarati. In 1911 94 persons returned it as their dialect. Obviously the strength of this dialect is much larger than the figures indicate. But as the enumerators were given to understand that no dialects of Gujarati were to be recorded in this census and as the nature of dialectal differences in Gujarati was also explained to them in the different lectures, it is presumed that many Jhalawadi speakers were returned under Gujarati. In regard to most other territorial names identification was not difficult. Peshori for Lahnda, Pardesi for Awadhi, Kanadi for Kanarese, Rajputani for Rajasthani, Madras for Tamil, Gurku for Khās-kura or Naipali, Tailangi for Telugu, Afghani and Kabuli for Pashto, Kankeji for Gujarati, Makrani for Baluchi and similar cases could be easily recognised and assigned.

### 310 Treatment of certain difficult cases of Language entries

Certain difficult cases must now be mentioned. Rāngli (with 3 speakers) is perhaps Rangri or Rajwari, mentioned in the Index as a form of the Mālvī dialect of Rajasthani to which therefore it was assigned. Vitolia with 48 speakers (from Navaari *Prant*) occurs in the State perhaps for the first time. In the Bombay Census Report for 1911 it was regarded as unidentified and classed as such. Speakers returning this dialect came from the Surat Agency. Judging from their sex composition the speakers seem to be permanent residents. I hazard a guess that they are an unidentified Bhil group speaking a dialect about which nothing is known. Bamochi perhaps is a mistake for Barchi. Kolhi and Gaumukhi are similarly taken to be mistaken forms of Kolghi and Gurmukhi. Valardi (138 speakers) was assigned to Chodhari for the reason that Valavdas are a sub-section of the Chodhras. Khodi or Khadi was returned by 3<sup>rd</sup> persons (all males) in the Baroda *Prant* and was assigned to Hindi as the Index mentioned that it was a form of Hindi spoken in the Lanch Mahals and Khandesh. Tharadari (3 speakers from Kadi *Prant*) is presumably the same as Thari (Thareli, Tharadiri, Tharki or Tharni) a minor

Name of Dialect	Locality where found	Number of speakers returned		Language to which assigned
		Males	Females	
Machhi	East of Gujarat	4		Bahari (Machhi)
Machhi	North Gujarat	1		Barbi
Jekari	North Gujarat	25	11	Gujarati
Machhi	East	5	3	
Gavatha	North Gujarat	2	1	Machhi-V. chadi dialect (Gav.)

dialect of Sindhi in which it was included. The marginally noted doubtful cases have been assigned to the languages when against their names appear only for no

other reason but sheer despair.

311 The Classification followed.—The classification it may be here mentioned has followed the lines laid down in the Grierson Scheme. One or two minor errors however have to be noted. When it was too late to change it was discovered that Khandeshi which returned 1 103 speakers (516 males and 537 females) and should have been shown separately in the Table was included under Bhili. Banjar (5 speakers) is assigned a place in the Linguistic Survey as a dialect under Rajasthani and should have been so included here. In 1901 it was classed as a Gujarati dialect in this State. In 1911 it was included under Bhili dialects and in conformity with this practice it has been so included in this census. But in strict accordance with the Survey it should have been included under Rajasthani. Bhili dialects, Rao Bahadur Govindji suspects were very loosely recorded in 1901. At the caprice of the enumerators a great number of Bhili speakers must have been therefore included under Gujarati. In 1911 and 1921 the procedure adopted was far stricter and the present figures no doubt represent the situation far more correctly than twenty years ago. In regard to Urdu instruction were stricter in this census than before. Musalmāni is a very vague term rather essentially used to

comprise a range between what is in effect ordinary Gujarati with a free admixture of Hindustani words to a somewhat debased Urdu, with many evidences of the influence of languages of the Outer Band. Enumerators were cautioned about this and to'd to enquire when a person returned "Musalmāni" whether he meant Musalmāni Gujarati or Urdu proper. Finally as to Kachchhi, it may be pointed out that in 1901 Mr Dalal classed it as a dialect of Gujarati while according to the Survey, it is now definitely assigned as a dialect of Sindhi. In the last two censuses, therefore, Kachchhi has been included in the North Western Group with Sindhi and Lahnda.

**312 Was there any falsification of Returns?**—Finally I do not think that the general accuracy of the language figures can be impugned on the score of wilful falsification of returns. Echoes of Hindi-Urdu controversy are faintly heard in this State, but there is no tendency either among the enumerators or the people deliberately to misstate the language. There is no religious bias existing to influence the enumerators in this regard. Musalmāns of good social position, especially among the local converts, do, it is true, wish it to be known that they speak Urdu as the language of their homes. It is the language of their religion and their culture, and it is therefore a matter of pride with them to show off their acquaintance with the language. As a matter of fact in recent years, local Musalmāns of good family have begun to adopt Urdu as their home language. In the local Urdu schools, they send their children especially their girls in increasing numbers to study the language, so that there is no doubt that Urdu is having an increasing hold at least as the language of their reading and polite conversation on the better classes of Gujarat Musalmāns. Of course the Urdu which the generality of them speak is a horrible variety—at best Vohrasā with just a little interlarding of Persian words—which will make the flesh creep of the man from Delhi. But there is little evidence to show that they have any *feeling* against Gujarati as a language or that they regard it as something which they are ashamed to call as their own. On the other hand, the current tendencies are the reverse of that. Besides I believe the record of languages in the literacy columns in this census gave them the opportunity, if they so desired, of recording Urdu somewhere without the necessity of falsifying the language returns.

**313 General Review of the Results**—Gujarati continues to be the dominating feature of the Language Census. 88 per cent of the total population speak it. Of the rest, the Bhili group of dialects (including Khandeshi and Banjari) is spoken by 7 per cent. Urdu with Hindi and allied dialects claims 3 per cent. Marathi, the language of the Ruling family, is spoken hardly by 2 (or 1.6) per cent. The marginal table shows the main distribution of languages in the State. Taking the distribution by the family of languages, the Indian Branch of the Indo-European Family claims 2,125,606 or the entire population less 916 persons. The Eranian Branch claims 276 speakers (228 males and 48 females). The European and Semitic Branches together have 250 speakers. The Dravidian Family is represented by only 220 speakers. Of the Indian Branch of the Indo-European Family, the Central (or Western) group has the largest number of speakers or 98 per cent.

Languages	Speakers	
	Number	Per mille
Gujarati with dialects	1,867,343	878
Bhili and Khandeshi	145,856	68
Western Hindi (Urdu, Hindustani, Hindi, Bundelkhandi etc.)	62,367	30
Rajasthani	4,453	2
Marathi	33,165	16
Kachchhi	11,439	5
Sindhi and Lahnda	661	
Other languages	1,238	1

Altogether twenty-six languages and fifteen separate dialects were recorded in this census. The idea of having detailed classification by dialects was abandoned, but in view of the special interest attaching to them, figures for the Bhili group of dialects, Urdu, Hindi and Hindustani and Goanese were separately compiled. The South Gujarat Division contains the largest variety of languages spoken amongst its inhabitants. Out of a total of 41 languages and dialects 34 are found there, the City has representatives of 30 languages and dialects, the Central and Northern Divisions have 25 and 23 respectively. Kathiawad has the least linguistic complexity having only 14 separate languages and dialects found within its borders.

## 314 Linguistic Distribution by Divisions—The accompanying

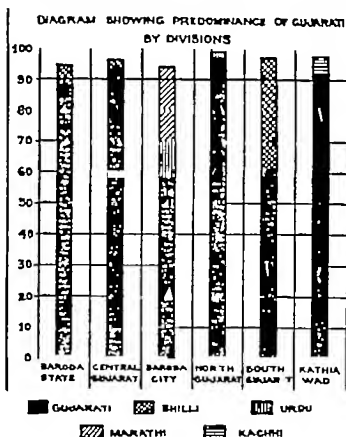


diagram illustrates the linguistic distribution in the different divisions. Subsidiary Table II gives the proportional figures. Of the main languages Gujarati of course is everywhere spoken, but it is most prevalent in North Gujarat where it claims 97 per cent of the inhabitants as its speakers. In Kathiawad and Central Division (without the city) the proportion of Gujarati speakers is 92 per cent. The City being the headquarters of the administration has a large immigrant population in military and civil employ. Here only 38 per cent of the total population claim Gujarati as their mother tongue. In South Gujarat 43 per cent of whose popula-

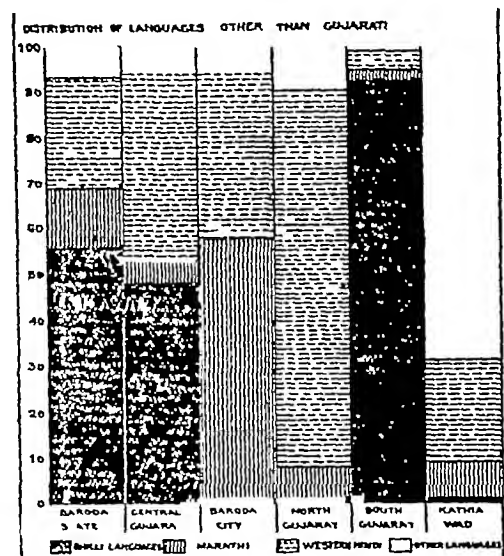
tion is Animistic 81 per cent are Gujarati speaking. Urdu is spoken by 23 persons in a thousand in the State. The large Musalman population in the City accounts for the greatest proportion of Urdu speakers being found there—12 per cent of the City's population speak Urdu. In Central Gujarat where a good proportion of the urban population is Musalman the proportion of Urdu speakers is 20 per mille. In any of the other divisions the proportion of Urdu speakers to total does not exceed 1 per cent. Marathi is confined almost exclusively to the City where 21 per cent of the total population are credited with speaking it. South Gujarat has the next largest number of Marathi speakers. Large numbers of Marathi speakers accompanied the Chakwal in the first conquests of Gujarat. Songadh was his first capital and the neighbourhood of the division to the Marathi speaking tract of Khandesh and Nauri is the reason which must have induced many old Marathi and Deccani families to settle there. Kathiawad follows the Southern Division in the prevalence of Marathi. Mr. Dalal pointed out in 1901 that in consequence of the break up of the Manekwada contingent camp most of the Marathas belonging to it repaired to Amreli and established their houses there permanently. Rajasthani speakers (Marwar Brahmins and Vania) are found almost equally in the Central and Northern Divisions. The City has 680 Rajasthani speakers—mostly Marwar cloth merchants and money lenders. Of the other Indian languages Kachhi (or Jakhji) claimed by 11,439 speakers is mostly to be found in Kathiawad 5 per mille of whose population belong to this language. Sindhi speakers numbering 63 are mostly to be found in Central and North Gujarat. Some of them are relicts of old Solar families, others to go on business as contractors, a few are students in the local college. Bengali is spoken by 93 persons mostly of Tel in the State employ with their families and students in the local Kala Bhavan (Technical Institute). A few Bengali pilgrims were returned also from Chhambal. Tamil speakers number 71 principally found in the City. Kannare (or Kannada) spoken by 116 persons mostly in Baroda City and South Gujarat. Lakhvi some of the Gujarati Rajwats and Kachhi Brahmins returned to the language. Tulu is the unit of the Dravidian family which is most largely represented here namely by 108 persons mainly in the City. Marathi of Tel and Tulu speakers are students in the Kala Bhavan. The latter is represented by 70 speakers of whom 23 are credited to Kachhi and 47 to Tel. Most of the latter speakers are of the Marwar and Chhambal origin and belong to the

the Census as recruits for the State Police The Kabuli traders (who speak Pashto) are occasionally to be met with in all the four divisions

As to the languages of Europe, 160 speak English and 45 claim to do so in Portuguese The English speakers are the Europeans and Anglo-Indians in State or Railway employ, the Political officers and the British officers of the regiment in the Camp, and Christian missionaries mostly of American nationality The Portuguese speakers are Goans, of whom the higher classes speak Portuguese as their home-language A few Goans returned English as their home-language, and one Bengali did likewise The rest (101 speakers) returned Goanese There were 13 speakers of French, of whom a few were French Creole wives of Musalman Vohoras and at least one was a native woman of Mauritius of Negro descent This enumeration may be well closed with the mention of German which had two speakers

**315 Distribution of Languages other than Gujarati in the State**—The diagram attached to the preceding paragraph shows strikingly the predominance of Gujarati in all parts of the State As a matter of fact, Gujarati so dominates the figures that the relative importance of other languages is not very well realised For this reason,

another diagram is given which plots the relative importance of other languages This diagram shows us that, apart from Gujarati, Central Gujarat (without the City) has Bhl languages and Western Hindi, claiming almost an equality of speakers, the City has a preponderance of Marathi speakers and a respectable minority speaking Western Hindi In North Gujarat, almost the whole of the population speaks Gujarati but the few that remain belong almost entirely to Western Hindi In South Gujarat 39 per cent of the population speak other languages than Gujarati of these, the vast majority speak some form of Bhl In Kathiawad, only 8 per cent of the inhabitants do not speak Gujarati Of these about 70 per cent are Kachchhi speakers, and the remainder are speakers of either some Western Hindi dialect or of Marathi



**316 Variation in Gujarati, Bhl and Western Hindi**—In the margin a statement is appended giving the proportionate figures per mille for Gujarati, Bhl and Western Hindi, since 1891 Any comparison of these figures must take into account the factors of accuracy of record and of changes in classification which have affected the distribution In 1891 and 1901, it appears that Kachchhi, now regarded as a dialect of Sindhi, was considered part of Gujarati, but in the marginal table, its figures have been excluded from the latter total

Year	PER MILLE OF POPULATION		
	Gujarati speakers	Bhl speakers	Western Hindi speakers
1891	930		40
1901	903	35	35
1911	804	72	30
1921	878	68	30

In 1891, further, the Bhl dialects were not separately shewn In 1901, these were separately recorded, it is true, but the work was far from satisfactorily done In the last two censuses, the figures for Bhl dialects may be accepted however to be approximately correct with this reservation that Banjari should be transferred to Rajasthan for both censuses and that Khandeshi figures for 1921 should be separated from the Bhl dialects The figures for Khandeshi for 1911 are not unfortunately available The increase in absolute figures in Gujarati since 1911 amounts to 111,036, or 6.3 per cent while the general population has increased only by 4.6, which indicates that Gujarati has progressed at the expense of other languages



A clue to the direction in which such absorption has taken place is furnished by the figures for the Bhil dialects and Khandeshi. These dialects show a decline after deducting figures for Banjari in the number of its speakers from 146 007 in 1911 to 145 780. This decline has taken place inspite of a real increase in these tribes. There were—taking both the Hindu and Animist sections—altogether 246,976 of these tribes in 1911. In 1921 their numbers increased to 238 447. The increase amongst the tribes is 4.7 per cent., the number of Bhili speakers amongst them has declined by only 0.2 per cent., while the number of speakers of other languages among them has increased from 100,829 in 1911 to 112,607 in 1921 or by nearly 12 per cent. The interaction of languages will be further studied from another aspect in a later paragraph. But in the meanwhile it need only be mentioned that this absorption of Bhili by Gujarati is a progressive process and will show even more striking results in the next census. Gujarati also has gained a little at the expense of Urdu and Kachchhi as will be pointed out later.

To illustrate further the point about the gradual absorption of Bhil languages by the Aryan tongues a special table showing language-distribution amongst Animists, and all others except Musalmans, has been prepared from the Compilation Register. It is given in the margin. It shows that 33 152 or 20 per cent of

Language	NUMBER OF SPEAKERS WHO ARE	
	Animists	All others except Musalmans
Gujarati	33,152	1,775,482
Bhili	129,330	18,497
Western Hindi	9	8,770
Marathi	401	31,838
Kaparthani and other languages	183	16,436
Total	182,077	1,801,117

professed Animists have adopted Gujarati as their language and 401 persons from these tribes have returned Marathi. These latter must be Khandeshi Bhils and such among Kathodias and Varlis as have taken to Marathi as their home-tongue. 129,330 Animists or 79 per cent of the total have returned some dialect of Bhili while amongst the others (Hindus mostly) 16 497 are shown as speaking Bhili. These must be drawn from the 93,370 Hindus who belong to the aboriginal

tribes of whose number at least 78,873 therefore must be speaking some tongue of civilisation like Gujarati or Marathi. Subsidiary Table III gives the strength of the tribe and compares it with the strength of the tribal dialect. A study of that table affords convincing proof for the statement that the spread of Gujarati amongst these people is almost always commensurate with the extent of Hinduisation that prevails in the tribe. Dublas, Dhankas, Mavchas, Talavias and Tadvis have most come into contact with Hindus and these show the greatest displacement of their tribal dialects. Mavchi for instance has disappeared in this census. Dubli with 491 speakers is almost extinct. Bhili shows a decrease of nearly 10 per cent. since 1911. Naikdi has decreased by about 85 per cent. The largest decrease in this dialect has happened in Baroda *Prant* where its connection with Gujarati is the closest. In regard to Naikdi, it must be also understood that it is no proper name of any one dialect but a description of the variant forms of speech spoken by Nayakdas in different localities. In Lunawada State and Baroda *Prant* for instance, Naikdi is almost pure Gujarati. In South Gujarat it is a mixed form of speech with a Gujarati Bhili basis but a very strong Marathi element. There are one or two reservations however. Barchas or Bhil grooms who have become also completely Hinduised have shown greater attachment to their homespeech. Barchi\* however still flourishes and claims the majority of the tribe as its speakers. The figures for Chodhras in regard to religion are as pointed out in Chapter IV open to suspicion. The number of Hindus amongst them must be much larger than the figures show. On the other hand they are a tribe somewhat conscious of their pride of place amongst these people and it is quite possible that inspite of their Hinduisation they have still retained hold of their ancestral language. Gamatdi and Dholela show increases also on the figures of 1911. Finally it is to be noted that the work of Christian Missions also in this tract has helped the spread of Gujarati among these people. The Christian in

\* This is described by Mr. Dalal as Gujarati dialect. It is nothing of it. I find from a list of rates Bhils of which the best specimens are before me (found in Ma. Bi. Te. latter dialect is little mixed with Marathi and Khandeshi. But I have had whole sentences of Ma. chi read out from the Barchi Mavchas and these were perfectly intelligible to them.

the Rani and the Semi-Rasti tracts of South Gujarat who number 398, mostly belong to these forest tribes. None of these have entered a Bhil dialect as their language. Gujarati is almost the only language they are supposed to speak.

**317 Strength of Western Hindi amongst Musalmans estimated**—The returns of language have been specially extracted, as in the case of Animists, from the Compilation Register for the Musalmans. From these figures it appears that 98 709 Musalmans or 61 per cent speak Gujarati, 55,588 speak some form of Western Hindi, 6,900 speak Kachchhi, 143 speak Rajasthani, 80 speak Marathi and 948 speak other languages (mostly Pashto, Balochi and Sindhi). Let us see if these figures are borne out from the Caste Table. It used to be supposed that speakers of Urdu and allied dialects were generally confined to the Musalmans of foreign descent, and that the local converts generally spoke Gujarati. This is generally true now with certain reservations: certain sections of the local converts have always spoken Urdu, especially those in whom the foreign strain or influence is more evident like Khokhars, Poladis, Behlms, Kasais, Kasbatis, Makwanas, and Rangrej. The Maleks speak Gujarati in certain areas like North Gujarat, Urdu in other areas like South Gujarat, and in other places the two languages are divided equally. Roughly 45 per cent of Maleks on this basis, are Urdu speakers. Generally the tendency among those local converts in whom the foreign strain is prominent is that they adopt Urdu in towns, while retaining Gujarati in rural areas. Amongst Vohoras the English educated section (about 2 per cent) have begun to speak Urdu in their homes and teach it to their children. Again communities like the Saiyads, Mughals, Shaikhs, Pathans and Fakirs have always spoken Urdu or Hindustani. A few converted Rajputs speak Rajasthani perhaps in the Northern Division. In regard to Shaikhs and Pathans, although it is true that every regular member of these castes speaks Western Hindi, there are found among them many spurious recruits from certain lower castes, who pass off by these names to raise themselves in the social scale. The Pinjaras for instance, are said to be ashamed of their calling as cotton cleaners and wish to pass off as Vohoras or Dhunak Pathans or simply Pathans. They are all however Gujarati speakers. I am inclined to think that about 30 per cent of Shaikhs and Pathans, for this reason and also on account of their long

domicile in Gujarat are speakers in Gujarati. Sindhi Musalmans number 3,912. Only a small proportion of them speak their native Sindhi, most having adopted some form of Urdu. Some retain Lahnda, a few may be speaking Panjabi. On the whole we take 80 per cent of these to be Urdu-speaking. Besides Pinjaras, all Molesalams and Momnas and the vast majority of Vohoras speak Gujarati. Memons if they happen to belong to the Cutchi Memon section speak

Name of indigenous Musalman Caste	Strength in 1921	PROPORTION UNDERSTOOD TO SPEAK		
		Western Hindi	Gujarati	Kachchhi
Saiyad	8,915	100		
Shaikh	26,854	70	30	
Pathan	13,500	70	30	
Malek	7,839	45	55	
Fakir	4,846	100		
Mughal	1 029	100		
Sindhi	3,912	80		
Memon	13 871		64	36
Vohora	20,455	2	98	
Pinjara	4,473		100	
Momna and Molesalam	10 530		100	
Khoja	2 009		0	91
Ghanchi	4 070		100	
Minor Musalman castes with foreign strain	15,071	40	60	
Other Musalman castes (local converts)	11,119		100	
Total Indigenous Musalmans	160,493	35	61	4

Kachchhi, so also do Kathiawadi Khojas. But the rest of the Khojas and Memons speak Gujarati. As to the minor Musalman groups, it has been mentioned already that they are divided into two broad classes—one in which the foreign strain or influence is more evident like Rangrej, Behlim, Khokhar, Makwana and Kasbatis, and the other like the Tais, Pindharas, Dudhwalas, Ghanchis, Kumbhars, etc., who are purely local converts. In regard to the latter, all are generally Gujarati-speaking. In regard to the former, all persons residing in towns and belonging to these groups have been assumed to be Urdu-speaking. That is to say, about 40 per cent of the total of these groups are credited to Western Hindi. On the basis of these considerations, the marginal table has been prepared. The table also indicates the total figure for indigenous Musalmans after excluding all Afghans, Balochis, Makranis and Arabs.

We can now compare the results arrived at according to these proportions and the census returns. A second

Language	Actual number of Muslims returned as speaking	Estimated number of Muslims supposed to speak	Variance on actual
Gujarati	94,450	60,245	- 34,205
Western Hindi	33,384	60,215	+ 26,831
Kachchhi	87	6,855	+ 6,768
Marathi	60	—	—
See languages	1,791	— 517	+ 1,300
Total	130,272	127,315	+ 2,957

marginal table is given showing the very close correspondence between the two sets of results. On the whole Gujarati has slightly more speakers amongst Muslims than one is led to expect from the facts of the Caste Table. As to Western Hindi and Kachchhi, the two sets of figures correspond fairly closely. In regard to other languages on the other hand the estimate is more than double of the actual. The main reason for this circumstance is that Afghans, Baluchis, Arabs and Makranis number 183, while the

corresponding figure for the languages which they are supposed to speak is only 306. Possibly the language figures are unreliable in this respect but then it is a fact that Makranis and Arabs long resident in this country have adopted Urdu as their home-tongue.

As to the figures for 1911. The total number of Western Hindi speakers in that census was 73,139. Thus the speakers in this language have presumably declined by 14.7 per cent. in the last 10 years. This census decrease however does not seem to represent the true facts of the case. Muslim speakers of Urdu in 1901 are estimated at 50,245. The castes in which Urdu is generally or largely prevalent numbered 81,060 in this year. The corresponding figure for 1911 was 81,232. If we apply the same proportions for that year as we have done in the above table we find the approximate number of Muslim speakers of Western Hindi in 1911 which is 59,100 compared to which the corresponding figure for 1901 shows a decrease of about 3 (or 4.8 per cent). The total of these castes also shows a decrease of about 3 per cent. It is inconceivable then that the real decrease in the figures for Western Hindi should be so large as 14.7 per cent. Hindu speakers of Western Hindi are about 6,700 in this census. If the figures of 1911 are correct then one would have to suppose the number of Hindu speakers of this language to be as high as 11,060. That means that these Hindu speakers should have declined by over 60 per cent which is hardly likely. It would have been very useful to have the figures of language-distribution by religion for 1911 also. But I am afraid these are not available. We have therefore to use indirect means to find them out. Immigrants from the United Provinces, the Punjab and Central India Agency have declined from 6,111 to 5,745. It is true also that by the reduction of State Army effectives a few Pathan Sepoys have left the place. In any case I do not think the number of Hindus speaking the Midland language could have been larger than 10,000 in 1911. This would give a total of 69,100 for Western Hindi for that year instead of the census figure of 73,139. Presumably therefore over 4,000 persons were wrongly entered as speaking that language. The true variation since 1911 then comes to 9.5 per cent. The 1911 figures must therefore be corrected of variation, in that the Western Hindi figures wrongly included many speakers of Gujarati owing to the loose interpretation of "Muslimant".

It will be noticed that in the above analysis we have carefully avoided using terms like Urdu or Hindi. We have preferred the more generic term Western Hindi and there is justification for our language. In this State the real distinction between Hindustani, Hindi and Urdu is not known or understood. Only the total of these three can be accepted as correct. The separate figures for Urdu, Hindustani and Hindi are not reliable.

318. Variation in Marathi. Coming to Marathi we find the proportion of speakers in that language has actually declined since 1901. In that year the proportion of Marathi speakers to 10 million of population was 1.11. In 1901 the proportion declined to 1.04. Ten years later there was a further drop to 1.01. In 1911 the proportion was only 1.02. In absolute figures the variation in 1911 amounts to a decrease of over 10 per cent. I should like to state a certain extent but I cannot do so. I speak of Urdu and Kachchhi and also Khandeshi dialects which are allied to Marathi—must have been wrongly included under it. In 1901



In 1911 the figures for Kachchhi were 15,268. Thus there is a decline of 23 per cent in this census amongst the speakers of the language. The number of Kathiawadi Memons and Khojas, Bhatias, Okha Luhanas and Kathiawadi Khatrias and Kharwas in 1911 was 12,176. It is a known fact that the Kathiawadi Luhanas are being subjected to a progressive Gujaratication. In 1901 we have stated that the Kachchhi speakers amongst them are limited to those Luhanas who live near Cutch in Okhamandal. In 1911 the vogue of Kachchhi amongst Kathiawadi Luhanas must have been larger. If we assumed the whole of Kathiawadi Luhanas to be Kachchhi speaking in 1911 our estimate of 12,176 is raised to 10,910. If the figures are to be believed therefore we must conclude that the majority of Luhanas in the Kathiawad division of the State spoke Kachchhi in 1911 and have given it up since then for Gujarati; only the Okha Luhanas must be still supposed to have retained Kachchhi as their native tongue.

**320 True Variation since 1911**—The figures for the main languages have now been scrutinised by comparison with the castes and communities who are supposed to speak them. The errors of classification in regard to Banjari and Khandeshi have been also noted. The true figures for Marathi and Western Hindi

Language	Census figures for 1921	Adjusted figures for 1921	Census figures for 1911	Adjusted figures for 1911	True variation since 1911 (per cent)
Gujarati (Standard)	1,867,343	1,867,343	1,738,207	1,734,800	+ 8.4
Bhili and Khandeshi	148,856	143,780	146,317	144,887	- 0.8
Western Hindi	62,367	62,367	73,138	60,100	- 9.7
Marathi (Standard)	25,256	22,259	21,821	40,306	+ 19.8
Kachchhi	11,229	11,428	18,254	18,268	- 21.1
Rajasthani (Khandeshi)	4,482	4,528	3,410	3,600	+ 21.0
Other languages	2,662	2,662	2,472	2,472	- 21.3

In round figures, only guess

Marathi to be more than the census decrease since 1911. The figures for Khandeshi in 1911 are only a guess.

**321 Subsidiary Table III A**—The discussion in the preceding paragraphs about the correspondence between Language and Caste returns is summarised in Subsidiary Table III A. There we can see at a glance how far the estimated number of speakers differs from the actual census returns. Our estimates fall short of the census figures principally in Gujarati where the excess of actual speakers over estimated amount to 114,299. In regard to English a few Goans—and one Bengali—have entered English as their home language. In regard to Gujarati it must be remembered that the estimate is arrived at by totally excluding Animists and also those of the Animistic tribes who have returned Hinduism as their religion, but as we have found from above 33,152 Animists have returned Gujarati as their language, presumably 78,873 from the Hinduised section have also adopted Gujarati. These make up a total of 112,025. The rest is made up almost entirely by gains from Western Hindi, Marathi and Kachchhi. The Western Hindi speakers are less than the estimate by 756 on the other hand the speakers of Lashti, Balochi and Arabic are less than the estimate by 1,520. This difference must be credited to the influence of Urdu, as most of these immigrants after a time take to that language. Of the 112,591 members of aboriginal tribes who speak other languages than their own tribal dialects only 401 speak Marathi and 174 speak other languages, the rest speaking Gujarati.

**322 Some considerations on Classification**—In the above discussion of figures the classification laid down by Sir George Grierson has been strictly followed. In regard to this classification certain considerations will have now to be mentioned for which partly as we shall have to leave aside figures for a bit and plunge into philology and comparative grammar and philology. In the scheme adopted in the Linguistic Survey as also in the last pamphlet issued by Sir George Grierson, Gujarati is included with Western Hindi in the Central group of the Inner Sub-Branch of the Indo-Aryan Branch of Languages. Urdu, Hindustani and Hindi are therein classed as dialect of Western Hindi. Urdu dialects



is one of those problems that have not yet emerged into shape from the cloudland of speculative ethnology. But at the same time there is no reason to suppose the Vedic Indo-Aryans to be a conquering band of colonisers before whom might the nations of the Outer Band rapidly gave way. On the other hand such traditions as we have point to the other direction. Gujarat or the ancient Anaritta was under the rule if the Puranic lists are to be believed, of a scion of the Yadavas even down to Buddhistic times. Kathiawad or Saurashtra continued under the rule of the so-called Rakshasas in the Epic period. We have historical evidence of the swooping down of the Gurgars from the Western Punjab across the Aravallis through Malwa to Gujarat. The Scythian period of domination also left its impress no doubt on the heterogeneous Gujarat population. The Chalukyas, it is known did overrun the country from the south, but there is no evidence of any conquering horde coming from the Madhyadesa and imposing its language on Gujarat. The hort lived imperialism of Harsha, the only native of Madhyadesa who ever succeeded in subduing the countries of the Outer Band did indeed result in the overrunning of Gujarat for a little while but after his death his empire crumbled into small kingdoms. There is little doubt that the nations of the Outer Band belonged to the dominant groups amongst the Indo-Aryans. The same passage as above quoted from the *Aitereya Brahmana* also points out that the nations of the Middle country were consecrated to kingdoms, i.e., small states, and that the other nations (mostly of the east *prachyagams disai*) were given to *samrajyas* or Empire-States. This points to the greater power of the Outer Band. Again one of the most significant events in Indian history is the rise to power of the Nandas. As Prof. Chanda says "the subjugation of Vedic Aryandom by a low born conqueror from the semi-barbarous Magadha probably contributed much more towards the overthrow of the Vedic culture than the teachings of Buddha and Mahavira." Then followed the Mauryas, the historical Nāga and Gupta dynasties with the Scythian interlude in between. All these powers belonged ethnically to the Outer Band. It was not therefore the conquering armies of the Midland but the armies and settlers from Magadha and other Outer countries that carried their languages to Oudh and other places where the mixed languages are now spoken."

324 Affinities of Gujarati with the Outer Band groups.—Later researches therefore enable us to conclude that the present position of the languages like Gujarati is not so much the result of the superior impact of the Madhyadesa on the Outer Band as of the reverse. Whatever superimposition from the Midland has happened is of much later date. In the *Linguistic Survey* Sir George Grierson accepts the authority of the grammarian Hemachandra and traces the modern Gujarati to the Nagara Apabhramsa, a language closely akin to the Sauraseni. Hemachandra was a great Jaina Acharya who flourished in the 12th century A.D. The Nagara Apabhramsa takes its name from the Nagari Brahmins, an exclusive literary caste which exercised unbounded influence on the growth and development of the Gujarati language. Here was the impact of the Midland not communicated through armies and conquering settlers but by the literary influence of a caste which though probably not descended from the Midland constituted itself the special repository and transmitter of the culture of Vedic Aryandom. This Nagari caste forged the literary dialect of Gujarat perhaps through the *Magadhara* *loka muktika*—written anonymously by a pupil of Devanandara shortly before the appearance of Narinh Mehta (c. 1100). This literary dialect has adapted itself as far as possible to the language of the people and has gradually developed into the spoken language of the educated sections of Gujarat and the medium of its literature. But with all that it has remained absolutely distinct through the centuries. Any one with the slightest acquaintance with Gujarati will mark out at once the characteristic marks of this dialect—its Sanskritisation, its periphrases, its other clarity of enunciation—from the bulk of Gujarati speakers. In its characteristic accent the Nagari dialect differs widely from the intonation of the other castes (even educated sections amongst them). Sir George Grierson says that the base of Gujarati is some Outlandish language (probably north-western) but that its level is Midland. The truth seems to be that the relative position of the Nagari dialect with reference to the indigenous dialect of Gujarati is more closely studied than not only the base of it but a goodly proportion of its level and its accent and distinctive manner of enunciation to the Outer Band while its adornments and its inspirations reflow from the Midland. Sir George Grierson himself points out in numerous instances of the affinities of Gujarati to the north-western, eastern and south-eastern groups, but is not influenced by them in his classification. In the *Encyclopædia Britannica* article on which this tract is partly based he has been quoted as giving a table in which he traces Gujarati from what he calls the "Gujarati Apabhramsa" and

It took its question was written in 1901 A.D. and appears to be an elementary Sanskrit Grammar written in an old form of Gujarati. Sir George Grierson found in it close connection with the Sauraseni Apabhramsa.

† In the *Language* Chapter of the *India Census Report* (1901) Sir George Grierson regards Gujarati as a dialect of the Nagara Apabhramsa.

places it amongst intermediate languages corresponding apparently to the Mediate Sub-Branch of his Survey along with Eastern Hindi (Awadhī), Rajasthani, Pahārī and even Panjabī. The classing of Gujarātī along with Eastern Hindi would have been more justifiable than the arrangement pursued in the Survey. It is in defence of the suggestion that Gujarātī (with Bhīlī and Khandeshī) should in future be definitely allocated to the Mediate Branch that attention is directed here forcibly to its affinities with the languages of the Outer Band.

**325 Phonetic resemblances with the Outer Band**—That such affinities are many and highly significant cannot be denied. Space permits us only to point out the most important. First as to phonetics. The Sanskrit syllabary imposed on the Gujarātī language is inadequate for all its sound-requirements. The short *e* corresponding to *a* in *bat* and the short *o* corresponding to *a* in *fall* are very common to Gujarātī, and in colloquial Gujarātī not unlike colloquial Bengālī the Sanskrit *a* frequently becomes the broad *ô* and *i* becomes *e*. The broad *ô* is common not only in Bengālī and Oriyā, but also in Lahnda and in the Konkani dialect of Marathī. The Gujarātī preference for *ô* instead of *a* has its counter part in Sindhi and Assamese. The short *a* which is a feature of the Lahnda vowel system occurs also in Gujarātī very frequently, as in *bhāi*, pronounced without the long stress on *a* as in Western Hindi. Again the sibilants tend in colloquial Gujarātī as in Sindhi and Bengālī to be pronounced like *sk*\*. In Bengālī this characteristic is regarded by scholars as a legacy from the Magadhī Prakṛta. As to aspiration, Sir George Grierson points out as a peculiarity of Kashmirī phonetics, the absence of sonant aspirates. Thus *gh* becomes *g*, *jh* becomes *j*, *dh* becomes *d*, and *th* becomes *t*. This absence of aspiration is well-marked in colloquial Gujarātī *e g*, *ekatu* for *ekthu*, *hāte* for *hāthe*. The Nagariṣṭh have retained the aspirate in their orthography with an eye to purity of lineage. There is a whole literature of controversy scattered in the pages of the Gujarātī magazine *Vasant* regarding this aspirate. Much literary blood has flown over the spelling of the word *ame* (we). Now this dropping of the sonant aspirate is a marked feature of the Eastern Bengal dialect where *ghar* becomes *gar* and *ghoda*, *gora*. The change of *s* into *h* is a well-known phonetic peculiarity with Northern Gujarātī and also in Bhīl dialects, thus *mānah* for *mānas* (man), *hūraj* for *sūraj*. This peculiarity is present in the Pisacha languages as well as in Eastern Bengālī and Assamese where *siāsūr* (father-in-law) becomes *hoīr* and *sakāl* is turned into *hogol* or *hoggol*. Examples of the interchangeability of *n*'s and *i*'s, of *metathesis* (*i e* of interchange of consonants in the same word), of tendency to double consonants and similar phonetic peculiarities can be quoted from Gujarātī as well as from the Outer languages.

One most important point remains to be noticed. Sir George Grierson rightly insists on *epenthesis* as an important differentiating mark with Dardic or Pisachi languages. By *epenthesis* is meant simply the change of the sound of a vowel by the influence of one in the next syllable. Thus *kulārī* (hen) becomes *kulīr* by attraction to the final *i*. Sir George Grierson does not notice this in Gujarātī but I submit that evidences of a like vowel change are numerous in that language. In the phrase *ene gher* for the full form *ena ghare* (in his house), we see how the oblique case termination *a* of *ena* is changed to *e* and so also *ghare* becomes *gher* by attraction. In the Surātī dialect of Gujarātī, numerous instances of vowel changes happen which resemble *epenthesis*. Sir George Grierson mentions some but does not notice their significance. In regard to forms like *lavyo*, *karyo*, *chalyo*, *maryo*, the Surātī changes them into *larvo*, *karro*, *charlo*, *marro*, etc. Exactly the same thing happens in Eastern Bengālī where the literary Bengālī *loriya*, *cholyā*, *akya* are transformed into *loira*, *choila*, *ayesa*. This peculiarity is undoubtedly a north-western characteristic and governed by the same principles as *epenthesis*.

**326 Grammatical resemblances**—Grammatical resemblances are no less remarkable. In certain essential directions, Gujarātī has no correspondence with Western Hindi. Some of the most prominent of these dissimilarities can only be mentioned. The first is the existence of the neuter gender. This is noted by Sir George Grierson, who mentions it as one of the points wherein Gujarātī differs strongly from Western Hindi and agrees with Marathī, an outer language. Gujarātī also follows, says the same authority, "the Outer circle in one of its most persistent characteristics in having the oblique form in *a*, which is quite strange to Western Hindi." The use of the help verb, *chhu* (I am) in the present and perfect and future (gerundial) tenses occurs also in various forms in the languages of the Outer Circle. In the Bengālī conjugation, this help verb is fused into the participle to form one word. In this respect colloquial Gujarātī follows at least in pronunciation if not in spelling. Sir George Grierson maintains that Gujarātī declension as well as conjugation agrees generally with Western Hindi, in that it is analytical, *i e*, has recourse to help-words and post-positions. He however admits the important exception in respect of the Gujarātī dative and genitive cases. Here Gujarātī follows the practice of the Outer Circle, which is synthetic, *i e*, forms its cases by means of inflectional terminations. The most synthetic of Indo-Aryan vernaculars are no doubt Marathī and Bengālī, and in comparison, Gujarātī is certainly analytical in its manner of declension. But I venture to think that Sir George Grierson based his opinion too much on the stereotyped formularies of the grammarians and not on the actual facts of living speech. These facts point indubitably to a pronounced synthetic tendency in Gujarātī. The help-words in the conjugation are only required

\* In Surātī dialect, however, the reverse tendency of pronouncing all *s*'s as simple *s* is seen.





the Gujarati language. Mention must also be made of the share which the Portuguese language has in enriching the vocabulary of Marathi and Gujarati. It must be remembered that the Portuguese connection with India has been longer and in a sense more intimate than the British connection. Their proselytising zeal brought whole communities on the coast to the banner of their faith and thus served as the medium for adoption of Portuguese words in Gujarati and Marathi languages. But in this commerce with the West, it must be mentioned that Marathi has been more conservative than Gujarati, and in both languages, there has also gone on, along with this tendency to adopt foreign words, the contrary desire—though confined only to the *literati*—to rescue the indigenous languages from this foreign invasion. But such attempts have hitherto been futile. In Mr Ramanbhai's *Bhadram-bhadra*, this literary purism which goes to the extent of translating "ticket" by *mulya patrika* has been ridiculed almost to extinction. In one way however, Baroda State may be said to have assisted this movement of linguistic purity. It has all along strenuously insisted on official correspondence to be carried on as far as possible in Gujarati or Marathi. This policy has given rise to the coming of new words to suit the needs of the administration—*samiti*, *mantri mandal*, *nyayadhishh*, *daftar shera*, *vela-patra*, *nondh-ank*, *tippan* for Committee, Council of Ministers, Court, endorsement, time-table, register number, memorandum and so on. These *tatsama* words, as Sir George Grierson will call them, are unfamiliar at first, but are being gradually acclimatised into the language. An official "jargon" in Gujarati and Marathi is thus being created. At the same time Gujarati has taken its share, under the patronage it must be said of this State, in the work of devising a common stock of scientific and technical words in the Indian languages, which is being sedulously pursued by the literary academics of the other three principal Indo-Aryan vernaculars—Bengali, Hindi and Marathi. A committee has been at work for years over this most important question, and their first fruits are contained in the *Sayaji Vajjanik Sabha Sangraha*. In the preparation of this book, which is only a preliminary to a larger and more ambitious undertaking, they assure us that they have had the assistance of the scholars and scientists from other parts of India.

A subtler influence than that evidenced by the wholesale importation of English words is seen in the growth of "Anglicisms" in such weird phrases and idioms as *jaher bāndhlām* (public-works), *bin-jarurāt dhil* (unnecessary delay), *dhyān khenchvāman ārechhe* (attention is drawn), *rahat no dam lhenchse* (he will breathe a sigh of relief), etc. These idioms are the result of English education and also often necessitated by the needs of the official "jargon."

**329 Literary Influences.**—Coming now to literary influences, here again the most important are from the West. The expansion in form and theme observable in modern Bengali literature is also seen in Gujarati and Marathi. Not only has the output increased but their variety has also become wider. The old religious element still survives but the governing interest in literary activity is now mainly secular and belletristic. Some of the most popular branches, the so-called Gujarati *Naval katha*, and the Marathi *Kadambari*, are also I am afraid the most inferior. In this respect however and also in regard to the acted play, Marathi, especially in the work of Hari Narayan Apte, Gadkari and others, is superior to Gujarati. In biography, history and other serious works of research, Marathi also now takes the lead. In poetry however, modern Gujarati has shewn greater variety and richness of achievement. Under European influence, new forms have developed—like the lyric, the sonnet and *vers libre*, the last represented in the fine work of Mr Nanalal, the younger Kavi. The Persian *ghazal* which owed its present vogue mainly to the genius of Kalapi has now also been firmly established in Gujarati poetry. Literary criticism has reached a high level in the *Kavita ane Sahitya* of Mr Ramanbhai Nilkanth. Works on technical subjects like mechanical engineering are beginning to appear under the pressure of modern needs, and the present day demand for teaching through the medium of the vernacular has flooded the market with school-books, popular series of tabloid knowledge, translations, etc. Finally Gujarati literature has ceased under modern influences to be the monopoly of a Brahman coterie. In a recent book called *Sachitra Sākharmāla-dehi ane videhi*, which included notices of even living authors, I found out of a total of 192 names that 131 were Brahmans, 33 were other Hindus, 24 Parsis and 4 Musalmans. Of this total again 180 were men and 12 women. The Non-Brahmans are thus beginning to contribute in a larger measure to literary development.

The modern movement in Marathi letters was started in the early sixties and seventies with the so-called *Sāstri* school who principally worked at translations from the Sanskrit. If it is noteworthy that here, as in every other modern Indian language, the immediate effect of English education was to turn men's minds to the ancient storehouse of Sanskrit literature. These translations were followed by adaptations from Shakespeare and Moliere by Agharkar, Deval and others, which began the new belletristic movement in Marathi. In poetry, although less varied in its achievements than Gujarati, Marathi shows distinguished work from Tilak, Govindaraja, Kesavasuta and Tekade.

In journalism and periodical literature, Marathi started earlier although now both the languages show fairly equal development. The achievements of Marathi journalism are now

realised in force and intensity by recent enterprises in Gujarat which have already established a landmark in Gujarati prose.\*

### 330 Literary and Journalistic Activity in the decade in the State—From this brief general notice we may now proceed to give a few details of

Language	NUMBER OF BOOKS PUBLISHED IN	
	1911-20	1901-1910
Gujarati	1,801	1,023
English-Gujarati	51	
English	216	93
Hindi	47	
Urdu	83	
Marathi	103	19
Other languages	190	7
Total	2,488	1,142

the books that have been published in the last ten years in the State. The total number of books published in the State increased from 1,148 in 1901-10 to 2,488 in 1911-20 Gujarati books which naturally form the greater portion of the literary output in the State are now produced in much larger number than ever before. The increase in English books is also noteworthy. Thus literary activity is indebted in a large measure to State initiative. From 1891 the Educational Department of the State has kept up a translation section. At first its primary function was to have charge of the preparation of school text books and producing trans-

lations from English literature. In 1912 at a meeting of the Gujarati Sahitya Parishat a munificent gift of Rs. 200,000 from His Highness the Maharaja Sahib was announced. It was decided from the interest of this sum to encourage publication of standard books on literature and general knowledge. Originally the idea was to produce translations of standard works from English or Sanskrit. Later the idea of encouraging original works of research was also developed in connection with the scheme. Two series were planned the *Sayaji Sahitya Mālī* containing works meant for grown-ups and *Sayaji Bala Jñāna Mālī* for the use of children. The subjects chosen represented a very wide range—Natural Sciences, technology, philosophy, economics, morals, religion, history of Political Institutions and Civilisations, literary criticism, biography, etc. At first the work was slow. Only about 5 books were published in as many years. In 1917 however the work was taken up by a group of scholars and much progress has resulted. In all 208 books were planned for the two series. So far 87 have been published—60 in the Sahitya series and 27 in the Children's series. Of the total number of books planned 24 are in Gujarati, 45 in Marathi, 3 in Hindi and 3 in Urdu. The books of the first series are of the nature of the Home University Library which is very familiar to every student of English literature. One of the most remarkable publications in the series is undoubtedly the standard work on Maratha History produced by Mr. G.S. Sankeel. Not the least valuable of the other works are the critical monographs on the classical Gujarati poets. And among translations is a literary *tour de force* on *Ilse in Wonderland*. The *Payanik Salda Samgraha* has been already mentioned.

Journalistic activity is summarised in the marginal table. The nine weeklies in 1911 have decreased to seven.

Kind of Newspaper Magazine	1921		1911	
	No.	Circulation	No.	Circulation
Weekly	7	8,120	9	16,200
Monthly	23	1,12,125	21	1,11,125
Quarterly	2	800	1	200

The competition of the Press in Bombay, Surat and Ahmedabad has left little room for journalistic activity here. Newspapers and Periodicals have therefore ceased to be profitable. These seven weeklies at present published are mostly in Baroda City of which the chief is the *Sayaji*.

1 year only two weeklies are published from Navsari. Six of these weeklies are in Gujarati and one in Marathi. The most important of the monthlies is the *Sahitya*. 23 of the monthlies are either in Gujarati or in Gujarati combined with other languages. The remaining monthly is in Marathi devoted to physical culture. 15 of these magazines appear from the City. Of these 3 are devoted to religious topics, 3 are educational, 2 are law reports, 2 given to physical culture, 2 to literary and general interest and 1 to music. The two quarterlies are the two high-class journals mentioned in the Chapter on Religion which have been established under the

(\*) Detailed literary activity in all these languages is shown by the periodical accounts of *Sahitya Parishat* and literary conferences. In the last decade the literary organisation of both Gujarati and Marathi has their chief offices in Baroda.

editorship of Prof Widgery in connection with his Seminar or Comparative Study of Religions

**331 Interaction of Languages** *the lingua franca movement*—In the discussion on variation in linguistic distribution, mention was made of the gradual encroachment of Gujarati on non-Aryan languages and even on Marathi, Kachchhi and Urdu. In subsidiary Table X of Chapter VIII another aspect of this interaction is shewn. The purpose with which the State undertook to compile statistics not only about the vernacular in which a person was literate, but also about other language or combination of languages in which a person was at least able to read and understand printed books was to see how far the literary influences of Hindi and Urdu were prevalent in the State. The test laid down was intelligibility—how far a language not native to the State was understood among its population. But the difficulty lay in defining what the degree of intelligibility was to be. The Government order passed on my proposal recognised these difficulties full well —

“The proposal of the Census Superintendent to supplement the test of literacy adopted in British India with another test for our own purposes of gauging the progress of compulsory education is wisely conceived. Only I would ask him to adopt the same, or a similar, but uniform test of gauging literacy in other languages. Many people claim to speak Hindi, though they are not able to talk beyond a few sentences of dog Hindustani. It is not easy to fix a uniform lingual test for all languages, but one uniform test for all people for each language is absolutely necessary to secure useful results.”

The realisation of these difficulties led me to insist on some adequate test by which the influence of such extraneous languages could be gauged. Mere ability to speak such languages was not enough. Most Gujarat Musalmans can manage to speak some kind of intelligible Urdu. But few even amongst them, whose home-tongue it is, have a knowledge of its script or any appreciation of its literature. Again in regard to script, the *balbodhi* (or *devanagari*) is very similar to the Gujarati script and it is also taught in the primary schools. Most Gujarati and Marathi literates therefore are able to decipher Hindi books written in the *Devanagari* script. But this was not enough indication of the hold of such languages. On the other hand, if we insisted on ability to read and write, that would not have been fair. Similarly the insistence on ability to speak in addition to the ability to read and understand, would have been hard also. A great many people both in Gujarat and Maharashtra are interested in the latest developments of Bengali literature. The vogue of Tagore in recent years has given an impetus to this movement. Numerous translations from the Bengali of the works of its standard authors have appeared both in Marathi and Gujarati. It would have been difficult to estimate the extent of this influence, if we insisted on the speaking test in addition to intelligibility. On a consideration of all these circumstances, we have finally adopted the test explained above. State Table XII gives the results of this enquiry. The figures are however far from reliable and can only be accepted as a rough indication of the interaction of languages.

Subsidiary Table X of Chapter VIII gives the main results for Gujarati and Marathi speakers only. Out of 259,340 persons literate or partially literate in Gujarati, 2,585 know Urdu in addition or 14 per 10,000 of Gujarati speakers. Those who know Hindi are 2,400 or 13 per 10,000 of Gujarati speakers. The persons able to understand Marathi are less than these, only 8 per 10,000. Amongst Marathi speakers 563, or 174 per 10,000, are able to understand Hindi, 31 or 10 per 10,000 profess to know Urdu, and 5,325 persons or 1,644 per 10,000 know Gujarati. This shows how extensively Gujarati is known amongst Deccanis. Para 290 of Chapter VIII showed that 1,385 male and 349 female literates amongst Deccanis are able to read Gujarati only. The want of Marathi schools in many places, and long residence amongst a Gujarati-speaking population, are the chief causes of this result. The accuracy of these figures however is very much open to question. Through errors of record or of compilation, many persons knowing Marathi and Gujarati may have been wrongly included under ‘Gujarati only.’ But that such cases exist there is no doubt. I have known of many cases of Deccani Gauhars and Mahars—such of them as take to education—who are only able to read and write or understand Gujarati, although they speak a kind of debased Marathi in their homes. I have also noticed the curious practice of some of these Deccani castes

talking in Hindustani between themselves. As to Gujaratis who are able at least to read some language the figures show that 177 males and 57 females although they speak Gujarati are not able to read their language. A few Gujarati Vania families in Kadi *Prant* from Sapor Unjha Vadnagar and other places have long settled in the Deccan for business, and their families are known to have been brought up to read and write in Marathi. Some Musalmans have professed to know English and Urdu and not Gujarati although they acknowledge the last named language as their home-tongue. Amongst Musalmans out of 28,037 persons, who are able at least to read and understand some language, 16,647 have acknowledged Gujarati as their mother tongue and 8,855 have returned Urdu.

**3.32 General Conclusions.**—Unreliable as the above figures are they yet point to certain general conclusions. Through the exigencies of their residence literate Deccanis have generally learnt Gujarati and most of them know how to speak it. Gujaratis however do not take kindly to Marathi or for the matter of that to any other language but their own. Musalmans generally are able to speak Urdu but few of them know how to write it. Hindi does exercise a considerable influence on the educated sections of the people but its spread cannot be said yet to be nearly so extensive as English. Its claims to be the *lingua franca* are beginning to be increasingly pressed there is general desire also to include Hindi as a second language in the schools; much of the old bitterness of the Hindi Urdu controversy has softened down with the growing cordiality between educated Hindus and Musalmans. The latter have tended to simplify their Urdu and abjure their Persianisms while the Hindu is prepared to give up the Sanskritisation which distinguished the early history of the high Hindi movement. The present attitude of Gujaratis and Deccanis to this question may be described in one word sympathetic inaction. They are prepared to concede about the script at least in their printed books, but no Marathi is willing to part with his Modi \* nor is any Gujarati anxious to abolish his own script altogether. Under these circumstances, there is little evidence of the Common Script movement making much headway at least in Gujarat. With the death of the Hon'ble Mr. Krishnaswamy Sastr and Justice Sarada Charan Mitra, the two leaders of this movement it has more or less become inactive. On the other hand there is much activity in the direction of what may be called co-operative scholarship appreciation of one another's literature and a united endeavour to improve the tone of their respective languages, recover their lost treasures and to restore the people to a right attitude towards their ancient civilisation.

But many Marathi speaking people, long resident in Gujarat do not know the Modi script

**SUBSIDIARY TABLE I—DISTRIBUTION OF TOTAL POPULATION BY LANGUAGE**

Language	TOTAL NUMBER OF SPEAKERS		Number per mille of the population of the State	Where chiefly spoken
	1921	1911		
1	2	3	4	5
<b>I Indo European family</b> <b>Aryan Sub family Indian Branch</b> (CENTRAL GROUP)				
1 Gujarati	1,867,343	1,756,307	878	All the divisions South Gujarat (Rani Mahals) and North Gujarat City, Central Gujarat and Kathiawad
2 Bhili languages	145,856	146,347	68	
3 Hindi	7,762	3,203	4	
4 Urdu	52,770	64,300	25	City and Central Gujarat
5 Hindustani	1,835	5,629	1	
6 Rajasthani	4,453	3,410	2	Central Gujarat and City
(Southern Group)				
7 Marathi with dialects	33,165	36,145	16	Baroda City and South Gujarat
(N. W. Group)				
8 Kachchhi	11,439	15,268	5	Kathiawad Kathiawad, North and Central Gujarat
9 Lahinda and Sindhi	661	861		
<b>II—Other languages (including minor languages of Indo European family)</b>	1,238	1,322	1	
	2,126,522	2,032,798	1,000	

NOTE.—Other languages include representatives of the Eranian Branch, the Dravida and Andhra groups, the Eastern Group of the Indian Branch, and English, Portuguese and Arabic speakers

**SUBSIDIARY TABLE II—DISTRIBUTION BY LANGUAGE OF THE POPULATION OF EACH DIVISION**

Natural Division	NUMBER PER 10,000 OF THE POPULATION SPEAKING							
	Gujarati	Bhili dialects	Urdu	Marathi	Kachchhi	Hindi	Hindustani	Other Languages
1	2	3	4	5	6	7	8	9
<b>Baroda State</b>	<b>8,781</b>	<b>686</b>	<b>248</b>	<b>152</b>	<b>54</b>	<b>37</b>	<b>9</b>	<b>33</b>
Central Gujarat exclusive of City	9,229	369	293	30	5	24	9	32
Baroda City	5,805	45	1,212	2,399	33	281	62	103
North Gujarat	9,745	2	182	18	5	20	6	22
South Gujarat	6,050	3,600	146	133	6	15	3	38
Kathiawad	9,152	6	112	65	560	70	4	22

**SUBSIDIARY TABLE III—COMPARISON OF CASTE AND LANGUAGE TABLES**

Tribe (Hindus and Muslims)	PEOPLE (TABLE XIII)			Number speaking tribal language (Table X)
	Total	Hind	Arakist	
1	2	3	4	5
Bavha	1,917	1,047		879
Bhal	43,667	23,669	20,669	21,596 (includes speakers of Dabhi, Vahi and Vawri indicated below and also of Khandani who number 1,103)
Chodhri	22,541	1,318	31,825	30,536
Dhanka	7,816	6,296	1,321	
Dhodia	1,341	1,817	19,820	19,821
Dabhi	31,207	23,229	6,037	421 (included under Bhal)
Gandri	21,974	373	21,609	51,847
Kathodia	372		372	314
Kolha	637	2	833	445
Kolha	6,742	803	5,869	8,770
Kotwalia (Katalia)	1,416	30	1,230	1,416
Mavhi	479	434	43	
Kayakula	6,872	1,209	7,463	4,537
Talava	20,827	19,020	1,607	
Vahi	1,472		1,472	1090 (included under Bhal)
Vamva	12,696	2,237	11,272	8326 (included under Bhal)
Vari	203		203	321
Vandari	489	489		78

NOTE.—Figures for Kathodi and Vari are included under other districts, under Marathi in Imperial Table X

**SUBSIDIARY TABLE III A.—LANGUAGE RETURNS CORRELATED WITH CASTE TABLE**

Language	Actual num- bers speak- ing the language	Castes, tribes and races sup- posed to speak the language	Total of esti- mated speak- ers	Excess of actual speak- ers over estimated	Excess of estimated speakers over actual
Gujarati	1,867,213	Hindus (1,742,160)—excepting Deccan castes and tribes (22,000), forest tribes re- turned as Hindus (93,370), Hindus from United Pro- vinces, Punjab, Baluchistan and Central India (16,979) and Bhatis, Kathis and Khatris, Kharsas and (Mha- Lahans (3,229) ; Indian Christians from Deccan and Punjab (727,149 = 712,5) Parsees (7,230); Hindu Aryas (642) (Gujarati Musalmans (such local converts as do not speak Kachhli and Urdu = 96,51) and Jains (12,222)	1,233,044	114,209	
Marathi dialects	23,185	Deccan Hind. castes (22,669) Deccan Adivasi tribes (877) (Deccan and Punjab) (149) =	21,796		271
Western Hind. (Hind. Urdu and Hindustani)	82,367	Hindustani Hindus from United Provinces, Central India etc. (6,779) Musalmans & foreign strains and local con- verts (no re supposed to speak) (4,222)	63,821		637
Hind. dialects (including Kachhli and Jains)	113,236	Tribal tribes, Adivasi and Hindus (163,677 + 92,370 = 25,417)	25,417		118,291
Kachhli, Kathi and Khatris	12,109	Kachhli, Kathi and Khatris (4,665) Kathi and Khatris and Khatris, Bhatis and Mha Lahans (3,229) Kachhli supposed to retain Deccan language (705)	12,547		47
Urdu, Pashto and Aryas	204	Urdu, Pashto, Marathi, Aryas	1,923		1,623
Pashto and Urdu	109	Pashto and Urdu	117		13
Remaining Languages	2,225	Remaining Populations	2,225		
<b>Total Languages</b>	<b>2,194,222</b>	<b>Total Populations</b>	<b>2,194,222</b>	<b>115,755</b>	<b>115,755</b>

# CHAPTER X

## INFIRMITIES

### STATISTICAL DATA

Subject	TABLES		
	Imperial	State	Subsidiary
Infirmities by Age-Periods	XII I		
Infirmities by Divisions	XII II		
Infirmities by Castes Tribes and Races	XII A		
Number afflicted per 100,000 of the Population—Five censuses			I
Distribution of the Infirm by age per 10,000 of each sex			II
Number afflicted per 100 000 of each age period with number of females afflicted per 1 000 males			III
The Infirm by Age and Civil Condition		XIV	

### General Observations

**333 Definition and Statistics**—The statistics regarding Infirmities are contained, as above detailed, in the two parts of Imperial Table XII, and in Imperial Table XII-A. The three subsidiary tables are prepared from Imperial Table XII. Besides these tables, a special table regarding the civil condition of the infirm has been compiled for the State.

The categories of the infirm investigated by the Census of 1921 differ only slightly from those of ten years ago. In 1911, the instructions regarding Infirmities to the Enumerators were —

“ Column 16 (Infirmities) —If any person be blind of both eyes or insane, or suffering from corrosive leprosy, or deaf and dumb from birth, enter the name of the infirmity in this column. Do not enter those who are blind of one eye only or who are suffering from white leprosy only, or who have become deaf and dumb after birth ”

The only change introduced in this census was to omit the words “ from birth ” and also the clause at the end of the last sentence, “ or who have become deaf and dumb after birth ”. The intention was to include under the class of deaf and dumb, those who have acquired these infirmities after birth. It has been stated on the authority of Dr. James Kerr Love, M. D. (Glas.), that about half the number of deaf-mutes acquire their affliction after birth and *before speech is fixed*. Thus it was presumed that a great many afflicted persons of this class escaped enumeration under the old definition. It was therefore thought desirable to expand the definition so as to include the persons who have become deaf-mutes after birth.

In connection with these instructions, it must be mentioned that an important association for the relief of the Deaf and the Blind from Ahmedabad sought to press upon me the addition of a few other categories to the Census Schedule in regard to Infirmities. Along with the deaf-mutes, they wanted us also to compile figures for the “Speaking Deaf,” “the Hard of Hearing” and “Those that cannot work as well as the Sighted.” The “Speaking Deaf” are those presumably who acquire complete deafness after speech has been fixed. The object of including these classes was “to get a clue of these afflicted persons with a view to help them by medicine, operation or education.” It was difficult however to accede to these requests, however one sympathised with the excellence of these objects. The census agency is by no means an expert agency. The enumerator is made to work gratuitously at a business which with greater use is becoming more and more distasteful to him, and he has no wish to be bothered with the duty of compiling additional information on any matter. Further, he has little training and less time for such subtleties as the last two of the three additional infirmities which the Gujarat Association desired us to investigate. The terms are so vague besides, that



there is no possibility of compiling any accurate statistics regarding them. The enumerator is hardly expected to stop and subject the individual concerned to a detailed eye-examination, such as was suggested in the instructions drafted by the Association.

If the enumerator finds that some member of the family cannot see well, he will then ask whether he or she can see enough to read a book. Should it appear that the sight is so seriously impaired that it is impossible for the person to read a book or to see an object ten yards away, such a person may be noted as blind, even though as a matter of fact he or she may have some slight power of sight.

These instructions can only be given effect to by a properly trained staff working under the direction of the medical and sanitary departments. And I take leave to suggest that a separate census of infirmities may be undertaken by the State through the agency of these two departments. In the meantime it must be stated that the object of the census was merely to obtain figures regarding infirmities which are the most obvious to even an untrained eye. That is why in addition to the above-mentioned intermediate categories regarding blindness and deafness, the Census also chose to ignore these numerous gradations between cretinism or weakness of intellect and complete insanity and between corrosive leprosy and the incipient stage of it which are far more common and more difficult to detect.

**334 Accuracy of the Return.**—One other reason for rejecting the proposals of the Gujarat Association was the belief strengthened by the testimony of successive censuses that enumerators were sometimes prone to enter persons particularly at the extremes of life as blind and deaf mute even though they are not totally so. Such wrong entries as *ardh-pagal* (half witted) *lekero* (deaf) *boldo* (mute) *rat-andhako* (night blind) *apana* (lame) *lodhio* (white leprosy) etc. however continued in this census also as in previous censuses. These were however eliminated in the process of tabulation. Particular emphasis was also laid in the course of the training of the census staff on the importance of correct entries in regard to infirmities. The object in view was carefully explained. As the census staff mostly consisted of local men there was little chance of any wilful concealment happening except in the large towns. The work was also carefully tested and supervised by the inspecting staff.

The tabulation was most scrupulously scrutinised. The infirmities were separately extracted from the schedules on ships by a special staff. Then I Principal Nandurbarker of the local school for the Deaf Mutes and the Blind assisted by his staff went over the schedules again and carefully scrutinised the tables. The figures regarding the blind and the deaf mute were critically examined by him by reference to his own notes and personal experience and pronounced fairly correct. Every facility was afforded to him to make such extracts from the schedules as were necessary for his educational purposes. These figures were finally scrutinised by a special staff of picked compilers, who worked under the supervision of my Assistant. There is little doubt that the compilation of the Table has been very accurately accomplished. The progressive increase in the number of infirmities since 1901 may be ascribed in part to the great accuracy of record and compilation. It may also point to the inclusion of weak minded persons as insane and the hard of hearing and the dim-sighted as deaf mute and blind through the over zeal of the census staff.

### 335. General review of the results.—The total number of infirm per

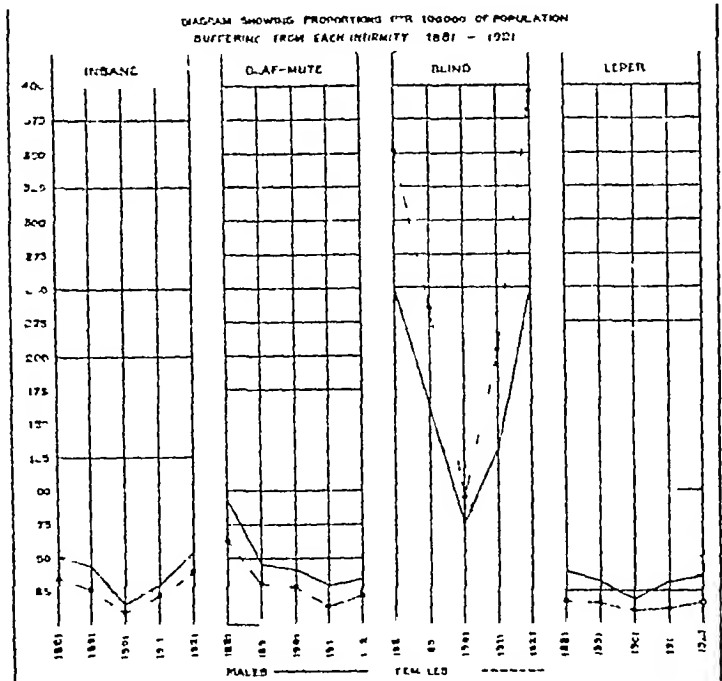
Number of persons	1901	1911	1901	1901	1901
Insane	94	123	232	115	873
Deaf Mute	274	413	874	919	1,214
Total	6,794	3,241	1,849	4,731	8,961
per 100,000	2	415	77	25	81

sons at each of the censuses since 1881 I noted in the margin. The total number of afflicted persons in 1901 was 8,001 or 417 per 100,000 of the population. In 1911 the afflicted total was 418 or 234 per 100,000. The respective proportions for 1901, 1901 and 1881 were 115, 200 and 415 per 100,000. The figures for 1881 are admittedly defective and entered here as a matter of part of India generally on the scale of error. In 1901 an improvement in hygiene led to the elimination of many entries from the table. In 1901 the famine destroyed 100

drove away many of the infirm from our territories. Since then there has been a progressive increase in the proportional as well as in the absolute figures. A combination of factors including improvement in record and tabulation and change in definition, as well as high mortality, famines and economic depression of the last twenty years must have contributed generally to the continued increase in these figures of misfortune.

The marginal diagram illustrates the proportional variation in each infirmity by sex since 1881.

This diagram is of great interest as it allows comparative examination of the prevalence of the four recorded infirmities jointly in the last forty years. In regard to deaf-mutism there is a marked decline from 93 male, and 62 female, (per 100,000 of each sex) in 1881, to 34 and 22 in 1921. The blind curve shows a steep rise since 1901. In the last twenty years, the proportional figures of the blind have more than trebled in the case of



males and have more than quadrupled in the case of females. In regard to leprosy and insanity, the figures show slight variation since 1881. Except deaf-mutism, all classes of infirmities showed a big drop in 1901. The proportions of the females show nearly the same variations as in regard to the males, and except amongst the blind, they keep at a lower level than the male curve. Under each infirmity, we shall attempt to analyse and isolate the factors that have contributed to these variations.

**336 Co-existent Infirmities**—But in the meanwhile it is interesting to note the phenomenon of co-existent infirmities. In 1911, the crude total of the figures under each infirmity exceeded the total of persons afflicted by 6, because there were two who were both insane and deaf-mute, two who were deaf-mute and blind, and two others who were both leprosy and deaf-mute. In 1921, these cases of cumulative misfortune are more numerous. 29 persons were returned as afflicted with double infirmities, and four with triple. 14 of these persons are both insane and deaf-mute. 8 others are both insane and blind, 3 are both blind and leper, 4 both blind and deaf-mute, while 4 persons suffer from a triple misfortune—insanity, deaf-mutism and blindness. The connection between insanity, or at least cretinism, and deaf-mutism is well known, and perhaps the number of these cases of co-existent infirmities would have been larger if the enumerator had cared to make a complete record and did not write down, as possibly it was the case, the infirmity that seemed to him the more important or significant. Oral instructions emphasized the necessity of a full record of these combined infirmities. Perhaps the increase in the number of these cases since 1911 is evidence of improvement in the census record of infirmities.

**337 Order of prevalence of Infirmities by Caste and Race**—While we are on the general subject of infirmities, it is useful to examine the order of prevalence of these infirmities in representative castes and communities. The table in the margin shows how insanity is most prevalent amongst the higher and more economically provident classes on whom the strain of living makes a greater mental impression than on the lower orders. Communities asso-

Cast or Community	OF PER CENT PREVALENCE OF			
	Insanity	Deaf Mutism	Blindness	Leprosy
<i>Persons</i>	1	1	13	
<i>Hindus—</i>				
Brahmins		1		11
Kanhs	10	13	30	30
Marathas	5		5	9
K. L.	13	11	11	8
1. Hari	14	7	3	12
1. Hari	8	14	1	7
Hindus and Jains	4	6	0	13
<i>Muslims</i>	3	30		30
<i>Christians</i>	6	8	6	
<i>Forest tribes—</i>				
1. Hari	7	3	4	1
1. Hari	9	5	14	3
1. Hari	10	15	16	8
1. Hari	11	16	9	4
1. Hari	16	4	12	
1. Hari	12	9	18	8

ciated with agriculture and rural living seem to be least affected by it. On the whole there seems to be some correspondence between insanity and deaf mutism although locality as well as social practices may have a disturbing effect on the correlation. Blindness is a good deal dependent on habits of living, standards of house-room occupation and economic condition generally. Leprosy seems to prevail where insanity is the least evident and particularly amongst forest tribes. Generally it may be said that locality as well as climatic conditions have as much determining effect as social customs such as interbreeding, habits of living house-room, occupation and even race in the prevalence of infirmities.

### Insanity

**338 Main Figures—**The number of persons afflicted with insanity returned in the recent census was 924 (503 males and 399 females). There are thus 17 insane persons per 100 000 of the population as against 20 persons per 100 000

Year	INSANE			
	Actual figures		Proportion per 100 000	
	Male	Female	Male	Female
1901	32	31	47	—
1911	151	91	18	9
1921	319	294	30	1
1931	503	399	54	20

in 1911. The marginal table gives the main comparative figures of the prevalence of insanity since 1891. The numbers dropped in 1901 but since then they have progressively increased, and now there are 11 more male and 12 more female lunatics per 100 000 of each sex, than thirty years ago. The definition requires that only completely insane persons should be returned and not cretins, idiots and other feeble-minded persons whose affliction is not so disastrous as to incapacitate them totally from the ranks of workers. Errors of

diagnosis must have therefore occurred in all censuses, but the extent of their operation in influencing the figures since 1891 cannot be estimated nor is it possible to state how far the variations in the number of insane persons are vitiated by the factor of wilful omissions and how far the progressive improvement in the machinery of record and tabulation has effected the elimination of wrong entries. The sudden drop in 1901 must however be wholly attributed to the famine. The insane are not long lived and the disaster of 1899-1900 must have destroyed a good many of their number. Many of the insane must have also succumbed to the

Year of Census	New cases of insanity	
	1921	1911
Male	9	7
Female	13	7
Male	1	—
Female	—	17
Male	—	—
Female	—	—
Male	1	—
Female	—	—

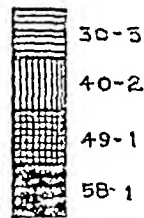
strain. Since that year as has been already explained in Chapter I the economic condition that have supervened have borne hardly on the people. The last decade was really worse than the one previous. Taking only the higher castes the number of the insane has increased largely amongst commercial and professional classes particularly amongst communities who have not been dependent on food in most. Insanity has increased amongst these communities even where their total strength has declined. This is in regard to Parsis, Nigars and Aulich Brahmins and Marathas. K. L. K. K. K.

**339 Distribution by Sex and Locality**—The map given in the margin shows the local distribution of the insane. A table is also given which shows the proportional figures by sex in the different Natural Divisions. The highest prevalence of insanity is in Central Gujarat. South Gujarat, North Gujarat and Kathiawad then follow in order. The last named division shows the least prevalence of this disorder amongst females. The sex ratio varies in the different divisions, but generally there are 67 females afflicted to 100 males amongst the total insane population. In Kathiawad, apparently the figures are not very reliable, at least in regard to the female insane. Usually it is the case that the difference between the sexes is the least where the women come out and join the men freely in outdoor occupations like agricultural labour. From this point of view, in South Gujarat, where both males and females amongst the aboriginal population take an equal share in the struggle for existence, the sexes approach equality both in number of lunatics as well as in their proportion to the total population. The influence of the *Purdah* in determining sex ratios of the insane will be referred to later.

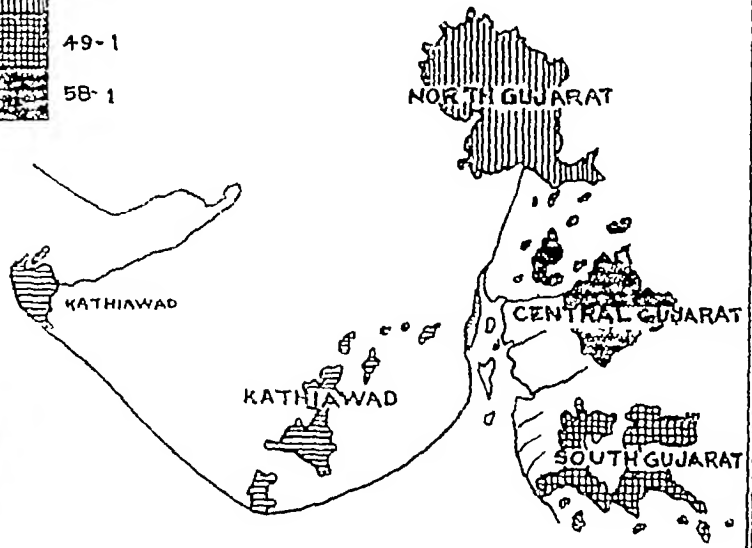
Division	PROPORTION OF INSANE PER 100,000 OF EACH SEX	
	Male	Female
Central Gujarat*	63	46
North Gujarat	47	33
South Gujarat	51	47
Kathiawad	41	19

\* The figures are prepared after allowing for the effect on the distribution of the location of the Lunatic Asylum in Baroda City.

## REFERENCE



## MAP TO ILLUSTRATE THE PROPORTIONS OF INSANITY PER 100,000 OF THE POPULATION



I do not think locality has any appreciable influence in the distribution of the insane. In the Indian Census of 1901, the general conclusion was arrived at that local physical conditions had little effect on insanity and further that figures lent little support to the theory that such social practices as consanguineous marriages had any effect. On the other hand, the prevalence of insanity has a great correspondence with literacy. In the margin a comparative table is given which shows that generally wherever education has been most wide spread there the proportion of insane persons is high. Kathiawad is an exception, where the factor of literacy is counterbalanced by that of occupation. Urban occupations presumably involving greater mental strain tend to produce insanity more than other occupations. In this respect it is fortunate that Kathiawad has little of industry or commerce that would induce its inhabitants to start in mad pursuit of wealth. Trans-Sabarmati Area is another notable

Natural Areas	Proportion of Insane per 100,000	Order according to prevalence of insanity	Order according to literacy
City *	116	1	1
Rastri	66	2	2
Charotar	54	3	3
Kahnani	54	3	6
Kathiawad Scattered areas	52	4	5
Trans Sabarmati	52	4	11
Chorashi	45	5	11
Vakal	43	6	8
East Kadi	41	7	9
Semi Rastri	40	8	10
West Kadi	35	9	11
Rani	28	10	12
Kathiawad Middle block	27	11	4
Kathiawad Coast	27	11	7

\* For the City, the corrected ratio is given after deducting from the Asylum population, those whose birth places are outside the City.

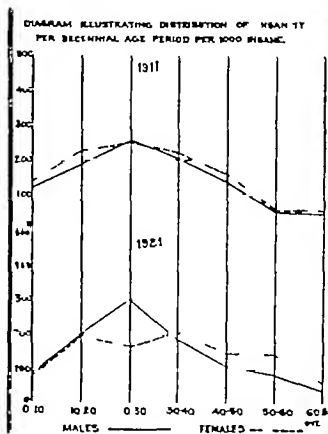
exception. It is an unhealthy region and perhaps its fever prevalence as will be pointed out presently is a pre-disposing cause. Chorasli is a third exception. Presumably the social habits of the Rajput Koli and Ahir populations who are addicted to opium, *ganyu* and drink are responsible for the comparatively high ratio of insanity in this tract.

**340 Insanity by Age**—The proportion of the insane per each age-period is shown in Subsidiary Table III. That table shows that the danger zone for the onset of insanity amongst males is the age-period 15-60 the highest point being reached in the ages 25 to 30 when naturally man's needs are keenest and his earning power to meet these is not yet adequate. Amongst women the critical ages for insanity apparently are 15-20 and 30-45—the earlier period because of the premature burden of motherhood and the later when the cares of the family have exerted their severest strain. It is also a well known physiological fact that the period immediately preceding the menopause is a time of great mental stress for the female. It is remarkable that this danger zone persists in the proportional figures of three censuses since 1901.

The figures respecting distribution of infirmities by age (Subsidiary Table II)

also support this phenomenon. A diagram is given in the margin which gives comparative curves for two censuses showing the distribution of 1,000 insane per each decennial age-period. Here also the summit of the male curve is at 20-30 while amongst the females there are two summits, one at 10-20 and another at 30-40. In 1911 it is true the summit was at 20-30 but the proportional figures for the female insane indicate that in that year the age period 15-20 and 30-35 had the highest ratios.

**341 Figures of Age as a test of Accuracy of record**—The figures by age can also be used to test the accuracy of record. In the Indian census it is required as pointed out already to distinguish



between the violent form of mental derangement which is insanity from idioey, retarding, weak-mindedness and other less complete forms of mental disorder. Even in England it is difficult to make this distinction. In India the difficulties must be insurmountable. One test about insanity is to see whether the returns include a large number of the congenitally weak-minded person or not. Complete insanity is a phenomenon which appears only in the adolescent or adult period of life. If there is a decrease in the number of the so-called insane in the age period 0-10 it will indicate a comparatively greater accuracy in the record. In this respect the figures of 1911 are better than those of the census. In 1911 there were 1 person turned as insane per 100,000 of the age-period 0-10 while in 1901 the corresponding proportionate figure was 10. Some error of diagnosis must have crept in and a greater number of the congenitally weak-minded must have been included in the returns. There is another source of error which must be mentioned. In the hyper-endemic malarial

are as, occasionally the delirium due to fever is mistaken for insanity. But on the other hand malaria with its insidious effects on the constitution is also a predisposing cause of mental derangement. The tracts most exposed to malaria are the Songadh, Dhari and Khambhaya talukas and the Trans Sabarmati Area. In these regions the prevalence of insanity is indicated by the ratio of 38 per 100,000. Trans Sabarmati has as we have already seen, a high ratio of 52 insane per 100,000. All the causes are chiefly inhibited by a low type population whose mental equipment or heavily by little fear of derangement. The unhealthiness of climate combined with the inclement condition of their living must account for the comparatively large proportion of their insanity.

**342 Some considerations on the Variation since 1911** Much has been already said above to show how far the figures disclosed in 1921 indicate a real increase in insanity. A certain proportion, not large, of the increase is due to the increase through error of diagnosis of congenital idiots at the age period 0-10 in this census. On the other hand the factor of wilful concealment which is present in the case of women may be said to be somewhat less operative now than formerly. The female lunatics have increased from 204 to 199, and the increase is most marked in the higher age periods, particularly in the marriageable and child-bearing age when wilful concealment through obvious reasons is most likely. In the higher age 20 and upwards is the marginal comparison shows that there seem to have been a real increase in the number of the insane. Abundant inquiries it has been shown that in certain higher caste the figure shows large increases since 1911.

Age Group	Number of Insane	
	1921	1911
0-20	244	172
20-40	191	110
40-60	130	57
60-80	107	29
80+	48	9

**343 Insanity by Caste and Community** The figures regarding the prevalence of insanity amongst the different caste and communities in the State are contained in Imperial Table VII A. In the margin a table is given showing the proportioned figure of the insane amongst representative groups. By religion, the highest proportion is claimed by the Parsis. The figures for the last three censuses show that this community has taken the lead in this respect. Amongst Hindus, Ghanias and Golas put the Brahmins and Varnas show high ratios. Amongst Muslims, the intellectual and commercial classes show the highest ratios. It must be here also mentioned that insanity amongst Muslim females is more prevalent than amongst women of other communities. There are 75 female insane to 100 males so afflicted amongst Muslims, while the general sex ratio for the State is only 67. If we take into account the factor of wilful concealment which is most effectively operative owing to the *pardah* amongst these Muslim females the proportion of insanity will be found to be even higher than the figures show. One would be inclined to put this phenomenon to the rigours of the Muslim *zenana*. Amongst the Marathas, there are more females than males in their insane total. On the other hand the comparative freedom of the women of other communities exposes them to the perils and mischances of life almost as much as their men-folk, and the sex ratio amongst Brahmans, Varnas and Parsis is by no means favourable to females.

Caste and Community	Proportion of Insane per 100,000 of each caste
<b>General Population</b>	47
Marathas	80
Untouchable Brahmins	76
Sanskrit-Sanskrit Brahmins	77
Kashis	100
Marathas and Parsis	88
Golas	74
Hindus and Parsis	106
Untouchables	18
Kashis	73
Parsis	9
<b>Female</b>	100
Muslims	83
Muslims	64
Muslims	60
Muslims	4
<b>Female Insane</b>	
Blind Hindu and Parsis	80
Dubla	17
Nayaks	71
Nayaks	14
Chodhrys	16
Chodhrys	11
<b>Female Muslim and Hindu and Muslim</b>	96

The table given above points to certain broad conclusions. Insanity is a disease associated with the socially higher and economically more provident classes,

The lower castes which show high ratios in Insanity are either those which are addicted to drink like Dheds and Golas, or others whose constitution has been wrecked by long residence in fever haunted tracts, like sections of the Forest Tribes. Amongst these latter drink is also a contributory factor. Occupation seems to exert an undoubted if secondary influence. Agriculture and pasturage seem to have a salutary influence while religious mendicancy (amongst Baniyas and Fakirs) no doubt attracts the insane. The typically urban occupations with their hard conditions of toil have a deleterious effect as seen in the high ratios amongst Sutars, Bhavsars, Sonis, and Ghanchis. Social practices like consanguineous marriages although they may result in feeble mindedness and cretinism do not appear to lead to the more violent forms of mental derangement. Diet has also little to do with the question. Hindu Brahmans and Vaniyas who live abstemiously and on vegetable diet suffer equally with Parsis and Mussalmans while Kolis and Marathas whose diet consists of animal food suffer less than either.

### Deaf Mutism

**344. Main figures**—The number of deaf mutes in the State is 508 (300

Year	Deaf Mutes			
	Absolute Figures		Proportion per 100,000	
	Male	Female	Male	Female
1891	564	330	43	20
1901	41	202	41	24
1911	30	123	29	13
1921	299	179	34	22

males and 220 females). The ratio per 100,000 of the population is thus 28 or taking the sexes separately 34 for males and 22 for females. The marginal table gives comparative figures (both absolute and proportional) for deaf mutes in the different censuses from 1891. It must be remembered however that the deaf mutes of 1921 include also those who have acquired deaf mutism after birth. The previous figures profess only to be concerned with congenital deaf mutism; that the figures show a decline as compared with 1891 proves that in the

earlier censuses many deaf mutes after birth were wrongly included in the return. It is a notorious fact that deaf mutes are short lived and therefore the proportion of deaf mutes to total population by age periods should show a diminishing series. The proportional figures for 1901\* and 1891 do not show this at all.

In the margin a table is given which shows the comparative ratios for four censuses from 30 years of age and upwards. It will be seen that 1901 shows the smoothest series of the four census years. The only disturbance is about the years 50-60 when it is well known that the age-returns are most defective and there is usually a heaping there so that even persons of lower ages are returned at 30-35 or 60. On the whole the deaf mute return of 1901 may be claimed to be fairly accurate and more so than its predecessors. As to the return of 1911 it was stated in the report of that year

Age Period	Proportion per 100,000			
	1891	1901	1911	1921
30-35	43	37	21	26
35-40	43	35	20	23
40-45	39	28	19	22
45-50	39	26	20	21
50-55	35	24	11	23
55-60	35	21	17	24
60+	29	31	27	30

that in the course of tabulation persons known to be dumb were assumed to be congenitally deaf mutes. The proceeding was justified with a view to set off against the number of genuine deaf mutes omitted. If we assume that the margin of omission is about the same in the two censuses the addition due to the above cause to the true figure in 1911 will have to be deducted while the true variation is considered.

\* Mr. D. D. B. B. (p. 4) of 1901 confessed that in making the figures for 1901 he had assumed that the return of 1901 was the same as the return of 1901 and had not taken into account the fact that the return of 1901 was the same as the return of 1901.





to 1000 male is 621. The diagram in the margin shows the distribution by age-periods of the deaf mutes in the last two censuses. The largest number of deaf mutes are aged 10-20 after which period the curve descends regularly towards the end of life. As the present census is not restricted to congenital deaf mutes, there is a steeper rise from 0-10 to 10-20 in 1921 than in 1911. But the reason why the proportion of deaf mutes at the first decennial age group is lower than at the next is generally explained to quote from the *India Census Report of 1911*—by the fact that

"parents are reluctant to admit the existence of this defect in their children so long as there is the slightest hope that it is merely a case of retarded development."

### 348 Connection between Insanity and Deaf mutism—

In the introductory section of this chapter (*vide* para 337) an attempt was made to deduce from comparison of the order of prevalence of the different infirmities amongst representative social groups that insanity and Deaf mutism were pretty closely associated. It is well known in Europe and the United States of America that deaf mutism co-exists with cretinism and goitre. Mr (now Sir Edward) C. Atkinson established the association between these three infirmities. He also showed

that the water supply of certain rivers was the medium of the pathogenic organism. While discussing the co-existence of infirmities we pointed out that there were 14 cases of combined insanity and deaf mutism. It was also pointed out that if the enumerators did their duty properly they would have shown many more combined entries of this description than they have done. As it is difficult however to establish the connection from the deaf mute returns of this State Deaf mutism is not nearly so prevalent as in other parts of India. In India in 1911 the male deaf mutes numbered 71 per 100,000 against only 20 in this State.

Sex and Area	Proportion of deaf mutes per 100,000	Order according to deaf mutism	Order according to insanity
Varanasi	1	3	3
Allahabad	2	9	5
Chandigarh	3	6	4
East Delhi	23	2	2
West Delhi	1	11	1
Trichinopoly	31	4	3
Patna	37	2	1
Benares	43	1	7
Rangoon	77	1	11
Calcutta	1	6	10
Kolkata and its suburbs	29	2	3
Coast Area	77	7	10

The prevalence of deaf mutism in the different natural areas is shown in the marginal table and the order of such prevalence is compared to the order according to insanity. Here locality on the one hand and social environment and occupation on the other are disturbing factors. In Chandigarh Allahabad and Chota Nagpur instance it is social habit, the economic environment and the general mental equipment of the inhabitant that prevent the ratio of insanity and deaf mutism from corresponding. In Benares it is on the other hand it is local physical

condition that is the disturbing factor. Apart from these circumstances there seems to be a direct correspondence between the two infirmities. From this it appears that the hilly and forest regions suffer more from deaf mutism than the plain low lands, and that tracts in the neighbourhood of the sea where the

soil of recent formation from alluvial deposits have higher ratios than areas remote from the coast. Again undulating areas with wet humid climates show more evidence of this infirmity than elsewhere. Finally the reader must be cautioned that the rather high ratio that appears against East Kadi is due to the situation of the Deaf and Dumb School at Mohism town.

An attempt has also been made from a collation of taluka figures to see whether the neighbourhood of certain rivers had any influence in the causation of the infirmity. Generally and of deaf-mutism in particular. The marginally noted talukas have the highest proportions of deaf-mutism in the State. Khambhars, as we may recall all forests and hills and from an examination of the entries of deaf-mutism in the village Ahar, they occur in all villages on the upper reaches of the Dadumchi and Madan rivers. Similarly, the greater number of deaf-mutism found in Kanara and a few in villages like Narsip, Machhla, Ahi and Shunpur on the banks of the Taverner. In Mohism, doubtless the deaf-mutism is concentrated in Kadi. See in Talwadi, Dedyasan, Anval and Raval. These are other three on or near the banks of the Purna and Kaveri rivers. As regards Herod's peculiarity of the figure is that all the deaf-mutism in the vicinity of the Kaveri and Purna I have not been able to find out whether there is any special cause in the report. The local officers both revenue and medical are unable to enlighten me on the point, and I can find no information regarding any of the published reports of the Medical Department, but at any rate, the connection of deaf-mutism with deaf-mutism seems to be indicated by the result of the present census.

**349 Prevalence of Deaf-mutism by Caste or Community** In the margin table appended similar to the given for Herod's showing the relative prevalence of deaf-mutism in different parts of the State. The high proportion of the deaf and dumb among the Marathas is only due to the presence of Marathi children in the Deaf and Dumb School in the City. The proportion of Dabla deaf-mutism (which is only to be found in this caste) is to be compared to that in 1911 when if the figures are to be believed the ratio was as high as 7.5 per 100,000. I am under the impression that there was a mistake in this as well as in other infirmities in the compilation of figures in Imperial Table VII-A of that year. I believe that the figures regarding infirmities related to both the Hindu and Annamite sections of the tribe, while the total population shown in columns 2-4 was of the Annamite section only. Thus the proportions were unduly inflated. Apart from these reservations there is little from the figures to show that race, social practice or occupation had a hand in influencing the causation of deaf-mutism. Cousin marriage and consequent excessive interbreeding may have had the effect of promoting deaf-mutism among the Parsis and Sayads. But beyond that, there is nothing to show that this infirmity has a special predilection for any particular section of the people. Annamites (forest tribes) as in other infirmities show fairly high ratios in this particular misfortune also. But that is due generally to their poverty, and extremely low and dirty standards of living. The local distribution of castes may also be a reason. Association with localities where conditions exist which favour the incidence of deaf-mutism, is enough explanation why a particular community suffers from this affliction relatively more than others. This applies to the Parsis and Forest tribes as well, who stay largely in Rasti, and Semi Rasti tracts of Navsari Division.

### Blindness

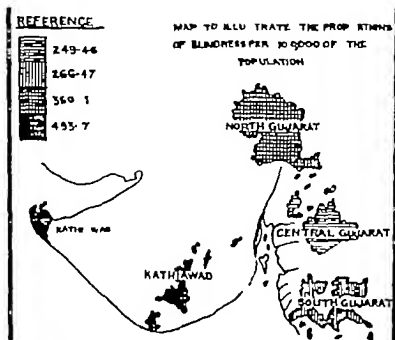
**350 Main Results**—There were 6,791 persons returned as blind in the recent census. This gives a ratio of 319 blind per 100,000 of the population, as

against 166 per 100 000 in 1911. The marginal table gives comparative figures (both absolute and proportional) for the last four censuses. Compared to 1891 there are now 88 additional males and 100 more females, who are blind per 100 000 of each sex. As in other parts of India blindness showed a significant decline in 1901. There was an increase in 1911 which Rao Bahadur Govindbhai ascribed to better enumeration and improvement in tabulation. In the recent census this infirmity shows a sharp rise both in figures and in proportion to the total population.

### 351 Local Distribution of the Blind—The accompanying table and

Division	Actual figures		Proportion per 100,000	
	Male	Female	Male	Female
1901	2,817	2,734	181	235
1901	715	864	73	85
1911	1,383	1,804	129	214
1921	2,747	4,542	249	395

map give the requisite proportional figures per Natural Division. Against a general average of 319 for the State Kathiawad has a high ratio of 481 per 100 000 who are blind. North Gujarat follows with 360 blind persons per 100 000. The proportions for the Southern and Central Divisions are 266 and 310 respectively.



When we analyse the figures in detail by natural areas within the divisions we realise that the prevalence of this infirmity varies inversely with the rainfall. A marginal table is given which compares the order of the natural areas according

Natural Area	Proportion of blind to population	Order according to	
		Lack of blindness	Normal rainfall
Charotar	274	6	7
V. tal	271	5	6
Kachchh	273	4	5
Chorvati	189	2	4
East S. G.	257	3	3
West S. G.	257	3	3
Travelskarmati	273	5	6
Barid	274	5	6
South Kathi	274	5	6
Barid	274	5	6
Kathiawad (N. S. G. M. S.)	481	1	1
Kathiawad (Central)	481	1	1
Kathiawad (South)	481	1	1

to lack of blindness and to normal rainfall. There is an almost exact correspondence. The only exception is the Bhilsas and Talavias who have high ratios of the blind and also who whose occupation connected with the manufacture of salt affects their eyes injuriously. The Anavals Bhilsas who mostly reside in this region have a high incidence of blindness to the extent of 208 per 100 000. I shape the comparatively high proportion in Bhilsas as well as in certain other areas like Charotar and

Kadi—Kahnau, Kathiawad Middle Block etc., is also due to accurate enumeration and more watchful supervision.

**352 Connection with small-pox**—The factor of small-pox cannot altogether be eliminated from the question of blindness although it exerts only a secondary influence. In the margin are given proportional figures (calculated on the population of 1911) of deaths from small-pox in the last decade. Kathiawad suffered most from small-pox and as we have

in the incidence of blindness is there the least. The figures for small-pox were low in Central Gujarat because of the greater spread of vaccination. In North Gujarat the mortality rates are high and the consequent greater and the deaths more active causes in the spread of the mummy. South Gujarat is held responsible for the high ratio of blindness in the Rastri tract.

Natural Division	Proportion of deaths from small-pox in 1911-1920 to 10,000 of population of 1911
Central Division	41
North Division	15
South Division	48
Rastri Division	100

**353 Accuracy of the Return** It has been usually supposed that blindness is the most easy to diagnose of all the infirmities. Unlike the other infirmities, blindness is associated with the later periods of life, so that people do not feel inclined to own up to it, therefore no incentive to wilful concealment. In Gujarat there is a well known term used unambiguously for the loss of eyesight only. And this, however, is used sometimes as a synonym for dim-sightedness. In a survey applied to total blindness, there is therefore the possibility of dim-sighted persons, old in years, being included in the returns. The chances of error, therefore, lie in the direction of excess more than of underestimating the total strength of this infirmity.

The Blind Relief Association of Bombay however sent an important Memorial before the recent census to the Census Commissioner convicting the figures of 1911 of serious inaccuracy. They supported this statement by detailing the results of their own independent investigation in certain parts of the Bombay Districts of Nasik and Bijapur. Their investigations were carried out sometime in 1919 presumably. According to their enquiry, the incidence of blindness in the two sample areas (calculated on the population of 1911) came to 148 and 260 per thousand, the recent census figure to hand, how that in Nasik and Bijapur districts, the present incidence of this infirmity is represented by the figures 251 and 170 respectively. If the sample taken by the Association were fairly representative of their districts, then even the recent census figures are only 60 and 70 per cent. of the truth. Nasik is in the neighbourhood of our South Gujarat Division, which has a well known incidence of 260 per 100,000. Our figures of the blind had the advantage of being thoroughly scrutinized by the Principal of the local school for these districts, and they were pronounced fairly accurate. Opinions were also invited from all the local medical officers of the State, and the majority were inclined to the opinion that the bulk of the increase since 1911 should be put down to greater accuracy in enumeration.

### 354 Increase since 1911 due chiefly to more accurate record—

The number of blind persons has risen from 3,361 in 1911 to 6,794 in this census. The present figures are a little more than double. The female blind as well as the male have doubled themselves in the last ten years. As the margin shows the greater portion of the increase has happened in the ages 50 and over. As pointed out already, the main reason for the increase must be sought in improved enumeration. The instructions were very strict regarding the exclusion of the dim-sighted from the returns. Besides, the economic strain of the last half of the decade was very severe, and it was expected that this circumstance would have tended rather to a decrease in the figures of the blind as well as of the other infirm (except the insane) by killing them off in large numbers. Instead, it will be seen from a comparison of the decennial age-figures from 30 and upwards that there is a large increase. In spite of the fact that blindness is a senile infirmity, there is no reason why figures should mount up so suddenly after the fiftieth year is reached.

Census	Under 50 years		50 years and over	
	Male	Female	Male	Female
1921	1,231	1,471	1,511	2,578
1911	709	1,020	504	878
Variation	+522	+451	+1,007	+1,600

Age period	Blind proportion per 100,000	
	1911	1921
20—40	123	193
40—60	227	314
60—80	479	804
80—90	991	1,772

Again the blind aged 60-80 in 1911 were only 429 to 100 mille their survivors ten years later (together with people who acquired this defect in the decade) should not have so suddenly risen if the previous figures were correct to 2,073 in 1921. Similarly the blind aged 40-60 were only 227 to 100,000 in 1911. This figure is quadrupled in the next decennial age-group in the census of 1921.

**355. Other causes of the Variation.**—These discrepancies can only be explained by better enumeration. There must have been a real increase also which is generally attributed by the local officers to economic depression and the high prices of food and other necessities which have compelled the majority of the people to lead lives of inadequate nourishment. Dr Talati, the Sanitary Commissioner of the State, favoured me with a long note on this and other points. Apart from better enumeration which he thought was in a great measure due to the more willing co-operation of the people as a result of the lessons learnt from the last influenza epidemic, Dr Talati thought the lowered vitality of the people due to plague and influenza and the general economic strain of high prices and the diminution of real wages was one of the causes of the variation in the figures of the blind. According to that same authority, at least 25 per cent of blindness was due to *Ophthalmia neo natorum* which itself is largely the result of social diseases like gonorrhoea and syphilis. Another doctor quoted the authority of Lt-Col A Street F.R.C.S. L.R.S., for the statement that half the number of blind people was due to gonorrhoea. In this connection it is important to note that venereal complaints, as will appear from the marginal table, are now featuring more largely than before in the hospital statistics. Two other doctors agree in thinking that eruptive fevers like small pox are the one essential direct cause of total blindness. In this respect it is significant that the registered deaths from small pox have increased from 0,287 in 1901-1911 to 10,313 in 1911-20. This

Year	Veneral cases treated in Hospital
1911	8,032
1912	8,308
1918	3,920
1920	8,251

cause was therefore increasingly operative in forcing up the figures of the blind in the last decade. As to *ophthalmia neo natorum* the bulk of it is caused (even when there is no venereal taint) by inefficient management of labour cases by untrained dais. I am afraid there is little evidence of any improvement in this respect for the figures show that in the age-period 0-10 there are 77 blind children to 100 mille in 1921 as against only 51 ten years ago. Lastly it must be mentioned that all the professional men I have consulted unite in minimizing the effect of dust and glare in the causation of total blindness. They are only indirect causes of blindness, according to them as they start *trachomatous conjunctivitis* which eventually leads to blindness.

### 356. Cataract Operations.—The figures regarding successful cataract

District	Number of successful cases of cataract		
	1901 1902	1901 1911	1911 1921
Central Division	23	141	481
Northern Division	15	1	512
Northern Division		3	2
Kathmandu	2	3	8

operation in the State in the last three decades are an interesting evidence of the growing awakening of the people to the need of caring for their eyes. The concentration of such facilities in the State Central Hospital in the City did not enable us to know how far cataract is correlated with the prevalence of blindness. But the marginal table is instructive. In the last decade there were five times as many cataract operations as in the decade previous.

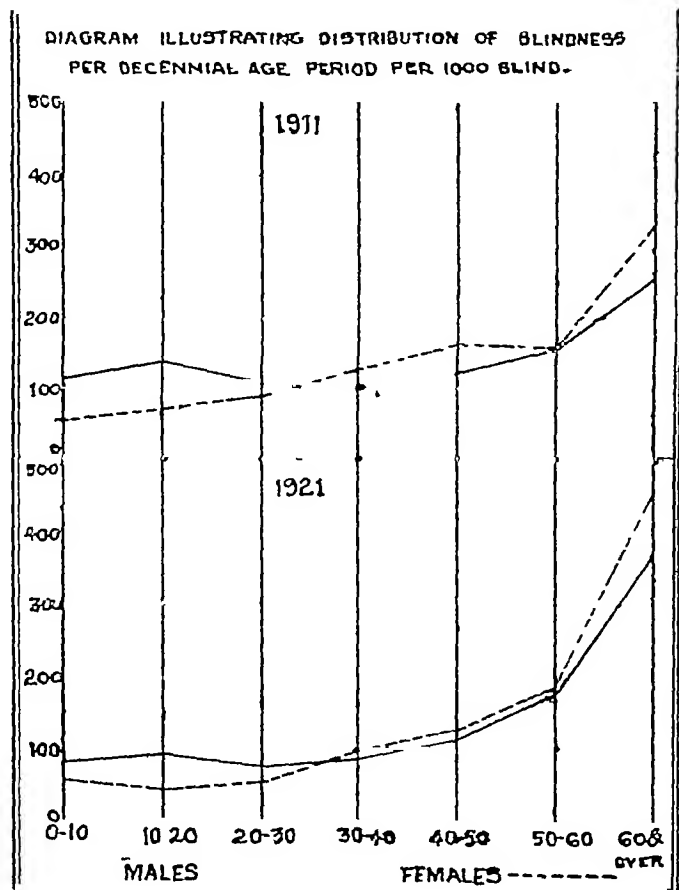
**357. Blindness by Sex and Age.**—Of all the infirmities blindness is the only one in which women fall far less prey. There is 1,000 males who are blind for every 1,118 females who are so afflicted. In 1911 the corresponding ratio was 1,466. This preponderance of females prevails in all ages from 25 upwards. At the first joint age-period (0-5) also females are known to suffer more from blindness than males. This is perhaps due to the greater neglect of male infants. The preponderance at the other ages is due to the exaggeration of their crippled and crippled lives, and the rigorous selection of their blindfold care.

They live in dingy closed-in houses with little ventilation, and spend most part of their day in smoky cook rooms having to prepare food for their men-folk. We know from statistics discussed in Chapter I that the worst type of house-room is met with in Kathiawad. Here also the preponderance of females amongst the blind is most marked. In the margin, the order according to comfort of house-room is shewn to be almost exactly in inverse relation to the order according to the sex ratio amongst the blind.

Division or City	Proportion of female blind to 1,000 male	Order according to preponderance of females amongst blind	Order according to comfort of houses
City	1,107	5	1
Central Gujarat	1,444	4	2
North Gujarat	1,464	3	4
South Gujarat	1,465	2	3
Kathiawad	1,721	1	5

The diagram given in the margin shows the age distribution of the blind for the last two censuses.

That blindness is an affliction specially associated with old age is convincingly proved by the accompanying diagram. 66 per cent of the males and 76 per cent of the females, among the blind population are 40 years of age and upwards. Congenital blindness does form from 15 to 25 per cent of the total strength of this infirmity but on the whole the proportion of the infirm rises with the age of the population.



### 358. The Blind by Caste and Community—

An analysis of the prevalence of this infirmity amongst the different classes of the population throws some light on how occupation and social environment exert an important influence on the causation of blindness. Its prevalence amongst Brahmans, Varnas and Saiyads may be due to their literary occupation. Amongst some Brahmans like the Modh, who are mainly engaged as cooks, blindness claims as high a ratio as 574 per 100 mille. Its commonness amongst religious mendicants is readily understood. Professional beggars are even known to blind their children to excite compassion amongst the charitable. Amongst Sonis, Sutar, and Bhavsars, the high ratio of their afflicted is due to their occupation. It is noteworthy that amongst these, males are more afflicted than females. Ghanchis owe the large proportion of their blind no doubt to the exacting nature of their occupation conducted in dark rooms in congested urban areas. The Rabaris have a high ratio compared to the Kanbis and Kolis,

Caste and Community	Proportion of blind per 100,000 of each sex
General Population	310
Hindu	338
Selected Brahmans	483
Sonar, Sutar, Bhavsar	337
Kanbis	259
Marathas	270
Golas	141
Hindu and Jain Varnas	339
Ganchis	470
Dhed	556
Koli	257
Rabari	371
Paras	212
Musalman	294
Vohora	181
Memon	231
Saiyad	337
Christian	310
Forest tribes (Hindu and Animist)	
Bhil	341
Dubla	256
Nayakda	265
Vasawa	184
Chodhra	102
Gamit	118
Religious mendicants	516



Commission the bulk of the lepers are usually attacked by the disease between the ages of 25 and 30. It also happens that the disease enters the system latently and remains unnoticed for years.

Two other authorities, Dimellson and Boeck, have held that the average duration of life from the date of attack is between 9 to 18 years. One would hardly expect a leper's life to exceed beyond 60 years. Therefore all cases of lepers returned at 60 years and upwards are suspect. Many cases of syphilitic sores and white leprosy have through error of diagnosis a chance of being mistaken for leprosy and included in the returns.

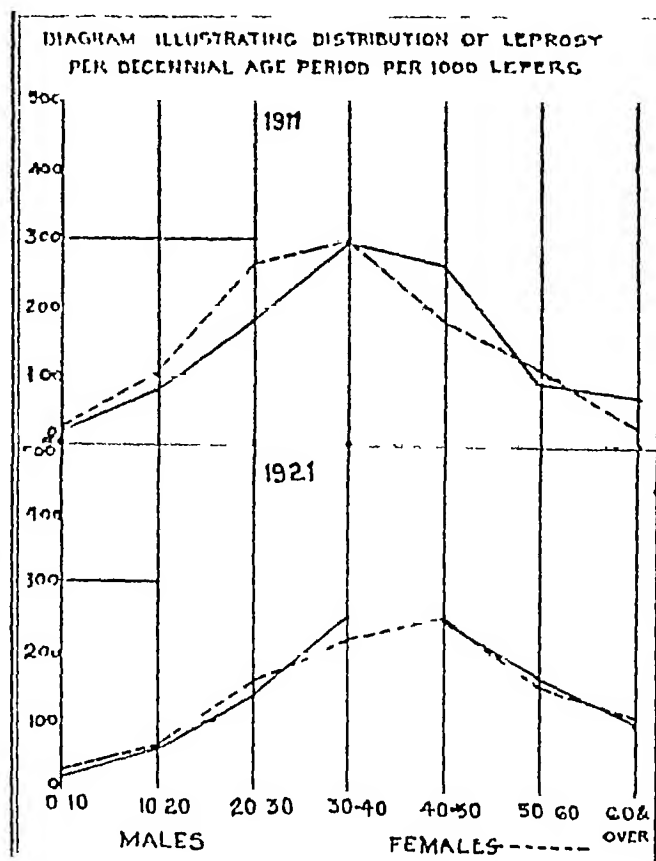
Year of Census	NUMBER OF LEPERS RETURNED			
	Below 20 years	Between 20-45	45-60	60 and over
1921	47	291	155	59
1911	48	291	80	26
Variation	-1		+75	+33

From the table given above there appears to be little variation from the figure of 1911 up to the 45th year. In the period 45-60 the lepers have increased by 75 persons. Possibly this increase is perhaps due either to discovery of wilfully concealed cases or also to a certain extent to immigration. It is reported that owing to stringent steps lately taken in the Rappila State\*, many lepers have fled across the Narmada to this State. Kalam therefore shows apart from the Asylum inmates, a high ratio of the afflicted. The Central Division as a whole shows a large increase from the figures (both proportional and absolute) of 1911. In the age group 60 and over, the lepers show an increase of 33, which I am inclined to regard as fictitious. The 1911 figures in this respect seem to have been nearer the truth. Whatever fresh attacks that happened in the last decade must be more or less confined to ages below 45. The actual figure in these ages hardly show any variation; the fresh stocks therefore are presumed to fill up the deaths that must have happened among the lepers of 1911.

**362 Distribution by Age and Sex** - Excepting blindness, all the other infirmities show that women are less afflicted than men. Amongst lepers particularly is this so as there are only 44 females to one hundred males amongst them.

According to the Indian Census Report of 1911, the sex ratio was even more favourable to the females than this. In this State, in 1911, the proportion was only 36 female to 100 male lepers. I am inclined to attribute this low incidence of leprosy amongst females in a large measure to wilful concealment. But it is possible that males may be more liable to the leprous infection than females. This disproportion, it may be added, is particularly marked about the ages 10-15 which is the marriageable period for females, and when the incentive to conceal the existence of leprosy in the family is therefore the strongest. At the higher ages, the tendency to conceal is weakened, and the proportion becomes a little higher.

About 50-55, it becomes low perhaps because afflicted women are less solicitous



\* The Bombay Presidency Census figures show that in the Rewa Kantha Agency (which includes Rappila) the number of lepers have declined from 166 in 1911 to 132



of public and suffer more in consequence and are thus subjected to a higher mortality. The marginal diagram shows the age distribution of the afflicted by sex for the last two censuses. It has been already explained in a preceding paragraph that this disease attacks the adolescent and adult ages and shortens the life of its victim considerably. A true record of lepers therefore should show very few victims alive at ages 60 and upwards. In this respect the census record for 1921 is more defective than its predecessor or even that of 1901 because one-tenth of the total strength of lepers is returned aged 60 and over. In 1901 only 3 per cent of lepers were of this age.

### 363 Prevalence of Leprosy amongst Castes and Communities

—The caste incidence of leprosy does not throw much light on the influence of occupation and environment beyond the broad conclusion, that it is found more amongst

Tribes or Races	Proportion per 10,000 who are lepers
<i>Forest Tribes</i>	
Dhal	167
Dhul	148
Ka. Kda	81
Vana	177
Wardha	73
Guntur	81
<i>Hindus</i>	
Dhal	21
Kali	23
Kali	21
Kali	18
Maratha	18
Ka. Kd	10
Dravidian Tribes	Below 10
O. Bahara, et	
<i>Muslims</i>	
Muslim	1
Muslim	14
Muslim	4
<i>Pariahs and Christians</i>	
Pariahs and Christians	
(Head and Muslim)	11

the flesh of dead animals.

364 The Leper Act of 1910.—For the proper segregation of lepers and prevention of wandering and destitute persons afflicted with this disease from spreading its contagion to healthy people the Leper Act of 1910 was passed and it is still in force. Under this Act the Anasuya Leper Asylum has been declared to be the asylum to which vagrant lepers were to be sent by the magistrates. The Act prohibits leprosy persons from preparing or selling articles of food, drink or raiment. They are also forbidden to bathe and wash in public tanks or to conduct or ride in public conveyances (except railway trains). The provisions of the Act are very leniently enforced but in municipal and urban areas lepers are not now seen plying conveyances for hire or selling articles of food to the same extent as before.

365 Cure for Leprosy.—This disease has remained at all times an enigma for science. Its causation is still a matter of hypothesis. The old Hutchinson theory about its spread through tainted fish does not seem now to receive much support. A statement issued by the British and Colonial delegates to the International Conference on Leprosy at Bergen in 1909 seems to embody the latest scientific idea on the subject. It is stated therein that "leprosy is spread by direct and indirect contagion from persons suffering from the disease; it is most prevalent under conditions of personal uncleanness; that it is not due to the eating of any particular food such as fish; that it is a disease of long duration, and becomes dangerous mostly when there is a discharge from mucous membranes or from ulcerated surfaces; and that the best administrative method of dealing with the leprosy is segregation."

The latest medical mind has engaged themselves upon finding a cure for this disease. The latest treatments well known, have been together with Dr. Leclercq

By an Ottoman physician "isolated from a non-ulcerated leprous nodule a streptothrix which they call *S. leproides*. They found that injections of this organism had marked curative effects due to a neutral fat which they named Naxtin.

The Naxtin treatment was used in our local asylum but the intravenous treatment was found so painful that it was not further proceeded with. Verguerra used Collargol intravenously and subcutaneously and claimed success for his treatment. A large number of internal remedies has been tried notably with *chaulmoogra* oil, arsenic, sulphate of soda, chlorate of potash and salol. Attention has now been hopefully directed to a new variant of the old Indian remedy *chaulmoogra* oil. The continued administration of this oil *per ora* having been found to have irritating effects on the mucous membrane of the intestinal tract attempts were made to isolate the active constituent of this drug or to devise means for making its continued administration feasible. Experiments were conducted by Prof. Dean at Hawaii and what is known as "ethyl ester" has been prepared from the oil. Very successful experiments have been made with lepers and at least 18 of these unfortunates treated on this new method were paroled in October 1919. These lepers have been under observation for a long time and they are still free from the disease. A mission doctor in Korea, Dr. Wilson, has, it is reported, by trying a heroic dose of the drug, found that it could be tolerated. Briefly the method is to add 100 grams of pulverised camphor to a pound of *chaulmoogra* oil boiled in a water bath. When the camphor is finally dissolved this preparation is ready for use. It is then injected weekly into the deep gluteal muscles. This is continued with increasing dosage for months. To heal the obstinate ulcers special kind of ointment with *Ichthyol chaulmoogra* oil etc. is also used. Very good results have been obtained with this treatment. It is claimed that sensation returns after a few months to the anæsthetic areas of the patient who becomes rid of his thickened nodular appearance. In course of time, it is difficult even for a specialist to detect that the patient has been at all a leprous subject.

**366 Some miscellaneous topics—Asylums and Institutions for the Infirm.** Having discussed the local prevalence of each infirmity in turn, it now remains to conclude this chapter by referring to one or two miscellaneous topics.

The chief institutions for the infirm are the Lunatic Asylum in Baroda City, the Anasuya Leper Asylum on the Narmada in Smor Mahal and the two institutions for the education of the Deaf-mutes and the Blind in Baroda City and Mehsana town.

The Lunatic Asylum in the City has now been enlarged, the female ward now affording accommodation for a larger number of inmates. There has been no change in the principles on which dangerous lunatics are admitted. Compared to 1901, the increase in the number of inmates in the asylum, as it will be seen from the margin, points to the growing popularity of the institution. The numbers shewn in the margin presumably are those that are in residence in the census month of each year. The annual average of lunatics treated at the Asylum was 66 in the last decade. The annual average of persons discharged "cured" was 21, so that rather less than one-third of lunatics admitted every year got full benefit of the treatment.

Year	NUMBER OF LUNATICS IN THE ASYLUM		
	Total	Male	Female
1901	44	Not available	
1911	25	20	5
1921	60	42	18

The Leper Asylum, situated on the banks of the Narmada, usually attracts a large number of lepers during the year, on account presumably of the supposed sanctity of the soil, from the rubbing of the dust of which leprosy is said to be cured. The Leper Hospital was established in August 1890, alongside of the temple to Anasuya Mata, one of the goddesses of disease, and an *Anna chhatra*, or Asylum, has been maintained since that date with accommodation for 100 inmates. This accommodation, it appears, is only one-fifth of the total leper strength in the State. The figures in the margin show that leper inmates in the Asylum are rather on the decline. The annual average of lepers treated at the hospital in the last decade was 168. The largest number treated in any one year was in 1912 when 196 lepers took advantage of the institu-

Year	NUMBER OF INMATES		
	Total	Male	Females
1901	60	Not available	
1911	97	48	19
1921	59	44	15

tion. The unpopularity of the Nastun treatment (which was discontinued after wards) may have led to these unfortunates avoiding the hospital. One of the features repeatedly reported by the Asylum authorities is that a large proportion of lepers taking advantage of the institution invariably abscond after a short while. A larger and more efficiently managed institution under the direct supervision of the central medical authorities and enjoying the latest facilities and conveniences of treatment is imperative if this most dreadful of all human afflictions is to be stamped out from the State.

The School for the deaf mutes and the blind in the City was opened privately in 1909 by a teacher who with another had been deputed by the State to the Calcutta Deaf and Dumb School for training. In 1911 a monthly grant of Rs. 50 was allowed to the school which was raised to Rs. 75 two years later. From January 1, 1915 it has been conducted as a Government institution. Starting with only one child in 1909 it had 30 children on its rolls in July 1920. 6 of these were girls and 24 boys. 28 were deaf and 4 blind. The school has two sides, literary and industrial. Teaching is done in the children's mother tongue, Marathi or Gujarati. A practical knowledge of Arithmetic, History and Geography is also given. Each child is also taught some particular industry with a view to enable him to earn his livelihood.

The Melisana School for the deaf mutes and the blind was opened by the other teacher who was sent to Calcutta for training in 1913 as a private institution with 3 deaf mutes. A Government grant of Rs. 25 monthly was soon after asked for and sanctioned. The institution was taken over by the State from January 1, 1916. The present strength of the school is 37 children, of whom 30 are deaf and 7 blind. 28 of these come from outside Melisana town. Besides instruction in the three Rs industries, drawing, tailoring, wood work and knitting of socks are also taught. It will be seen therefore that in these two institutions 56 deaf mutes and 11 blind children are being looked after. The deaf mutes aged 5-15 number 234 in the State, so that educational provision for about 24 per cent. of these unfortunate children has been already made. The blind of school-going age number 407 and for these adequate provisions have not yet been made. Full details however of these defectives have been extracted from the Census Schedules and given to the authorities, and it is to be hoped that in future these institutions will expand in their sphere of usefulness and be able to cater for a much larger proportion of these defectives than they have hitherto done.

**367 Civil Condition of the Infirm**—It is of great public interest to know how many of the infirm are married and how many are widowed. Of 8,001 afflicted persons 2,600 or 31 per cent are married and 3,911 or 44 per cent are widowed. In the general population 18 per cent are married, so that affliction does presumably inhibit marriage to a small extent. Of the married infirm only 76 males are below the age of 15, so that one may infer that the bulk of the afflicted persons who are married acquired their infirmity after marriage. Of the female infirm who number 4,879, 541 are unmarried, but the greater portion of these unmarried 290 are below the age of 15. There are 23 females amongst the afflicted who are unmarried although aged 10 and over. 52 married females amongst the infirm are children not yet fifteen. Leprosy figures indicate that of 1681 male lepers 60 are married but they are all aged 15 and over so that presumably their marriage took place before the signs of their disease became put on. Male lepers number 381, 189 of these, or about half, are married. But there is a cheerful disregard of the social consequences of their affliction in respect of the civil condition of the insane. Of 9 male lunatics 10 are married and 9 are widowed. Amongst the insane women who number 399 altogether 163 are married. A remarkable feature of the civil condition figures is the large proportion of the female infirm who have returned to themselves a widow. No less than 2,679 or 60 per cent. of these unfortunate women have passed off as widows. It is likely that a great many of them are aged persons who are a burden to their own families and are still unmarried. A few may be old widows whose husband had left them a widow and they may regret only their afflictions.

**SUBSIDIARY TABLE 1 —NUMBER AFFLICTED PER 100,000 OF THE POPULATION  
AT EACH OF THE LAST FIVE CENSUSES**

Natural Division	INSANE										DEAF MUTE									
	Male					Female					Male					Female				
	1921	1911	1901	1891	1881	1921	1911	1901	1891	1881	1921	1911	1901	1891	1881	1921	1911	1901	1891	1881
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
<b>1</b>																				
<b>Baroda State</b>	54	30	15	43	51	39	21	9	27	34	34	29	41	45	93	22	13	28	30	62
Central Gujarat (with city)	67	33	19	37	45	48	20	9	26	23	31	25	36	43	77	18	14	21	27	51
North Gujarat	47	26	9	45	56	33	20	5	28	42	35	20	28	37	93	21	10	22	25	60
South Gujarat	51	40	25	55	57	47	33	17	24	46	39	63	77	81	128	32	10	53	45	84
Kathawad	41	17	10	35	34	10	2	8	25	8	27	14	57	44	112	27	5	38	45	92

Natural Division	BLIND										LEPERS									
	Male					Female					Male					Female				
	1921	1911	1901	1891	1881	1921	1911	1901	1891	1881	1921	1911	1901	1891	1881	1921	1911	1901	1891	1881
	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41
<b>1</b>																				
<b>Baroda State</b>	249	129	75	161	248	395	204	95	235	351	35	31	18	32	39	16	12	10	15	17
Central Gujarat (with City)	195	91	57	122	189	311	134	57	147	243	50	38	21	30	51	23	16	16	22	22
North Gujarat	285	158	62	193	305	438	249	85	304	434	6	4	2	12	18	2	1	1	4	6
South Gujarat	215	114	113	137	210	318	177	136	180	313	94	91	59	89	92	45	36	27	34	41
Kathawad	351	169	139	187	250	647	309	205	201	415	10	15	13	16	19	6		5	15	8

The figures for the Insane and the Lepers include the inmates of the Baroda City Lunatic Asylum and the Anasuya Leper Asylum in Sinor Taluka in Baroda Prant. The corrected proportions for the Central Gujarat Division in which both these asylums are situated for these infirmities work out as under —

Insane 63 males, 46 females per 100,000

Leper 41 males, 22 females per 100,000

after deducting the number of inmates born outside the natural division. The birthplace figures for other years than 1921 are not available

SUBSIDIARY TABLE II—DISTRIBUTION OF THE INFIRMITIES BY AGE PER  
10 000 OF EACH SEX

Age	INDIA										DELAWARE					
	Male					Female					Male					
	1901	1911	1901	1901	1901	1921	1911	1901	1901	1901	1921	1911	1901	1901	1901	1901
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
0-3	24	91	195	187	211	23	291	248	32	100	32	530	40	333	32	32
3-10	837	1,097	307	308	638	802	1,030	121	731	904	1,824	1,887	904	843	1,021	1,021
10-15	1	877	330	1,140	987	902	932	1,111	708	1,074	1,337	1,337	1,111	1,420	82	82
15-20	834	877	791	1,264	1,263	1,078	1,274	1,431	1,000	1,074	1,247	1,314	1,230	1,100	85	85
20-25	1,294	1,191	1,633	1,208	2,280	72	1,422	1,431	1,002	1,945	821	1,120	967	1,021	1,208	1,208
25-30	1,807	1,314	1,003	900	902	1,078	1,111	1,012	1,012	840	1,002	1,012	931	931	1,208	1,208
30-35	1,281	1,007	1,427	1,121	1,121	1,123	1,470	740	070	1,919	873	087	791	931	1,411	1,411
35-40	600	839	094	783	825	723	482	805	805	815	407	606	078	078	1,411	1,411
40-45	640	640	1,178	679	1,316	827	490	994	708	1,013	407	461	1,111	702	1,411	1,411
45-50	403	632	339	411	627	148	489	420	420	771	297	241	438	438	1,411	1,411
50-55	333	378	29	380	1,203	490	619	679	679	721	328	106	679	473	1,203	1,203
55-60	480	128	180	72	301	30	98	248	344	721	162	106	11	781	1,203	1,203
60 and over	287	472	231	342	511	627	330	868	617	622	124	231	53	643	1,203	1,203

Age	DELAWARE										DELAWARE					
	Female					Male					Female					
	1921	1911	1901	1901	1901	1921	1911	1901	1901	1901	1921	1911	1901	1901	1901	1901
1	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
2	712	407	374	511	231	285	431	291	34	266	217	30	236	228	19	19
3-10	1,216	2,111	1,031	1,229	723	822	684	712	639	517	374	773	828	228	411	411
10-15	1,118	1,707	1,140	1,129	831	708	708	708	890	813	77	80	67	331	300	300
15-20	1,111	1,123	834	971	67	290	806	517	828	545	18	24	813	418	34	34
20-25	80	1,227	1,377	771	1,207	82	836	72	671	1,123	103	461	337	46	711	711
25-30	1,022	72	72	80	1,207	276	347	630	853	1,123	323	461	780	312	711	711
30-35	901	976	907	823	1,207	411	628	703	091	1,123	461	67	703	697	1,111	1,111
35-40	647	362	901	437	1,207	978	500	207	605	1,123	462	606	806	497	1,111	1,111
40-45	4	325	677	606	1,413	607	603	720	11	1,272	606	771	1,244	806	1,211	1,211
45-50	17	67	12	313	1,413	109	621	403	496	1,272	13	74	159	43	1,211	1,211
50-55	27	1	84	857	1,272	1,123	1	803	107	1,272	1,266	1,272	1,272	1,272	1,272	1,272
55-60	1	1	2	171	1,272	62	41	17	7	1,272	2	363	372	421	1,272	1,272
60 and over	266	1	1	113	1,413	2,723	10	27	27	2,013	4,129	3,272	3,272	3,400	2,911	2,911

SUBSIDIARY TABLE II—*continued*

Age	LEPERS									
	Male					Female				
	1921	1911	1901	1891	1881	1921	1911	1901	1891	1881
1	32	33	34	35	36	37	38	39	40	41
0-5	20	92	105		22	119		421	233	57
5-10	182	123	385	126	111	179	254	631	698	344
10-15	313	123	549	479	467	179	254	421	581	747
15-20	286	671	440	302	622	476	762	316	872	862
20-25	599	854	1,154	1,184	1,755	773	1,272	210	988	1,495
25-30	807	915	1,484	1,134		833	1,357	1,790	1,220	
30-35	1,198	1,502	1,209	1,007	2,534	1,310	1,357	2,527	1,047	2,298
35-40	1,380	1,441	1,704	1,033		893	1,610	1,474	872	
40-45	1,354	1,748	604	1,713	2,266	1,310	1,187	210	1,454	1,610
45-50	1,094	854	879	982		1,190	593	526	405	
50-55	1,198	671	934	982	1,357	891	846	843	698	1,438
55-60	521	305	219	252		714	254	105	58	
60 and over	1,042	701	274	806	806	1,131	254	526	814	1,149

SUBSIDIARY TABLE III—NUMBER AFFLICTED PER 100,000 PERSONS OF EACH AGE-PERIOD AND NUMBER OF FEMALES AFFLICTED PER 1,000 MALES

Age	NUMBER AFFLICTED PER 100,000								NUMBER OF FEMALES AFFLICTED PER 1,000 MALES			
	Insane		Deaf Mute		Blind		Lepers		Insane	Deaf Mute	Blind	Lepers
	Males	Females	Males	Females	Males	Females	Males	Females				
1	2	3	4	5	6	7	8	9	10	11	12	13
0-5	2	1	10	12	58	64	1	1	333	1,308	1,114	2,000
5-10	33	23	46	21	94	88	5	2	627	422	842	429
10-15	45	30	62	41	106	70	0	2	590	583	583	250
15-20	61	56	49	30	117	99	12	10	754	500	697	727
20-25	97	37	43	24	140	98	29	16	300	550	712	565
25-30	109	42	33	29	111	154	33	16	356	806	1,291	452
30-35	84	54	26	26	135	227	51	26	613	957	1,612	478
35-40	47	50	25	16	145	289	99	22	944	579	1,708	283
40-45	55	47	22	16	249	398	75	31	868	733	1,616	423
45-50	50	50	21	10	280	524	88	48	1,042	400	1,642	476
50-55	62	98	23	18	585	1,053	86	31	1,455	750	1,647	326
55-60	69	57	26	11	752	1,366	86	68	625	333	1,385	600
60 and over	48	40	10	14	2,140	3,569	84	37	1,087	1,400	1,770	475
Total	54	39	34	22	249	395	35	16	671	621	1,478	438

## CHAPTER XI

### CASTE

#### STATISTICAL DATA

Subject	TABLES	
	Imperial	Subsidiary
	XIII	I II

Cast. Tribe Race or Nationality  
Castes classified according to their traditional occupation  
Variation in Cast. T. be et. since 1891

#### General Observations

**368 Reference to Statistics**—Imperial Table XIII gives the statistical information by administrative divisions of the numbers and distribution of castes, tribes and races inhabiting the State. Subsidiary Tables I and II appended to this chapter are prepared from this table: the first classifies the caste returns into traditional occupational groups in the manner favoured at the census of 1911 and the second gives the variations since 1891.

**369 Utility of the Return**—The utility of the record of castes has been often doubted. For the 1901 Census, a previous Census Commissioner advocated the dropping altogether of the enquiry into the caste distribution of the people on the ground that the changes in the caste distribution in a particular locality (province or state) or in the tendencies and attitude of the different social strata to such questions as marriage, education, occupation and the like are spread over such long intervals that they do not easily lend themselves to statistical analysis from decade to decade. It was argued therefore that a decennial record of caste was an unnecessary and costly luxury. Recently a resolution was tabled in the Indian Legislative Assembly in favour of the omission of the question about caste in the Census Schedule on the ground that the caste-returns were notoriously inaccurate and that the census in a manner gave statutory recognition to social precedence of particular groups and thereby encouraged feuds between caste and caste for example between Kayasthas and Vaidyas. This last objection does not seem to be based on a complete understanding of the scope of the census enquiry regarding Caste. The instructions to enumerators regarding Caste were to enter the caste or tribe of Hindus, Musalmans, Jain, Sikhs, Aryas, Brahmos and aboriginal tribes and the race of Christians, Buddhists, Parsis, etc. In the Manual for Supervisors, the instructions were fuller:

In column 8 the real tribe or cast must be entered and not some general term common to several castes. Thus Koli, Kanbi, Bania or Brahman are general terms. When a person returns himself as Koli, Kanbi, Bania or Brahman, he should be asked what kind of Koli, Kanbi, Bania or Brahman he is, when the real cast name such as Koli-P, tanwadia, Koli Bania, Kanbi Kalya, Kanbi Lema, Bania-Lad, Brahman Audch, etc., will be ascertained. Agri, Kalia, Chudgar, Netti, Patva, Gandhi etc. are words indicating occupation and not cast and should be as such. For instance if a person return himself as Kalia, he should be told that it is the name of his occupation, but he should say what his cast is whether Kachhia, Kathia, ara, Kanbi Lema, etc. and whatever it may be should be entered. Lastly terms indicating locality such as Hissela tani, Pandeshi, Marwadi etc. must not be used. The real cast of these people must be found out.

In these instructions, there is no statutory perpetuation of caste distinctions. It is true that an ethnographical survey may give rise to caste wranglings and insidious attempts to seek social sanction for a person's status on the part of caste as a purging force in the social scale. Mr. Barthoven of the Bombay Ethnographic Survey pointed out in a recent paper how his investigation turned his slave into a kind of caste arbitration tribunal. But the census record itself is independent of any caste feuds regarding status. It is the use that is made of it that matters. In the 1901 Census an attempt was made to fix the social precedence of castes.

Mr Dalal's Report of that year contains the most valuable results of an exhaustive and painstaking enquiry. But the discussion that followed these attempts at classification by social precedence engendered a considerable amount of inter-caste bitterness which was not quite assuaged by 1911. The Census of 1911 therefore wisely chose a more colourless and innocuous plan of classification by traditional occupation. The chapter on caste in the Census Reports of that year however devoted a considerable portion of their space to ethnography and caste-origins. Much of the matter that had been discussed before was traversed again. On this occasion it has been decided to confine our attention to the demographic and sociological aspect of caste as an element of the population, and in that view there can be no doubt that caste is still a vital factor. As the Census Commissioner's note points out

"Marriage which is one of the essential factors governing the rise and fall of population is practically controlled by caste and the relative fecundity of the classes in different social strata could not be discussed without reference to the statistics showing the changes in the proportions of the married and unmarried of different ages in different castes. Similarly the interest and practical utility of the statistics of literacy, infirmities and occupations is considerably enhanced by their analysis according to the principal castes. There are social and educational questions which are intimately connected with caste and in the solution of which the information given by the caste returns will be of great value. I need only instance the questions connected with the treatment of the depressed classes. Occupation is closely associated with caste, and in discussing the occupational returns and industrial progress we want the latest statistics of the principal industrial and labouring castes to combine with the occupational figures. An estimate of the progress or decline of the cottage industries cannot be made without the comparative statistics of the castes chiefly engaged in them."

As to the element of error, there is no doubt about the greater accuracy of caste returns compared to, let us say, figures regarding Animists, or the returns of age. The bulk of the people return their castes correctly. The vast majority of castes are local, the tendencies of evasion are also well-known and the ways how these are countered are familiar to every Compilation Office. Besides, these tendencies themselves are of great interest as throwing light on social changes, and no census enquiry can afford to ignore them.

**370 Scope of the Chapter**—The objection attaching to an ethnographical survey ceases to have force when the scope of the enquiry is narrowed down to a discussion of the demographical aspect of caste. As shown above the statistical information regarding caste is combined with other data with literacy (in Imperial Table IX), with infirmities (in Imperial Table XII-A), with marriage and age (in Imperial Table XIV) and with occupation (in Imperial Table XXI). The bearings of caste on these different problems are dealt with in their respective chapters. In the present chapter, our concern will be mainly to test the accuracy and value of the caste return on which these correlations are based, and to appraise them in respect of the variations in the figures of different censuses. It is of little concern how we classify castes for this purpose. The classification adopted on the basis of traditional occupation in 1911 has been continued on this occasion also. How far such traditional occupation obtains in the caste at present will form one of the subjects of enquiry in the next chapter.

A proper appraisement of the accuracy of the return will enable us to utilize the information with a view to see how the attitude of the people towards caste is shaping under the pressure of modern economic and intellectual influences whether the present day tendencies are making for fusion or further separation and in what way, if at all, caste is lending itself to new ideals such as that of nationality.

**371 Accuracy of the Return**—As the main concern of this chapter is statistical, it is to the accuracy of the figures that we must first turn. A mass of highly useful information regarding the origin, customs and interrelation of Gujarati castes was collected by Mr Dalal in 1901, which requires little emendation even now and to which my own contribution can be but insignificant. Mr Govindbhai prepared an excellent glossary of Castes, Tribes and Sects both as an appendix to his Chapter XI and also as a separate publication. This glossary contains material which has been culled from a multitude of sources, not the least valuable of which is Mr Govindbhai's own personal knowledge. This work has facilitated the work of this census and has helped it to have a very accurate return of castes and tribes in existence in the State.



**372. Caste Index** Its utility.—In this census, as on the previous occasion, an alphabetical Caste Index in the vernacular (*Āyat jai na kakkūdrā*) was prepared in two parts, the first part containing true caste-names of 262 castes and the second containing 55 indefinite and ambiguous names or variant names of castes chiefly collected from the enumeration books of previous censuses which were to be avoided as affording no clue to the actual caste or group of persons so called. Included under this second list were such diffuse descriptive names as *Kahatriya* and *Vaishya* two of the four archaic divisions of Hindu Society. These general terms have more or less lost their ancient significance and the various social groups that are known or have aspirations, to belong to these have now themselves settled down into mutually exclusive endogamous groups or independent castes. Of such descriptive names, *Brahman*, *Kanbi*, and *Vania* have been alone retained in the Caste Table although the sub-groups comprised under each of these heads are mutually exclusive and apparently different castes. Secondly the list also contains such occupational entries as *Chudgar* (ivory or wooden bangle makers) *Kandoi* (sweetmeat sellers) *Kātpitā* (sellers of fuel) *Achārī* (Brahman cooks) *Kadmi* (builders) etc. The third group of mistakes relates to vague territorial names like *Pardeshi* or modern descriptions like *Bengali*, *Madras*, *Dakshini*, etc. Lastly there are professional names or names suggestive of status or civil condition or sect names. Examples of these entries are *Thakor Garasia*, *Seval Gulam banyasa*, *Sadhu* *Brahmachari* (celibate) *Paramhansa* (ascetic of superior rank) *Ramdepir* (sectaries of that name) *Meshri* (generic name for Hindu *Vania*) etc.

The circulation of these lists was of very great use to the supervising officers in securing a close and intelligent scrutiny of the information entered by the enumerators in column 8 of the Schedule. But it must be remembered that there is a danger in stereotyping the lists, as the flux of time may make them out of date. The history of caste shows that in spite of its seeming rigidity it is capable of expansion in a multitude of ways. Race occupation residence language religion, status, manner of living or diet, attitude towards a particular social practice like the remarriage of widows—all have entered into the caste-complex some time or another in its long history. In the above enumeration of types of "spurious" entries we have seen how occupation status, civil condition sect, etc. are the different sources of these names. There is no knowing whether in the future what are spurious to-day will become true caste designations. All that one can postulate is that the present true caste-names are old ethnic functional, religious or other distinctions which have now acquired historic fixity and settled down into rigid caste differentiations.

**373. Unintentional errors**—The bulk of the entries in Part II above referred to represent unintentional errors. The average lower class Indian has little knowledge of the proper name of his caste or sect. The first answer that will come to him when asked about his caste will be to name his occupation. If pressed further he will simply give out his class or sect name or even his own *atak* (surname). Besides the types of errors mentioned in the list this census also disclosed a few curious entries—some of which may be mentioned. "*Vaivania*" (from *Kadi taluka*) was found to be a surname used amongst *Ravalias*. *Targula Marotha*" (reported from *Chanasma*, *West Kadi*) seems to be a mistaken entry for a section of *Kolis* who combine a very much watered type of *Sakti* worship with *Musalman* beliefs and have taken to the profession of dancing. That is why they are called *Targalas*. "*Khalas*" reported from *Mehsana* town was found on enquiry to be identical with *Hindu Kharwas*, numbers of whom are found in *Ravalia* City. "*Mandli Rawal*" (reported from *Patan*) appears to be a local class name of the *Audish Sahasra Brahmins*. *Utara*" (from *Vyara*) is the name of a section of *Kanvra* (coppersmith) dealing in base metals they are the same as *Otaras* of the 1911 table. In *Kadi Prant* some *Bhils* have described themselves *Menas*. These are the *Minas* of *Rajputana*. *Talya* is a mistake for *Talava*, a sub-caste of *Dublas*. Entries such as "*Mudhai*" and "*Bluva*" were found on local enquiry to belong to *Rajputas*.

**374. Intentional errors**—The other class of errors is the result of deliberate misrepresentation. These errors affect the return more seriously than the other type. They arise usually when certain aspiring castes call themselves by new names or when individual members of these pass off as belonging to some caste higher than their own. Generally the castes to which these aspiring groups have sought to affiliate themselves are *Rajputs* and *Vania*. Certain of these tendencies are not proper in education this point has been already dealt with

in Chapter VIII (para 288) Other reasons are change in social practices or occupations that had previously been traditionally associated with the caste in question In the paragraph above quoted, the case of the Modh Champaneri Ghanchis was mentioned As it has been decided not to record septs of sub-castes, it was not found possible to accede to the request of the representatives of this community to treat them separately They were careful however not to show any desire to be mingled with the Modh Varnias, but the fact that they wished to be tabled as 'Modh Champaneri Varnias' was an eloquent testimony to the secret wish of their hearts It is true as Mr Govindbhai's glossary points out, that these Modh Champaneris were originally Modh Varnias but since then they owed their fall to the taint of oil The Khambhais—a section of Kachhis (the caste of market gardeners, originally Kanbi or even of Koli descent)—petitioned in this census to be reckoned separate from Kachhis and treated as a Vania caste Their arguments were singularly unconvincing as to the latter part of the claim Among the Kachhis they do not even rank the highest Like all the other divisions within the caste, they neither dine together nor intermarry Their claim to *roti vyavahar* (commensality) with Varnias is stoutly denied by the latter Their numbers are very few in the State, taking all these things into consideration, it was finally decided not to accede to their request

**375 The case of Barias and Khants**—The Barias of Padra were particularly obstreperous about their claims They pursued me wherever I went with a ponderous dossier of documents and genealogical trees They founded their claim on their Rajput (Padhar) surnames and their having given daughters in marriage to Rajputs There is no doubt that a great many Barias have Rajput patronymics Rajputs on the other hand are notorious for the indiscriminate manner in which they seek their wives from the lower strata The prestige of their caste attracts a number of spurious entries As it has been pointed in Chapter IV (para 152), there are varying opinions about Kolis some regard them as hardly different from the Rajputs others would scarcely distinguish them from the aboriginals Possibly both points of view are partly right The nature and the extent of the Rajput strain determine the differences Kolis in Western Gujarat (Vakal, Rastl, Charotar and Kutch) are more Rajput than those of Eastern Gujarat (Chorashi and Trans-Sabarmati) who are hardly distinguishable from Bhils The Khants and Barias are of high repute socially—especially the Patela (Talabda) section among them,—and they have given brides to Rajputs, or failing Rajput husbands, to Molesalams or converted Rajputs They will have no truck with the lower class Kolis—Patanwadias or Kotwalas The Khant Kolis in North Gujarat have at some places recorded themselves as "Thakur Solanki" In Central Gujarat the term Dharala is generally used for all Kolis high and low, but possibly there is a social gradation between the Baria proper or Khant Baria and the Talabda Barias Talabda (Sanskrit, *Shalodbhara*, raised from the soil) is the term given to the Hinduised Sudras amongst the aboriginal tribes who submitted to the Gujar invaders and accepted Hinduism Our present state of knowledge regarding the various Koli clans is obscure, and we must wait until a complete ethnographical survey is undertaken In the meanwhile it seems reasonable to suggest that the Khants and Barias should be separated from the general head of Kolis at least, even if they are not included under Rajputs It is among these sections that Hinduisation of the pronounced type is most evident, the highest families in the social sense among them prohibit widow-remarriage and their features generally proclaim a very evident Rajput admixture

The Barias are not the only people to claim kinship with the Rajputs The attitude of the Kalals has also to be noticed A memorial from the Shaundika Kshatriya Sabha forwarded through a Calcutta vakil claimed that the Kalals were Rajputs or Kshatriyas They are supposed to belong to the Agnikala Haihaya Vansiya Sept of Kshatriyas Finally the Dheds (in Vyara) have begun to call themselves "Mayavansi" Rajputs Local enquiries have failed to elicit any further particulars about the origin of the name "Mayavansi" Some of the Dhed patronymics are certainly Rajput—Vaghela, Dabhi, Parmar, Solanki, etc

**376 The case of Brahmabhats**—The Brahmabhats also applied to be included as a sub caste of Brahmans Amongst the Bhats, the Brahmabhat is marked off from the rest of the community by his more correct Brahmanical observances, vegetarianism and stricter prohibition of widow-remarriage In

\* In their original application they disclaimed all connection with oil But under my cross-examination their representative admitted that they did once deal in oil, though not in the manufacture of it

Gujarat and Kathiawar the Brahmbhats wear the sacred thread, and do not dine with the other divisions or with Varnias or Kanbis. Their claim to a separate treatment deserves therefore more serious consideration. The allegation as to their descent from a Kshatriya father and a Brahman widow is of course denied by them and may be held to be unproven regarding the Brahmbhats, it may be stated without much doubt that they are a Brahman community.\* In the Bombay Census Report of 1911 it is stated that they are "almost certainly degraded Brahmins. Their degraded status is easily explained. Their close relation with Rajputs invariably led to a departure from Brahmanical standards and they declined in consequence in the eyes of other Brahmins." But their whole tradition and caste history are wrapped in romance. The weight of evidence shows that Gujarat Brahmbhats were originally Brahmins from Allahabad and Marwar. Their devotion to poetry is seen in the worthy place their poets have taken in the literary history of Gujarat. The abandonment of priestly functions is not a reason to exclude them from Brahmins. On the whole they have as good a reason to be called Brahmins as Anavals, who have no priests or mendicants amongst them. But as the question regarding their place in the scheme of Hindu castes does not seem yet to have been finally decided, and the census is no forum for such a decision, the Brahmbhats are placed provisionally outside the Brahman fold, but as an allied community.

In the application of the Modh Champaneris and the Khambhars the tendencies to set up claims are typified. As the India Census Report of 1911 pointed out

The claim to new name and status is almost invariably accompanied by copious quotations from the Shastras and by commentaries full of fanciful statements and false analogies, backed up by vicious syllogisms, such as —

The Varyas are traders & are traders therefore we are Varyas.

For the desired deduction the major premise should be all traders are Varyas, but this of course is not the case. There are many trading castes that are admittedly not of Varyas rank.

These claims to higher status are generally bolstered up by a *spurious* declaration, or obtained from certain pandits, whose good offices have been secured, in some such terms as the following — "The \_\_\_\_\_ have the same social observances as the Varyas, their occupation is that of the Varyas — they say their real name is \_\_\_\_\_ which is mentioned by Manu as a Varyas caste. Therefore they may be regarded as Varyas. No attempt is made to investigate the actual facts, or the past history and associations of the community."

**377 Parvenu accretions to Castes.**—In regard to these tendencies, it cannot be too often emphasised that the aim of a census record is to get at the real strength of a particular social group. If a particular sub-caste wishes to recede from its parent group or if it chooses to call itself by a separate name its separate record under that designation is permissible provided its strength is sufficiently large to warrant such a treatment and provided also such a name causes no risk of confusion. Claims to be treated under the ancient four fold classification should always be disregarded as they raise awkward questions of precedence with which the census has absolutely no concern. Perhaps after this census, when the exclusively demographic aim of the Caste-record is realised, there will be in future few occasions for Caste-petitions.

The difficulty in regard to intentional errors is not so much with concerted attempts on the part of a whole caste or sept like the above to rise higher in the social scale. Most of these claims are well known and the instructions to the enumerators are precise enough to counter all these attempts wherever they are found to be unjustified. But what is more difficult is to trace the insidious accretions to castes of *parvenu* individuals. A large community like the Lewa Kanbis or the Rajput is peculiarly open to risks of invasion of these kinds. Caste control is looser there than in a smaller and more compact community. Restrictions as to marriage also cannot always be enforced and there are perpetual accretions to these castes from various sources which are affecting the purity of its composition. It is in reference to this continual liability to accretions of this kind that the proverb says *Caniso gharu nahī aī Kanhi nīlī baharī nahī* a Kanhi is never tainted nor is a Kanhi ever an outcast. Like the Maratha Shindes and the Bengali Chagimphas the Kanbis have their *chakaris* the issue of the *chakaris* (male servant) of Kanbi household is called *ghargayaras* (right handed families) and are now beginning to call themselves Rajputs. The *Chakari* kind of Varyas are similarly the issue of irregular unions between the *nyalas* (higher) class and Kedis and Dublas. The issue of mixed marriages or unions between Parni and

\*Mr Faithfull in his *Tribe and Caste of Bombay* (Vol. I page 107) acknowledges that the Brahmbhat is a distinct entity tracing descent from Kanbi Brahmins.

aboriginal tribes (Dublas), the Khavas and Gola Castes of Kathawad and the Anglo-Indian are other instances of classes of people from whom individuals are continually attempting to affiliate themselves into the next higher group. These instances disturb the true extent of the variations but they are not so numerous as to affect the general accuracy of the whole. Throughout the compilation stage, searching local enquiries were instituted and doubtful cases were corrected. Few major errors of the intentional or unintentional variety have been left uncorrected and the figures for castes may be accepted as a fairly valid record of their numerical strength. Later on in connection with the discussion on variation, the factor of deliberate falsification will be referred to wherever necessary.

### Distribution and Variation since 1872

#### 378 Strength of the main Castes—Brahmans of all kinds number

113,825 including 73 Aryas in this census. Kanbis of all kinds (including Deccani and Kokani Kunbis) number 434,479 of whom 799 are Jains and 133 Aryas. Kols of all kinds number 387,541 (including 10 Aryas). Varnias of all kinds (Hindu, Jain and Arya) number 78,457 (39,940 Jains and 27 Aryas). The Rajputs number 79,308 (including 124 Aryas and 6 Jains). The forest tribes (Hindu and Animist sections together) number 258,447. The untouchable or depressed classes number 176,924 (including 103 Aryas). The Musalmans with foreign strain number 56,993. Local converts number 90,892. The proportional strength of their groups is indicated in the marginal statement.

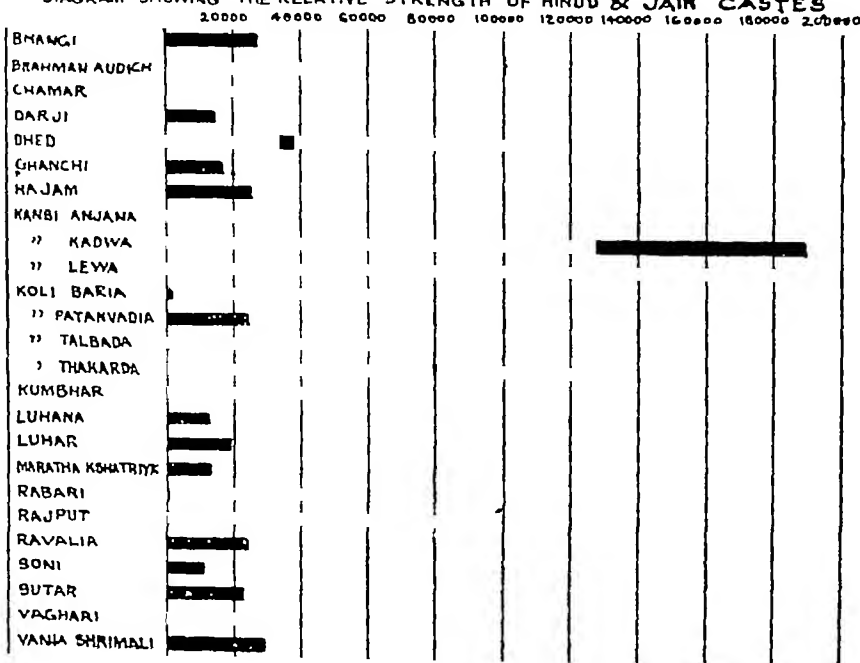
Name of Group	Percentage of total population
Brahman	5.4
Vania (Hindu and Jain)	3.8
Rajput	3.7
Kanbi	20.4
Koli	18.2
Forest Tribes	12.2
Untouchables	8.3
Musalmans with foreign strain	2.7
Local converts	4.3
Others	21.0

#### 379 Strength of Hindu and Jain Castes—Taking the Hindu and Jain

castes individually (without reference to main class names) and excluding forest tribes we may divide them according to strength into the marginally noted statement. In the first group will be Lewa Kanbis (including Patidars) numbering 194,145 persons, Kadiwa Kanbis (188,627) and Thakarda Kols (136,068). In the second group are Dheds (99,546), Rajputs (79,178), Barias (72,970) and Talabda Kols (72,700). In the third group occur only one Brahman caste—Audich (40,473), and one Vania—Shrimali Jain (24,404). Besides these there are Anjana Kanbis (32,760), Patanwadias (22,074) and Makwana Kols (21,664).

Size of Hindu and Jain Castes		
Groups containing Castes with a strength of	Number of castes	Strength
I 100,000 and over	3	518,840
II 50,000 100,000	4	324,304
III 20,000-50,000	13	401,477
IV Below 20,000	215	445,302

DIAGRAM SHOWING THE RELATIVE STRENGTH OF HINDU & JAIN CASTES

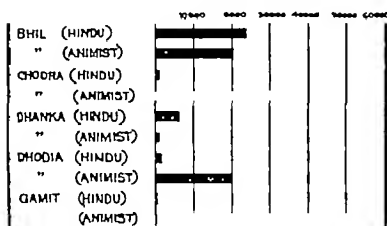


(21,664),  
Rabaris  
(49,874),  
low type  
labouring  
groups like  
Vaghari  
(30,659)  
and Rawalia  
(23,917)  
and uncle-  
an castes  
like Bhan-  
gis (27,548)  
and Cha-  
maris  
(35,147)  
Thus these  
20 castes  
absorb  
1,244,711  
persons or

about 74 per cent of the total Hindu and Jain population (less forest tribes). A diagram is given above showing the relative strength of Hindu and Jain castes that have a strength of at least 10,000 persons.

### 380. Strength of Forest Tribes—Among the forest tribes, the largest

DIAGRAM SHOWING THE RELATIVE STRENGTH OF ANIMISTS



groups are the Gamits (375 Hindus and 51,599 Animists) Bhils (23,500 Hindus and 20,008 Animists) and Chodhras (1,315 Hindus and 31,596 Animists). The other tribes in order of strength are Dublas (mostly Hindus), Talavias, Tadvis, Vasawas, Nayakdas, etc. Dhanka is a ge-

Name of Forest and Hill Tribes

1. Bhavha
2. Bhil
3. Dhanka
4. Marcha
5. Tal
6. Chodra
7. Dhodia
8. Dubla
9. Tal
10. Gamit
11. Vasava
12. Nayakda
13. Tal

neral group name for all Bhils, but 7,610 persons (mostly Hindus) have returned this name as their tribal designation. Probably Hinduization has the effect of obliterating tribal distinctions. The eighteen separate tribes known as forest and hill tribes are shown in the margin.

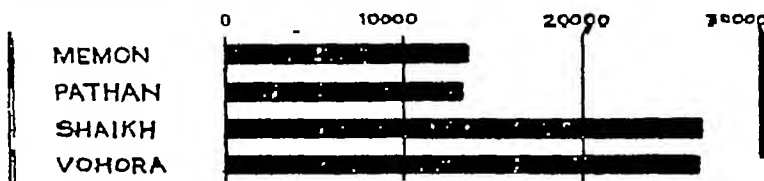
Mr Dalal treated the Talavias as a criminal tribe, apparently part of the Koli race. The Talavias are however now rightly regarded as a sept of Dublas. They consider themselves a socially superior and independent sub-caste. Of the 20 subdivisions of Dublas these and the Vasawas have differentiated out as distinct. The Talavias are mostly Hindus; they take girls from the Saravia section of the Dublas but do not give their daughters in return. Further they only dine with the Mandvias. With the other Dublas the Talavias have nothing to do. The Tadvis were treated in 1901 as unclassifiable unit of the forest tribes. But the Tadvis, as the

name implies, are a sub-caste formed by fission (*ad*). Exactly how the fission arose the details are not so far available. Mr Enthoven, the latest authority regards the Tadvis as the descendants of Bhil women and Musalman men and as tracing their origin to about the time of Aurangzeb. They are half Musalmans but in Baroda State they were all returned as Hindus. They have a deep regard for certain Hindu deities. They make good soldiers and constables but are poor cultivators, generally living by wood and grass cutting. To the fault of laziness, they add the vices of a quarrelsome and vindictive temper and a great fondness for liquor. The Marchas are another differentiated sept of the great Bhil tribe the Hindurad section of whom—known as Barchas—followed the Marathas into Gujarat and served as their grooms. Linguistically it has been shown that Barcha and Marcha are closely allied. Racially I have no doubt that there is a connection although the Barchas do make some preposterous claim to being Vaniyas! (See Enthoven *Tribes and Castes of Bombay* p. 65). The Caste glossary of Mr Govind bai however definitely assigns the Barchas to the Marcha section and I have retained the Barchas under the forest tribes, until the point of their origin and caste affinities is finally decided. Finally it has to be mentioned that tribes like Dublas, Dhodias and Bhils admit people freely (sometimes only at the cost of a feast) from other races and even from higher Hindu castes as well. Kantis are known sometimes to affiliate themselves into the Dalia clan and the Dhodias have such sub-divisional names as Brahmanias, Vanias, Kantis, Devis, Bhats, Pralhus and even Jais. Dalia have among their septa Kathodias and Vohrias. Amongst the Bhil clans occur the names of Ahir, More, Lawar, (alkwad) blimile etc.

381. Strength of Musalman Castes—Strictly speaking they ought not to be any caste distinctions amongst Musalmans. The broad distinction among the Gujarati Musalmans is ethnically. The distinction of the foreign trained from the local line of demarcation. The primary division through long residence in Gujarat

has now hardened almost into the rigidity of a caste differentiation so far as the *gus connubi* is concerned. The foreign-strain Musalmans are those that rank the highest in social rank.

DIAGRAM SHOWING THE RELATIVE STRENGTH OF MUSALMAN CASTES



Already in para 317 (in the Chapter on Language) this ethnic divide amongst Musalmans has been discussed in so far as it affected the distribution of Musalman speakers between Gujarati and Western Hindi. In the Dalal Report of 1901 the Musalmans were divided into 8 groups and 98 tribal or occupational names. The following table has been prepared on that basis with suitable modifications —

Name of Group	Includes	Number of Caste names included	Strength
<b>I Foreign Elements</b>		<b>12</b>	<b>36,893</b>
A Arabs	Saiyad, true Shaikh and Arab (Kurashis)	3	36,026
B Afghans	Pathan, Khokhar and Afghan	3	14,165
C Mughals	Mughal	1	1,029
D Baloch	Baloch (Luhani, Madrani) and Makrani	2	1,568
E Siddi	Siddi (Habshi)	1	263
F Sindhi	Sindhi, Multani	2	3,940
<b>II Indigenous</b>		<b>34</b>	<b>99,892</b>
A Neo Musalmans	Khoja Memon, Vohora (peasant), Vohora (trading), Molesalam, Kasbati, Momna, Sipahi, Dhadhi and Mirasi	10	61,648
B Converts who have still retained Hindu caste or occupational names	Chhipa, Darji, Bhat, Bhoi, Khatri, Dhobi, Wachhi, Sutar, Rathod, Parmar, Makwana, Behlun, Gandhrap Gola, Ghanchi Kalal, Kumbhar, Luhar, Mali, Hajam, Bhadbhunja, Salat, Saraniya, Bandhara, Mochi, Gahara, Hyda and Bhand	28	9,943
C Converts who have adopted new occupational names	Bhadela, Bhatnagar, Bhusti, Dudhwala, Khatli, Naghori, Nat, Pindhara, Pinjara, Poldi, Rangrej, Panjngara, Tai and Kasai	14	11,471
D Converts who are mechanics or labourers	Maliks	1	7,839
E Unclean	Bhangis	1	1
<b>III Religious Mendicants</b>	Fakir	1	4,846
Unspecified			597
<b>Total Musalman</b>		<b>67</b>	<b>162,238</b>

**382 Strength of the foreign element among Musalmans**—The foreign elements constitute only 35 per cent of the Musalman total. This proportion has been calculated on the basis of the census figures for all Shaikhs. But among Shaikhs, the same tendency that gives rise to spurious accretions to the ranks of Rajputs and Varnas is also apparent. As pointed out already in the Language Chapter (para 317), a great many aspiring converts when they rise in worldly circumstances wish to be known as either Pathans or Shaikhs. The tendency of Pinjaras to pass off as Dhunak or Pinj Pathans has already been mentioned. The Shaikh community receives accretions from miscellaneous sources. As the Persian proverb says: "First I was a Quasab (corresponding to our Kasbati), next year, I became a Shaikh; this year, if the prices rise, I shall be a Saiyad." The last part of this proverb is perhaps a libel. The Saiyad is a jealously guarded and highly respected community with undoubted purity of lineage. "Shaikh," it is suggested by some people, is not a tribe but is a term of respect applied to venerable old men specially of high literary attainment and religious sanctity. From this point of view, Mr Dalal actually suggested that Shaikh should be used to denote all Musalmans otherwise unclassifiable. But in the list prepared by Khan Bahadur Sadik Ali, Vazir of Khairpur, and appended to the Bombay Census Report of 1911, Shaikh is traced to Ansari, an Arabic sept name. But this traditional origin has been overlaid by accretions\* through conversion and promotion from the lower orders although the foreign strain is still very evident. In para 317, above referred to, I estimated from the point of view of language 70 per cent of Shaikhs to be of foreign and Musalman descent and therefore not expected to speak Gujarati. If we add to this percentage the extent of those true Shaikhs who through long

\* One contributory cause of these accretions is the desire of Musalman Sectaries of the Piranapanth—known as Shaikhs and Momnas—to pass off as Shaikhs.

domestic in Gujarat have adopted its language, the proportion of true Shaikhs may be raised to 75 per cent. The Shaikhs now number (true and spurious together) 26,902. The Pathans, another large foreign section number 13,600. There are also 8,915 Sarvads and 3,912 Sindhis.

**383 Strength of Indigenous Musalman elements**—Amongst the indigenous elements, the trading Vohoras (21,064) and Memons (13,871) are the largest sections. The Vohoras have also a peasant section who form practically an endogamous group of the Hindu type. There are 9,438 Molemalams and 990 Momnas. The Khojas number 2,009. Amongst the converts who retain their original Hindu name the largest group are the Ghanchis (4,070). In the occupational groups, the most important are the Pinjaras (4,473), Tais (3,109) and Bhadelas (1,537). The Pinjaras and Tais are engaged in the cotton industry as cotton cleaners and weavers. Of these two the latter caste has a foreign element in its composition.

**384. Caste distribution of Hindu Aryas**—Coming to the Aryas, it is

Caste	Number
All Aryas	281
Kanbis (Lew and Kadias)	123
Rajputs	14
Dheds and Mahars	103
Brahmans	73
Unspecified	66

significant that quite 13 per cent. of them have not signified any name of caste in the census. Of the others the majority are Kanbis and Rajputs. There has been some active propaganda amongst the untouchable classes, as a result of which 81 Dheds and 22 Mahars have returned themselves Aryas in the census. In 1911 there were 103 Brahmans, 284 Kanbis and 33 Rajputs among the Aryas.

**385 Local Distribution of the main Castes Hindu and Jain**—The Brahmans number 113,823 including 73 Aryas. Of these over 34 per cent

Natural Division	Strength of Brahmans
State	113,723
Central Gujarat	29,041
North Gujarat	43,783
South Gujarat	19,856
Kathiawad	11,823

are in Central Gujarat 40 per cent in North Gujarat and the rest in the other two divisions. The largest Brahman caste is the Audich. More than half of the Audichas are met with in North Gujarat particularly in Sodbpur, Vijapur, Chanasma and Harij talukas. The Anavalas (10,710) are mostly in South Gujarat. The Nagars (7,099) are largely in North Gujarat (mostly in Visnagar, Kalol and Patan talukas). A good few of the Nagar Brahmans (over 22 per cent)

are found in Central Gujarat equally divided between the City and Baroda *Prant*. The Deshastha Brahmans are mostly in the City. Modh Brahmans (8,530) are largely confined to the Northern and Central Divisions, except about a fifth found in South Gujarat (mostly in Navsari and Gandevi talukas).

The Vanias (Hindu Arya and Jain) number 8,457. The Jain Vanias are

Natural Division	Strength of Vanias	
	Hind	Jain
State	25,291	25,221
Central Gujarat	20,357	9,256
North Gujarat	11,803	2,174
South Gujarat	491	2,278
Kathiawad	4,652	2,296

slightly more in number than Hindu Vanias. The Jain Vanias are largely found in Kadi *Prant* while the Hindu section is more evident in Central Gujarat. The main Vania Caste is the Shrimali (21,404 Jains and 4,681 Hindus). Of the Jain Shrimalis, over 63 per cent are in North Gujarat.

Of the total strength of Lewa Kanbis (Hindus only) over 58 per cent. are found

Natural Division	Strength of main Lewa Castes		
	Lewa	Kadias	Anjans
State	21,213	21,404	22,720
Central Gujarat	112,974	223	224
North Gujarat	29,897	177,000	31,663
South Gujarat	11,577	4,413	
Kathiawad	3,847	1,432	21

in Central Gujarat (mostly in the Charotar tract) over 71 per cent in Kathiawad and 16 per cent in North Gujarat. The Kadias and Anjans are mostly confined to North Gujarat. Of the other Kanbis the Kharadia Kanbis are all in Kathiawad (in Kharadar taluka). The Kharadia are agriculturists of Lappat descent who are called from having paid "kar" or taxes to government. Uda and Matia are post-names turned

into castes. Uda Kanbis are followers of Uda Bhagat. Matia Kanbis are Hindu followers of the Pirana *prant*. The Uda Kanbis number 2,370, but the rest only

numbers 112. Apparently the majority have reverted to orthodox Vaishnavism or to Kishorpanth while the old name is still continued with its distinctive peculiarities. Udas and Matris are mostly found in South Gujarat. Maratha Kanbis, the base of the Maratha race, are represented in this State by 2,431 persons mostly in Baroda City.

The Ryputs (79,178 Hindus) are almost entirely confined to Central and North Gujarat, in which divisions their strength is about equally divided. Of the Kols (387,531) 152,031 or 39 per cent are in Central Gujarat and 193,964 or 50 per cent in North Gujarat. The distribution of the main castes amongst the Kols is shewn in the margin. Like the Kanbis the castes are strongly localised. Thakardas are almost entirely in North Gujarat. Barias are similarly concentrated in Central Gujarat. The bulk (about 68 per cent) of Talabdas are also in this division though 22 per cent are in South Gujarat (mostly in Navsari taluka) and a fair sprinkling also in Kathiawad and North Gujarat.

Distribution of Main Koli Castes

Natural Division	Baria	Talabda (Dharala)	Thakarda
State	72,000	72,760	171,068
Central Gujarat	71,086	49,298	713
North Gujarat	738	2,593	131,633
South Gujarat	144	16,347	721
Kathiawad	162	4,462	1

Among the other Hindu castes, the Maratha Kshatriyas (13,323 Hindus) are mostly in the City. 1,558 Marathas are found in Baroda *Prant*, 991 in South Gujarat, 857 in Kathiawad and 103 in North Gujarat. The Brahmabhatas (7,901) are almost all in North Gujarat, with the exception of a fourth found in Baroda *Prant* and the City. Of the artisan groups, the distribution of the main castes is shewn in the marginal statement. The Kathiawad *Prants* of the State contain more Sonis, Kumbhars,

Darjis and Sutars, per head of population than the other parts of the State. In South Gujarat, the Sonis exceed the Luhars in strength. In the other parts of the State, the latter are larger in number. The Ghanchis are practically confined to the three divisions of mainland Gujarat.

Main Artisan Groups	Central Gujarat	North Gujarat	South Gujarat	Kathiawad	Total
Kumbhar	6,974	25,156	4,097	6,862	43,029
Sutar	5,026	12,261	2,272	1,005	22,368
Luhar	4,698	11,839	896	1,725	19,158
Darji	2,712	7,427	1,964	2,207	14,310
Ghanchi	2,245	7,744	2,320	6	12,321
Soni	4,135	7,770	1,561	1,472	10,907

In the City alone their strength (1,463) is 12 per cent of the total. The artisan groups are mostly town dwellers.

Of the low-type labouring groups and unclean castes, the main castes are distributed according to the margin. The Dheds are fairly distributed according to the proportion of the population of each division to the total. The Bhangis are fewer proportionately in South Gujarat. The bulk of the Garodas (priests of the Antyajas) are in Baroda and Kadi *Prants*.

The Chamars are also mostly to be met with in these two areas. The Vaghris are similarly practically divided between these two divisions, their numbers in the other two being insignificant. The bulk of the Ravahis are in the Kadi *Prant*.

Name of Caste	Central Gujarat	North Gujarat	South Gujarat	Kathiawad	Total
Vaghris	11,828	15,560	170	1,143	39,659
Ravahis	3,755	19,682	130	344	23,917
Rabaris	6,741	40,155	741	2,634	10,874
Dhed	72,553	42,623	14,313	10,157	99,646
Bhangis	15,600	9,216	1,012	1,720	27,548
Chamar	10,159	22,245	1,800	934	35,147

**386 Local Distribution of Forest Tribes**—These tribes are divided into Hindu and Animist sections, but as the census figures regarding these sections are unreliable (*vide* Chapter IV, para 145) they are best treated together. The Bhils (43,667), with the exception of a little over a thousand are in Central and South Gujarat, the majority being in the former division. The Talavias and Tadvis are seceding sub-castes formed from the Dubla tribe. The Tadvis (14,156) are all found in Central Gujarat (mostly in the Chorashi area), the Talavias (20,527) are found in Baroda and Navsari *Prants*—rather more in the former than in the latter. The Gamits are almost all in South Gujarat, so also are almost all the Chodhas,



Vasavas Dhodias and Dublas. Most of the so-called Dhankos are in Central Gujarat. The majority of the Navakdas are in the Southern Division and the rest in the Central. The local distribution of the other tribes does not call for much remark.

### 387 Local Distribution of Musalmans.—The largest proportion of the Shaiikhs Pathans and Sarvads

Local Distribution of Musalman Castes

Name of Caste	Central Gujarat	North Gujarat	South Gujarat	Kathiawad	Total
Shaiikh	12,216	7,303	3,668	1,277	24,464
Vohoras	8,943	5,283	9,584	823	24,633
Memons	1,338	7,145	227	3,682	12,392
Pathans	6,132	1,173	1,254	818	12,377
Mohammedans	8,227	965	188	51	9,431
Sarvads	2,750	2,302	842	1,021	6,915

is in the Central Division. The foreign elements amongst Musalmans are therefore mostly in evidence in that area. The Vohoras total in the marginal table comprises the peasant and trading sections together. The peasant Vohoras (5,391) are almost entirely in Navsari *Prant* (Kamrej and Velachha talukas) while the other Vohoras (21,064) are largely in Baroda and Kadi *Prants*. In

Navsari *Prant* the trading Vohoras are almost as numerous as the peasant section. The Memons (*Muamim* true believer) are divided into two sections—the Gujarat Memons mostly belonging to the Halar and the Kachhia Memons being found in Kathiawad (in Okhamandal, Kodinar and Amreli talukas). The Mohammedans are mainly found in Central Gujarat.

### 388 Variation in Number of Castes and Sub-castes Unspecified entries.—In 1901 and 1911 a detailed

Religion or Tribe	Number of caste names recorded in	
	1901	1911
Hind	203	212
Jain	30	37
Forest tribes	18	1
Musalman	67	70

record of castes and sub-castes and sects even of some sub-castes was compiled. In 1911 taking as separate the sub-castes grouped under the general headings of Brahman, Vania, Kanbi and Koli, there were altogether 335 true caste names and 193 separate sept names returned. On this occasion the record of sept names has been omitted sub-castes of Brahmins, Varnas, Kanbis and Kolis have been however recorded as heretofore. In this census, there are

altogether 320 entries or 15 less than in 1911. On the other hand the items of unspecified are in this census much larger as the margin shows. In 1921 31

Kind of entry	Number of unspecified in	
	1901	1911
Brahman	3,323	11,14
Kanbi	2,811	7
Vania (Hind and Jain)	7,466	67
Koli	33,054	17,109
Hind	276	89
Jain	794	711
Musalman	187	9
Total	47,824	1,741

per mille of the people are presumably unable or unwilling to return details of their caste. In 1911 the proportion was only 9. Assuming that the census machinery was at least as efficient in this census as in the last the figures must be taken to indicate certain tendencies on the part of the people. The large increase in "Koli unspecified" however is probably due to the deliberate desire on the part of Kolis themselves of the miscellaneous variety like Thakars and Talabdas, to conceal these sept names which they consider are a disgrace to them. When asked about their cast most Kolis of these classes are content to answer

"Thakor" and the enumerator is perforce obliged where his local knowledge is not adequate to return such entries as simply Koli. The increase of "Unspecified" entries amongst Brahmins, Varnas and Kanbis is evidence to my mind of present integrating tendencies and which in many sub-cast division is apt to become faint and fainter with individual families.

### 389 Variation in the strength of Castes.—The question of variation may now be considered by group arranged according to traditional occupations

This was the principle of classification in 1891, to which for various reasons it was decided to revert in 1911. Subsidiary Table I has been prepared on this basis. It will be found that there are three groups containing 200 000 persons and over, four between 100 000 and 200 000, five between 30 000 and 100 000, and 23 of other smaller groups. In the marginal statement the main groups each containing at least 30,000 are shewn with variation since 1911. The general increase in the population has been only 1.6 per cent. Compared to this mean figure land holding and cultivating castes, the military and dominant castes, the trading groups, the Vaghris who engage in hunting, graziers and dairymen, and the castes working on leather (Chumars, Mochis, etc.) show higher rates of increase.

Main groups	Proportionate strength per mille	Variation per cent since 1911
Land holders and cultivators	265	+ 7.2
Labourers	176	+ 1.4
Forest and Hill tribes	122	+ 4.7
Traders	67	+ 11.6
Priests and devotees	60	+ 5.8
Weavers, carders and dyers	56	+ 1.2
Military and dominant	47	+ 11.3
Graziers and dairymen	30	+ 7.8
Leather workers	21	+ 7.0
Potters	21	+ 5.0
Musicians, singers, dancers, jugglers, etc.	15	+ 0.3
Hunters and Fowlera	15	+ 8.9
Others	109	+ 8.0
Total	1 000	+ 4.6

### 390 Landlords and Cultivators.—The largest group is that of landlords and cultivators. Their present strength is 564 277. The castes are shewn in detail in Subsidiary Tables I and I A. The variation in the main castes can only be dealt with here.

The Koli Makwana figures are extraordinary. Their strength including Musalmans in 1911 was 2,091. It has now increased over nine fold. The Makwanas are found nearly all in Kadi *Prant*, and the clue to this extraordinary variation is found in the decrease of the Thakardas of that *prant*. The absolute increase amongst the Makwanas is 19,612. The total decrease amongst the Thakardas is 17,181. "Thakarda" is a name of contempt proclaiming the base origin of the lower class Koli in that area. "Makwana" is a Rajput clan name to which these Thakardas do not fail to lay some shadowy claim. The true Makwanas are degraded Rajputs who have fallen off from the status of petty *thakorates* and landlords to peasant proprietors and cultivators. But even now the title has a glamour. I ascribe therefore the whole of the increase amongst Makwana to spurious accretions from the Thakarda class. The increase amongst Kadwa Kanbis is largely due to immigration in North Gujarat. Between 1901 and 1911 that caste actually decreased by 1.6 per cent. The Lewa Kanbi is progressive. There was a drop of 11.4 per cent in 1901, but since then the increase is continuous. The caste suffers from migration, the proportion of females is not large and the Patidar section is discountenancing widow remarriage. The increase must in some measure be put down to migration and also to doubtful additions of the individual type, mentioned already. Taking by divisions, in Baroda *Prant*, there is actually a small decrease, but in the other divisions particularly North Gujarat, the rate of increase is large. The two principal Musalman cultivating castes (Pathan and Sarvad) have declined largely in this census. The immigrant elements are increasingly leaving the State. Their economic condition generally is not good. Mortality among them has been very high, and if we take into account the factor of falsification through which miscellaneous converts palm themselves off as either Pathans and Shaikhs, the true extent of the decline must be larger. But I do not think that factor operated much in this census, as otherwise the item of "Musalman unspecified" should not have jumped from 9 to over 9,000. In 1911, the Shaikhs and Pathans registered high rates of increase (over 40 per cent). In 1901, there was a big decline for obvious reasons. The increase in 1911 was therefore expected. But a good part of it was put down rightly by Mr. Govindbhai to falsification of returns.

Caste	Strength	Increase or decrease since 1911
<i>Hindu</i>		
Lewa Kanbi	19,183	+ 5.6
Kadwa	188,691	+ 9.2
Anjana	32,760	+ 5.05
Makwana Koli	21,706	+ 916.6
Anavala Brahman	10,711	+ 5.1
<i>Musalman</i>		
Shaikh	26,902	+ 14.5
Pathan	13,500	+ 17.2
Mole-dam	9,178	+ 5.3
Malik	7,839	+ 4.3
Moniya	7,366	+ 1.3

### 391 Labourers (General and Agricultural).—Under this head are included the Koli population (excepting Makwana), Golas (rice-pounders), Bajamas,

Laborers		
Caste	Strength	Variation since 1911
<i>Blad</i>		
Thakard Koh	136,009	— 11.2
Talabdas	72,700	— 20.6
Bana	2,970	+ 10.1
Koli Unspecified	29,054	+ 13.0
Total Koli	247,731	+ 4.8

Baloch Sipahi and other similar classes. The Golas have remained almost at the same figure as in 1911. The Balochs have declined from 951 to 638 and the Sipahis from 780 to 500. The fluctuations amongst the Kolis are shown in the marginal table. The decrease amongst the Thakardas is explained by the increase among the Makwanas. The mean increase amongst Kolis of all classes is only 4.3. The increase amongst Banas beyond that mean ratio must be put down as spurious. The "Koli Unspecified" has increased by 21,945.

Analysing the variation by divisions, we find

there were no "Koli Unspecified" in Baroda *Prant* in 1911 and there are now 6,094. The Talabdas are found largely in Central Gujarat and the decline amongst them must be mainly ascribed to these two causes. Of the other Kolis, the Khants have increased from 2,743 to 4,802. The Khants represent the Koli aristocracy and it is possible that part of this increase is fictitious. The Gedia Kolis occurring only in Kathinwad have declined from 3,716 to 3,685.

### 392 Forest and Hill Tribes—The variation in the eighteen Bhil tribes

is shown in the margin. The Bavhas have declined by about 27 per cent or 364 persons. The Dhanukas have declined from 18,607 to 7,610 but this decline is only apparent. Dhanuka as explained before (in para 380) is a general term applied to the Bhil tribes and may be taken as a variant for Anumist or Forest tribes unspecified. The large decline on the present occasion may be therefore taken as an index of greater precision in entries.\* The Dublas have declined by nearly 24 per cent, or 9,009 persons. This decline is largely explained by the fact that Talavias have increased by 10,880. Being a socially superior section the Talavias have very probably attracted spurious aspirants to their name. On the other hand as shown in para. 380 these tribal names are names of tribal fraternities which have so to speak power to add to their number. The large variation in the figures may be due also to cases of

Forest Tribes	Strength	Variation per cent since 1911
Bavha	1,817	— 26.8
Blad	43,687	+ 4.4
Chudhars	22,311	+ 4.7
Dhanuka	7,610	— 59.2
Dhodla	21,311	+ 4.2
Dubla	31,207	— 23.8
Gam	51,974	+ 4.8
Khadir	372	+ 8.7
Kobras	6,482	+ 4.8
Kobras	437	+ 23.8
Kotwala	1,410	— 14.9
Mavha	679	— 31.3
Mavha	8,674	— 13.6
Tadvi	14,186	+ 54.8
Talaia	29,227	+ 112.8
Talvi	1,423	+ 40.8
Tarvi	401	— 68.8
Tavara	13,810	+ 21.2
Unidentified	167	

legitimate promotion or formal affiliation happening within the decade. The Tadvis have increased from only 21 to 14,136. But obviously the 1911 figures are a mis-take: there were 8,133 Tadvis in 1901. In 1891 there were no Tadvis shown separately. But the number of Bhils in that census was 59,541 and in the next census (1901) when the Tadvis were shown separately there was a big drop in the number of Bhil to 37,030. In 1911 when the Tadvis almost disappeared the Bhils rose to 41,836 or by 11 per cent., proving that the inclusion or exclusion of the Talvi section has affected the variations since 1891.

393. *Traders*—The Traders appear to have increased by nearly 1 per cent but the Hindu section is generally stationary. The Jain Vanias show slight increase, the large decreases amongst Shramis and Forward Vanias—the two main Vania caste who are Jain—being explained mainly by the increase in the item "unspecified" from 1 in 1911 to 1,112 in this census. The Vania

In *Hil Tribes and Castes* Mr. Entbo en regard Dhanuka as subcast of Bhil. As a matter of fact, Dhanuka literally means a group of hill and is used in the census as a general term for Bhil or even Forest Tribes as a whole.

unspecified" amongst Hindus is also a large item being an increase from 657 in 1911 to 2,587 now. The reason for the large number of "unspecified" entries has been already mentioned. But even making allowance for the increasing indifference of Varnas to caste distinctions there is no doubt that all the main Varna castes are decadent—the Porwads are continuously decaying since 1891, the Shrimahs have gained only once in three censuses, while the very slight gain amongst Disawals in this census is not enough compensation for the serious decline among them in the two previous censuses. The Mussalman trading communities show more progress although it must be explained that the increase amongst the trading Vohoras is not due to natural causes. The peasant Vohoras have declined by 6,467 while the traders have increased by 7,887. The net gain amongst all Vohoras is 5.7 per cent. The trading Vohoras are rather more subject to the drain

of migration than the other section, and the rate of true increase amongst them must be rather less than the mean figure for the two sections taken together. But peasant Vohoras themselves who were originally converts from the agricultural classes have now taken increasingly to trade. Secondly Pinjaras or Tais who have thriven in business or trade are found sometimes to call themselves Vohoras.

Trading Castes	Strength	Variation per cent since 1911
<i>Hindu and Jain</i>		
Vania (Hindu)	18,400	— 1.2
Vania (Jain)	30,940	+ 0.7
Shrimah (Jain)	24,404	— 9.0
(Hindu)	4,681	
Porwad (Jain)	5,310	— 26.9
(Hindu)	986	
Disawal (Hindu)	6,167	— 3.5
(Jain)	169	
Lad (Hindu)	8,193	+ 0.7
(Jain)	365	
Modh (Hindu)	3,308	— 6.3
(Jain)	26	
Khadavata (Hindu)	3,085	+ 20.9
(Jain)	7	
Iuhann	11,813	+ 2.1
Bhatia	972	+ 73.2
<i>Mussalman</i>		
Vohora (Trading)	21,064	+ 59.8
Momon	13,871	+ 2.5
Khoja	2,014	+ 2.7

**394 Priests and Devotees**—These include the so-called religious mendicants—Bavas, Gosains and Fakirs—and the majority of the Brahman castes, Saiyads, Garodas (Dhed priests) and Gorgis (amongst the Jains). Brahmans of all kinds (including landlords, cultivators and traders) have increased from 113,133 in 1911 to 113,752, or by only 0.5 per cent. Altogether there were 64 separate Brahman caste names recorded in 1911 and the number in 1921 is 61. The Motala, Parashar, Vanza Gor and Vayad Brahmans have dropped out of the list, while Rudhwals have reappeared. The variation in the main Brahman groups found in the State is shewn in the margin. Almost all the chief Brahman castes are decadent. The Audich Brahmans are less than their number in 1891 by 8,985 or 18.2 per cent. The Deshasthas are less by 40 per cent. The Modh Brahmans have declined by 29.6 per cent since that date, and the Nagars by 18.9 per cent. The chief reasons are enforced widowhood, greater disinclination or inability of young men to get married, decline even in natural fertility due to enfeebled physique and the strain of living, and migration. The Bavas although celibates actually show increase since 1891, the reason probably is that the famine in 1901 must have brought a great accession to their number.

Principal Priestly Castes		
Name	Strength in 1921	Variation per cent since 1911
<i>Hindu</i>		
Audich Brahman	40,473	— 0.5
Deshastha	4,026	— 23.7
Mewada	4,877	+ 1.1
Modh	8,536	— 3.0
Nagar	7,099	— 3.5
Bava	8,714	— 10.3
Gosain	7,014	+ 10.2
Garoda	6,570	+ 4.6
<i>Mussalman</i>		
Fakir	4,846	+ 4.5
Saiyad	8,015	+ 1.6

**395 Weavers, Carders and Dyers**—Included in this group are the Dheds who form so large a proportion of the untouchable classes. A complete list of the untouchable castes occurring in the State with variation since 1911 has been already given in Chapter IV (para 153). In this chapter, we

† Not all Brahmans are priests. Anavalas are landlords and cultivators. A section of Nagar Brahmans are writers and Government servants. Khedawal Brahmans are traders, Tapodhans and Abotis are temple servants.

‡ The traditional total of Brahman Castes is said to be 84, and a feast wherein all Brahmans are asked is called a *chorashu*. Mr Enthoven however gives a list of 93 Gujarati Brahman caste names of which 51 did not find a place in the recent census in the State.

Caste	Strength in 1921	Variation per cent. since 1921
Dhed	99,677	— 0
Bhavsar	3,677	— 0
Pinjara (Musalmans)	4,473	— 1 3
Khatris (Hindus)	3,772	— 11 3
Tai (Musalmans)	2,109	+ 0 5

castes are noted in the margin. The decline of Pinjaras is due partly to their tendency to pass themselves off either as Vohoras or Pathans.

**396. Military and Dominant**—Coming to the next numerically important group the military and dominant classes are mainly composed of Rajputs, Marathas, Vaghers and Kathis. The Rajputs show a very large increase. There was a smaller increase in 1911 and a big decline in 1901. Since 1891 this caste has actually decreased by nearly 10 per cent. The increase in this census is in a great measure fictitious, because it is in

evidence mainly in Central Gujarat where the Kolis are keenest on the Rajput name. In North Gujarat the increase is only about 5·8 per cent. and this rate seems to be a truer indication of the real increase that has happened. The Kathis and Vaghers have largely decreased through natural causes. The decline amongst Marathas is largely due to emigration. The advance in education which this caste has attained has developed enterprise and favoured migration to Bombay City and other places. The reduction of the State army effectives has also contributed to this decline.

**397. Graziers and Dairymen**—The principal castes comprised under this head are Rabaris, Ahirs and Bhavsars. All these castes show increases—11·4, 5 and 0 per cent. respectively. Ahirs are presumably the representatives of the ancient Abhiras, and as a race name enters into the composition of many occupational castes like Sonis, Sutars, Shimpis etc. In this State they are mainly confined to Amreli *Prant*.

**398. Leather workers Sweepers Village watchmen and Miscellaneous**—These groups comprise most of the untouchable castes except Dheds mentioned above. The principal castes are Chamars (23,147) Bhavsars (97,519) Shenvas (6,072) and Mochis (9,047). The large decrease amongst Shenvas has occurred only in North Gujarat.

**399. The Artisan groups** Goldsmiths blacksmiths potters carpenters etc.—The marginal statement shows as in other cases the variation in the strength of the principal artisan castes since 1911. Most of the principal castes show increases. But all these castes have declined since 1891. The general decline of hand-crafts through the competition of machinery allied to the gradual spread of large scale industries of the joint stock type has affected the individual artisan very hardly indeed. This depression has led to emigration. Sutars and Lohars have made their way as far as Africa to try their fortune.

Another cause affecting the variation is the combination of combination castes. Kumbhars—potters who have changed over to the work of bricklaying (mason) from the making of earthenware. Kumbhar Sutars—potters who have taken to carpentry and Sutars Lohars—blacksmiths who have taken to the Sutars occupation. The increase amongst Sutars Lohars has been at the expense of the

Principal Artisan Castes

Castes	Strength in 1921	Variation per cent. since 1911
Kumbhar	42,789	+ 3 2
Sutar	22,562	+ 8 4
Lohar	19,172	— 2
Chamar	16,804	+ 4
Shenva	11,221	+ 7 8
Mochi	10,923	+ 0
Bhavsar	1,700	— 1

Combination Castes	Strength in	
	1911	1921
Kumbhar Kumbhar	43	1,702
Kumbhar Sutars	1,274	1,274
Sutar Lohar	72	84

Luhar community The Kadia-Kumbhars have had a large accession to their number in Amreli *Prant*

**400 Bards and Genealogists**—The Brahmabhats (7,901) have been regarded in this census as a separate caste taken out of the general class of Bahrots or Bhats In 1911, there were 13,345 Brahmabhats There is thus a large decrease (40·8 per cent), but it is possible that instructions to count them as separate were not properly understood in all places, and in many places they were returned as Bhats The total of Bhats and Brahmabhats in this census amounts to 13,882 as against 14,656 in 1911 There is thus a decrease of a little over 5 per cent, which may be taken to be the true rate of variation for Brahmabhats

The Charan is the only other caste included in this class According to one accepted derivation of the name, Charan means a grazier The other derivation that traces the word to *char*, to spread, would make the Charans out to be bards and genealogists Mr Enthoven after a due consideration of the evidence of the traditions concludes that Charans were generally graziers The present-day Charans are so different from the courtly chanters of Rajput tradition, that one would imagine these to have been wrongly classed with them from similarity of sound But there is in reality Mr Enthoven thinks, no essential difference in racial origin between the rough cattle-guarding charan and the Rajput Chief's bard and reciter for whose handsome appearance Colonel Tod had so much admiration Both classes belong to the four main divisions of Gujars, Kachchhelas, Marus and Tumers The present special appearance of the Rajput Charan is due to the well-nourished life of courts and palaces But the Charan's great passport to the favour of Rajput Kings was his unflinching capacity for martyrdom This devotion led the Charans to put up a claim that they were inspired "When it was well-established, the Charans found that the belief that they were god-possessed opened to them several well-paid forms of employment begging, since the people prized their blessing and dreaded their curse, caravan guiding leading to caravan owning and the Charan's close alliance if not identification, with the Vanjaras, and debt-insuring, opening an escape from the narrow path of self-sacrifice to the highway of snug common-place money-lending"\*

**401 Musicians, Singers, Dancers, Mimes, etc**—The Ravalias (23,918) and Targalas (4,211) are the two principal castes in this connection Targalas have an arguable claim to Brahman origin and their specialisation as actors on the Gujarati stage gives them opportunities for cultivation of a literary accent which is not materially different from their Brahman congeners The Ravalias on the other hand are a much more depressed class Their occupation as drummers is the only reason why they are grouped with Targalas The Ravalias have increased by 6·4 per cent since the last census The Targalas however have declined by 5·8 per cent Most Targalas with any possibilities on the stage go out to Bombay, Ahmedabad or even to Calcutta In Kadi *Prant*, their home, they have little chance for their talents

**402 Miscellaneous groups Hunters, fishermen and boatmen, barbers and washermen**—The Vagharis are the typical hunters and fowlers They have increased by 9 per cent in this census The Dhobis (2,644) have remained stationary Barbers (Hajams) have increased from 25,787 (24,838 Hindus and 949 Musalmans) to 26,355 The Dhimar is the Deccani section of the Machhi caste A Dhimar as Mr Marten pointed out "follows several occupations Traditionally a fisherman he performs all occupations connected with water, he is therefore boatman, water-nut and melon grower, and water bearer, in the last capacity being brought to domestic service where he will clean pots and utensils and carry palkis and litters"† The two sections of the fishermen—Gujarati and Deccani—are often confused in the census record In 1901, there were no Dhimars recorded, but there were 8,055 Machhis In 1911, there were 5,410 Dhimars and 2,621 Machhis In 1921, on the other hand Machhis numbered 7,299, and Dhimars declined to 2,040

\* *Vide his Tribes and Castes*, pp 272-275

† *Vide Central Provinces Report of 1911*, p 222

The total of fishermen in the three censuses is indicated in the margin and is correct. I am inclined to take the census

Census year	Number of fisher men	Variation per cent, from census to census
1891	2,033	
1911	2,431	- 8.3
1921	2,329	+ 16.3

figures of 1921 for Dhumars and Machhis separately to be correcter than those of 1911. The Deccani section of the fishermen caste is found only in Navsari *Prant*. In 1911 2,354 Dhumars were shown against Baroda *Prant* which cannot be. All these are Gujarati Machhis. I would therefore reduce the 1911 Dhumar total by this figure. The number of Dhumars in 1911 must have been therefore 2,030. By this

means the true variation in this caste—which is 63 per cent according to census figures,—is reduced to 33 per cent. The census figures of 1921 show that Dhumars are almost all in Navsari *Prant*.

**403. New caste-entries.**—Of the old caste-entries of 1911 most have reappeared. Some minor Brahman caste names have disappeared probably swallowed up in the Unspecified total. Lastly it is one of the minor tragedies of this census that the Pomlas who numbered 44 in 1911 and about whose so-called *cowade* so much was written in the last Report no longer figure in the Caste Table.

Of the new entries the appearance of Brahmbhat is due only to change in classification. Kampavnaths (53) were temporary immigrants recorded on the census date in Kadi *Prant*, but who have now left the State. From enquiry it appears that they were Hindustani strolling magicians and fortune tellers. They professed to be Hindus. I have not been able to find out any details about this caste from either the United Provinces or Punjab Reports. Certain Jessalmiri Bhatias in Kadi *Prant* (in Patan taluka) have declared themselves to be a separate division quite different from the Bombay Bhatias who are supposed to belong to Cutch. They practise infant marriage and like the Kadwa Kanbis have a marriage season once every 12 years. They deal in grain.

**404. Europeans and Anglo-Indians.**—There remain the Europeans and Anglo-Indians. In 1911 the Europeans and allied races numbered 41 of whom 123 were British subjects and 38 belonged to foreign nationalities. In 1921 their strength was only 103. The European population consists mostly of officers and missionaries and their number is fairly known. The census figures of 1911 are unduly in excess of the truth. In 1901 the census recorded 771 Portuguese who on enquiry were found to be Indian natives of Goa who were Portuguese subjects. These were classified as Indians. In 1911 possibly the European total was swollen with these entries. Further there must have been in 1911 rather more than in 1901 spurious accretions of Anglo-Indians of mixed birth. Such entries as French, Dutch etc., on the part of people who are obviously of mixed birth were found in this census and must have occurred ten years ago also. No adjustments were made at the compilation stage as the figures were too small to need any correction. But the tendency is notorious in India although it has been now mitigated by the change of name from Eurasian to Anglo-Indian. Well to do Anglo-Indians have often deprecated the tendency of successful members of this community especially those who approach the European in colour and accent—the “albino crows” as Col. Gidney in a recent speech called them rather unkindly—to wish to disassociate themselves from their brethren and to affect the society of European circles. I have tried with the aid of a friend to estimate the number of true Europeans and Americans residing in the State. I do not think that their strength can be put at much higher than 50 either at this census or in 1911. The Anglo-Indians have declined from 8 to 44. One contributory cause of this decline is that Goans (60) have all been treated as Indians. Perhaps some of them were included under Anglo-Indians through mistake. The Anglo-Indian total is liable to be vitiated by two factors at the upper end there are a pointed out above socially successful persons willing to call themselves Europeans and at the bottom are the miscellaneous riff-raff of converts—*Heretics et hoc genus omne*—who palm themselves off as Anglo-Indian. On this occasion strict instructions were issued to return all such persons—*Heretics* and such like—as Indian Christians.

**405 Present day disintegrating tendencies**—In para 530 of Mr Govindbhai's Report, an excellent account is given—to which the reader may turn—of the disintegrating influences of modern education, travel and standards of life on the rigid restrictions of caste. Caste restrictions regarding food and pollution by touch are fast breaking down. Railway travelling or promiscuous herding on boats and steamers on the way to Dwarka and other places has brought all classes of Hindus (even untouchables) together under circumstances which make it impossible for caste to continue at least on its old basis of mutual exclusiveness and rigid social intolerance. A change in the attitude of the higher classes towards the unclean castes is coming into existence, as pointed out already, but it has not been rapid enough in the view of the reformers, nor has it been commensurate with the much more cleanly habits of life which the Dheds and Garodas amongst the untouchables are now adopting. But the change is bound to come. The restrictions of commensality within the different sub-divisions of a caste, or even between caste and caste, are fast breaking down in cities and towns. Wherever the population is tending to become "delocalised" there the fear of caste opinion is getting less and less, and the restrictions of caste are beginning to sit more and more lightly on the average Hindu. The increase in the item of "Unspecified" amongst Brahmans, Varnias and Kanbis, has been already quoted as statistical support for the belief that the hold of caste on the Hindu is perceptibly weakening.

**406 Caste-pride**—As shewn under Religion, the greater the disintegration, the more vocal is the sentiment. Within the castes themselves, there is a good deal of "caste-patriotism" and much talk of reform and caste conferences. As instances of caste pride, the tendencies amongst Brahmabhats, Khambhars, Modh Champaneris, Khants, Barias, Talavias, Pinjaras, etc., have been already dealt with in this chapter. This caste-pride either takes shape in some claim to Vania, Rajput or even Brahman affinities, or in the adoption of a new name. Along with this caste-pride, there naturally goes the tendency to resent the contemptuous terms which the other castes have invented and applied to the more unfortunate of their brethren. The Tapodhans and Vyas Brahmans now-a-days resent the term "degraded" applied to them. The Tapodhans do not deny the charge of appropriating the offerings to Siva, but they maintain that the use of such offering (*Svanirmalya*) is the way to salvation. They object to being called "Bharda." The Vyasa Brahmans who similarly object to be Vyasdas refer apologetically to their custom of remarriage of widows but declare that they are high caste Brahmans and have nothing to do with Targalas and Bhavaiyas. The Anavalas dispute the version of their origin given in the Caste-glossary and resent being called Bhatheals. The tendency to change the name of the caste is also apparent. The cases of Kalals calling themselves Shaundiya Agnikula Kshatriyas, of Deccani Sonars wishing to be known as Daivadnya Brahmans and even of the humble Dhed calling himself Mayavanshi Rajput are instances in point. It is part of a widespread tendency not confined to Hinduism merely but spread all over the world. The same motive is apparent in the plain "Smiths" spelling "Smythe," in the Negroes calling themselves Afro-Americans and in the persons of mixed birth in India wishing to change their name from Eurasian to Anglo-Indian.

**407 Tendencies towards fission due to caste pride and other causes**—The result of these tendencies is more fission. Even where motives of social ascendancy are not at work, the Hindu is consumed with a passion for infinite sub-divisions. Changes of domicile or of language or occupation are sufficient reasons for forming sub-divisions. Change of status amongst the Lewa Kanbis has given rise to the Patidar class. As in Calcutta, where persons returned from a visit to Europe or America form more or less an endogamous class, so also "England-returned" Nagars are beginning to form a "Vilayati" section of their own. Caste disputes are also a potent cause of these fissions. Visa Lad Varnias of Dabhoi, owing to a quarrel, are prohibited by their leaders from intermarrying with those of Baroda. Race and locality have entered largely into the composition of the great occupational groups of the artisans like Sonis and Sutars. Frequently intercourse with some lower caste has brought about divisions. The Audich Brahmans originally with two sub-divisions have now multiplied their septs, according as the needy sections of them act as priests of the lower orders. There are now Koli gors, Khatrı gors, Luhar gors, Mochi gors, etc., among them. Mr Enthoven would include even the Vanza gors among the Audichas. Purity of lineage is another contributory to the multiplication of these divisions. Visa



Dasa, Pancha and even Adhich\* among Varnas and also some Brahman castes like Sachoras and Bhargavas, correspond to the octoroons, quadroons and mulattoes of the American classification. These terms—twenties, tens, fives, etc.—are the proportions of pure blood—presumably Aryan—that is traditionally said to be found in the composition of these castes. A definite mixed breed (*Varnasankara*) is often recognised as seen in the Barad sections of Nagara, Audichas and of Kanbus. The existence of Pancholi sections amongst Sutaras is another example of the recognition of mixed blood. Change of traditional occupation is also operative as a powerful factor and in future is likely to be a very fruitful source of division.

**408 Tendencies towards union Fusion by marriage Prohibition of drink**—These singular tendencies on the one side are fast leading to their inevitable conclusion. The conception of caste is being gradually narrowed down to that of family while in origin it must have been a development of the family into the clan or race or even nation. On the other hand there are numerous instances of a growing desire for consolidation. The restricting of the area of choice for marriage has led to social consequences of disparate marriages or even of immorality which have attained the dimensions of a serious problem with many castes. A great deal of the work of caste conferences which are familiar to the reader of newspapers is concerned with the lowering of the cost of marriage and the softening of the rigours of caste in regard to choice of brides. These rigours are particularly serious with the higher orders. In the chapter on Civil Condition, it was shown that widow remarriage had become a social necessity with some castes. Now-a-days there is much talk, in as much as commensal restrictions are being fast loosened of enlarging the area of connubium so as to make it co-extensive with at least the formal limits of commensality. Breaches of connubium are now increasingly overlooked especially in those castes where there is a deficiency of rules. In castes which do not practise *Kulinism* the tendency to fuse sub-castes is on the increase. One census committee (from Kalol) reports that intermarriages have occasionally happened between Dasa Shrimali, Visa Disawal and Dasa Umad sections of the Vania community. From Damnagar it is even reported that intermarriages have taken place between Lewa and Kadiwa Kanbus. Amongst the Kapols of Dhari it is stated that intermarriages have taken place between their two sections—Dhodhari and Delawadi. From Petlad it is stated that Visa Lad Varnas have started allowing their caste people to take brides from sections with whom they can dine. Amongst the Brahman castes, gradually these tendencies towards extension of connubility are increasing and are being winked at by the caste authorities. The Malh Chovias Brahmans (it is reported from Sinor) have taken to seeking their brides from other sections. The chief obstacle to the further spread of these tendencies is the selfishness of the leading (*Kuli*) families within the castes whose special monopoly of the bride-groom price is disturbed thereby. Everywhere there is a general desire to reduce expenses of marriage and caste feasts. *Ekdas* (agreements) frequently take place with a view to level down social distinctions and to break down the monopoly of the *Kulis*.

Along with these tendencies there goes the desire to raise the social tone of the caste by discarding harmful social habits like drink. The Patanwalia Kolis of Sinor have solemnly resolved to give up theiving and criminal propensities generally. The sea-coast Kolis of Navsari *Prant* who are fairly well-circumstanced have resolved to prohibit drink within their caste. The Khatris have resolved not only to penalise by fines any person who drinks amongst them but to make a public example of him by parading the delinquent through the streets. The Dhod and Bhangas at various places have also similarly resolved to prohibit drink. The Golas of the City and Ladra taluka have effectively banished drink from their midst.

**409 Caste and the Nationality—Idea.**—These conflicting tendencies how that even though at any given moment caste may appear to be stationary it is not inexorable to change as its seeming rigidity and its apparent injustice would lead one to expect. The formation of sub-castes—and the ease with which they formed—are an indication of the dynamical tendencies operating on this ancient institution. The sub-castes particularly in the occupa-

\* In the Barad is that "Adhich" or "Adich" as it is called in some parts of the District. It is all the same with Varnas. Mr. Lamberton however mentions Adhich as a distinct people of the district.

tional groups are very unstable. The common interests which the needs of the occupation create and enforce certainly make for union. In this State, the occupational groups form the largest proportion of Hindu castes. The tribal and racial castes only form 35 per cent of the total. Function is so strong a welding factor that sections dissimilar in their ethnic origin or domicile have tended to unite under its influence. The fissiparous tendencies also in a way help, though it may seem a paradox, in the movement towards unity. Caste influence is disorganised and weakened through this process. And there is no stronger obstacle to the nationality principle than caste unity. The nationality idea in Western Europe was developed not a little by the delocalisation of individuals through the breakdown of craft guilds. It may be that these forces in India also will throw the individual back on himself and his own resources. Castes has hitherto served as a most effective defensive weapon to the Indian, whose social will and collective capacity for action has been weakened and rendered inert through centuries. It is remarkable that these fissiparous tendencies are most evident in groups wherein function has ceased to weigh as a factor of any importance like the Brahmans, Varnas, Kanbis, etc. Occupational castes on the other hand like artisan groups, etc., show greater tendencies towards consolidation. In the former case, intellectualist tendencies are speeding towards the nationality idea. In the latter the unity of occupation is a sufficient warrant for bringing together dissimilar units within a group. Old territorial names like Sorathia, Parajia, Maru, Mewada, Konkani, Limachia, Vadnagara, Dishawal, Deshastha, etc., are giving place under the impress of modern ideas, surely and inevitably to broader and wider designations, like Gujarati, Deccani, Hindustani, etc. Everywhere, the changes are in the direction of harmonisation of differences. Untouchability, if it still takes hard to die, will surely disappear as soon as the Antyajas (untouchables) themselves take to cleanly living. It has been pointed out that this "don't-touchistic" phase of caste is the result of the idea of spirit emanation so common to all early societies.\* I would not go so far as to suggest that this idea of spirit community or magic is at the root of caste. But certainly the virulent separatist aspects of caste are the gift of Animism, along with its hideous gods, to Hindu society. With the movement towards a purer and more spiritual conception of Hinduism, there is little doubt that these alien excrescences will be shed.

It is not true to say that the Hindu political synthesis has never been familiar with the principle of nationality even in germ. In this Report we cannot however enter into this controversy, but it will suffice to state that religious movements associated with the Aryan Brahman tended to divide and sub-divide, while the religions of Kshatriyas like the Jaina and the Bauddha faiths tended to unite and consolidate. In the Chapter on Language, reference was made to the Aryan Kshatriyas of the Outer Band who were consecrated to empire-states and to the Rishikuls of the Madhyadesa who were wedded to little kingdoms. With the definite subjugation of Jainism and the extermination of the Buddha's faith, caste was re-enthroned on the basis of Brahmanical ascendancy. Through centuries, it was worked out into its present elaborate net work with the ingenuity of the Brahman intellect. It enveloped the average life of the individual. It supplied his every need. It resisted the intrusion of the foreigner by setting up such a complete organisation of an *imperium in imperio* that it made the alien's presence bearable for centuries and rendered any nationality movement unnecessary. It sought instruments from every quarter, not disdaining ideas from even the rude aborigines, to reinforce its sanctions. It absorbed every principle that divided. It adapted itself to all environments. But when with the British connection, Western education was introduced into this country, it met its most formidable opponent. Its bases have been now undermined. The new influences not only have restored nationality but have also invested it with the democratic principle, which was foreign to the spirit of caste government. Whether in the future, in an era of new opportunities, caste will adapt itself to these conditions and be content to remain as it were, the "election agent" of the new democracy, it remains to be seen. But it may also be that caste, which has adapted so many ideas to its service, will absorb the nationality idea as well.

\* Vide R. N. Gilchrist's *Indian Nationality* p. 119

**SUBSIDIARY TABLE L—CASTES CLASSIFIED ACCORDING TO THEIR  
TRADITIONAL OCCUPATIONS**

No. of Group	Group and Caste	Strength	No. of Group	Group and Caste	Strength
I	<b>Landholders and cultivators</b>	561,577	IX	<b>Tenile servants</b>	5,500
	Brahman An vata	267		Brahman T. peethan	3
	Karsh	10,731		Others	4,070
	Kumbh	244	X	<b>Ornamentists, Pearl and Silverworkers</b>	18,964
	Kumbh A. jana	25,700		Brahmabhat	8
	Kadara	164,691		Hunt	7,801
	Kandala	711		Others	4,951
	Lava	195,164			1,951
	Kasbati	111	XI	<b>Writer</b>	2,940
	Makk	7,936		Prabhu	8
	Ukadam	0,475		Brahmabhat	2,283
	Munda	7,908		Ka. natha	773
	Pa. ban	12,000			270
	Kathavara	5,771	XII	<b>M. sicians, Kings, Dancers, Minors, Jugglers and Drummers</b>	2,540
	Shankh	26,912		Ita. abn	13
	Sandhu	2,912		Targila	23,918
	Vohora (present)	5,301		Others	4,211
	Others	40,11			111
II	<b>Military and Domestic</b>	100,444	XIII	<b>Traders and Pedlars</b>	173,779
	Muratha	47		Lathana	63
	Rajput	12,426		Memon	11,823
	Vaghar	19,204		Varia Dismal	12,571
	Kathi	3,714		Lad	8,356
	Khari	817		Lurnat	334
	Others	1,115		Narmath	8,794
III	<b>Laborers (including agricultural)</b>	374,000		Vohora (Traders)	9,842
	Gul (rice pounders)	178		Others	21,761
	Kola Bura	2,223	XIV	<b>Carrier by pack animal</b>	30,861
	Yam abn	7,340			579
	Patna abn	3,071			
	Talabadi	12,700			
	Thalanda	134,063			
	Unspecified	29,01	XV	<b>Barbers</b>	78,533
	Others	17,242		Hajam	1
IV	<b>Furor and Hill Tribes</b>	229,447		Others	780
	Mhal	122	XVI	<b>Kashmiri</b>	2,611
	Chodhri	42,887			1
	Musala	2,11			118,849
	Musala	7,819			68
	Musala	21,241			5,677
	Omrit	81,871	XVII	<b>Driver, Conductors and Drivers</b>	95,827
	Kabna	8,16		Musala	4,173
	K. abn	8,57		Others	8,722
	Vamra	17,810			14,227
	Halla	21,20			7
	Talavra	19,849	XVIII	<b>Tail</b>	14,701
	Others	21,612		Dray	8
V	<b>Grangers and Distillers</b>	81,875			
		29			61
	Akur	2,117			5,677
	Pharwad	8,207			95,827
	P. bari	69,971			4,173
	Others	21			8,722
VI	<b>Fishermen, Boatmen and Polls</b>	14,710			14,227
		7			7
	Phu	2,475			14,701
	Phurur	81			8
	Mukhi	2,299	XIX	<b>Carpenter</b>	61
	Phadela	1,222			1
		3,849			1
		15			1,951
		70,829			913
VII	<b>Hunter and Hunter</b>	129,491			1
		15			41,547
		70,829			1
VIII	<b>Dr. and Hunter</b>	129,491			41,547
		15			1
		70,829			41,547
		129,491			1
		15			41,547
		70,829			1
		129,491			41,547
		15			1
		70,829			41,547
		129,491			1
		15			41,547
		70,829			1
		129,491			41,547
		15			1
		70,829			41,547

The number of persons in each caste is given in the first column, and the number of persons in each caste is given in the second column.

SUBSIDIARY TABLE I—CASTES CLASSIFIED ACCORDING TO THEIR  
TRADITIONAL OCCUPATIONS

No. of Group	Group and Caste	Strength	No. of Group	Group and Caste	Strength
XXXIV	Goldsmiths and Jewellers	11,620	XXXI	Basket and net makers	212
	Son	10,973			0
	Others	647	XXXII	Earth-salt, etc. workers and quarrymen	3,736
XXXV	Brass and Copper workers	1,89			2
		1	XXXIII	Domestic servant	270
		631			0
XXXVI	Confessors and religious men	0	XXXIV	Village watchmen and menials	6,982
		16,429			3
XXXVII	Oil pressers	8		Shenya	6,072
	Chavchhi	11,408		Others	910
	Others	1	XXXV	Sweepers	27,549
		1,097			13
XXXVIII	Thyde workers and tanners (Kulit and Bhatims)	1		Bhangis	27,419
		257	XXXVI	Others	10,011
XXXIX	Hoteliers	0			14
		17,419		Christians	7,121
XXX	Leather workers	1		Pariahs	7,530
		1		Others	15,982
	Chavchhi	7,147			
	Muslims	9,017			
	Others	1,255			

SUBSIDIARY TABLE I-A

Number of Group	List of Castes included under	Other	Number of Group	List of Castes included under	Other
I	Brahman—Boradi, Dudhach, Kapil, Karhadi, Nopal, Sadori, Sajadi, Uneradi, Kamli—Boradi, Koli and Marathi		XIV	Thakri and Vanjara	
	Mara, Matri, Lada, Koli—Makwana, Lodhi, Mali, Tamkhi, Thakori (Lodhi)		XV	Hajam Turdi	
	Kholhar, Mugbil, Parmar, Lohadi		XVI	Dhodi	
II	Jat, Bahlm, Multani and Arbh		XVII	Bindhary, Chhapra, Gahara, Khatri, Komli, Mahar, Salvi, Vanza, Rangol and Tai	
III	Bajania, Gola (Khawas), Koli, Bara, Chola, Khait, Lonis, Mahor, Pali, Laloch, Ladharya and Sipahi		XVIII	Shimpi	
IV	Pawha, Koghna, Kotwadi, Maychi, Talvi, Kathodia, Talviya, Valvi, Vardi		XIX	Kharadi, Kumbhar—Sutaria, Sutar, Juhar	
V	Dhangar and Gadaris		XX	Kadia, Kumbhar and Salat	
VI			XVI	Koli, Dalwadi	
VII	Vaghari		XVII	Kasar	
VIII	Brahman—Barhai, Bharava, Chovisa, Dhanval, Dhanvalha, Gauda, Gayaval, Carnara, Chola, Gontival, Gogali, Jambhi, Jharoli, Kundoli, Kanya, Kujja, Kayatia, Khudayata, Majithi, Nandora, Palival, Pushkarna, Rajoor, Rayal, Rayakwal, Kodhwal, Samadhiya, Saraswat, Sirvora, Setpal, Shrigod, Shrimali, Sonipura, Talafia, Talangra, Udambar, Valam, Vidur, Yajurvedi, Corji, Brahman, Koli, nastha, Shenvi, Shrivani		XVIII		
IX	Aboti Brahman		XIX	Dhuldhoya and Sonar	
X	Musalman Bhat and Hindu Charan		XX	Kansara and Otara	
XI			XXI	Bhadbhunja and Bhatthara	
XII	Bharthari, Brahman, Vadadra, Gandharap, Ghadsi, Gondhali, Gurav, Holar, Nat, Turi, Vadi, Bhand, Dhadi, Mir and Siddi		XXII	Peli	
XIII	Bhatia, Brahman, Khadaval, Brahman, Vyas, Vania, Agarwal, Baj, Gajjar, Jharola, Kapol, Khadavata, Lingayat, Mowada, Modhi, Nagar, Nandora, Nema, Oswal, Sorathia, Umal, Vayada, Rayakwal, Afghani, Dudhvala, Khoja, Bhojal (Hindu and Jain)		XXIII	Kulals and Bhandaris	
			XXIV	Kasali	
			XXV	Dabgar and Khatki	
			XXVI	Burud, Mang and Vansodia	
			XXVII	Kharva and Ode	
			XXVIII	Brahman, Sorathia, Gaudi, Pakhali and Bhusti	
			XXIX	Makrani	
			XXX	Hajda, Kamalia, Kanipavathi, Nair, Nagar, Sarania, Naghori, Panjigara, Kathod	

SUBSIDIARY TABLE II.—VARIATION IN CASTE, TRIBE, ETC SINCE 1891

CATTLE, TURKISH RACE	PRICES				PERCENTAGE OF INCREASE (+) OR DECREASE (-)			KEY VALUE RELATIVE 1901=100	
	1911	1911	1901	1901	1911 to 1911	1901 to 1911	1901 to 1911	Net	Percent
1	2	3	4	5	6	7	8	9	10
Hindus, etc									
Alar	8,412	8,181	4,318	8,214	+ 4.48	+ 20.07	- 17.22	+ 189	+ 3
Hunda	8,320	8,181	4,318	8,214					
(Arja)	43	1							
Es	8,714	8,718	9,453	7,270	- 10.33	+ 3.11	+ 4.53	+ 1,144	+ 13
Phaser	27,248	26,207	22,078	30,963	+ 4.38	+ 9.93	- 44	+ 3,417	+ 11
Hunda	27,248	26,207	22,078	30,963					
Jam			33						
Esward	8,867	8,499	7,977	8,388	+ 21	+ 19.83	- 26.18	+ 1,062	+ 11
Esward	3,877	8,090	7,378	8,083	- 21	+ 22.88	- 18.77	+ 3,806	+ 37
Hond	4,701	4,361	6,006	7,728					
Jam	063	1,203	1,312	1,373					
Hunda (Arj)	7	3							
Esul	43,487	41,838	37,630	50,841	+ 4.28	+ 11.12	- 36.78	+ 18,871	+ 26
Hunda	25,088	4,733		35,827					
Amant	25,088	17,081	37,830	50,821					
Esul	3,973	4,079	4,127	4,231	+ 8.01	+ 1.18	+ 8.91	+ 636	+ 14
Drakma	10,781	9,918	10,852	11,745	+ 8.4	+ 8.71	+ 2.56	+ 307	+ 3
Hunda	11,710	9,980	11,862	11,148					
(Arja)	41	23							
Andrik	40,474	40,078	41,607	43,440	- 801	+ 1.07	+ 16.1	+ 8,943	+ 16
Hunda	4,472	4,028	41,487	42,400					
(Arj)	2	81							
Drakman	4,833	4,464	4,094	8,273	- 23.60	+ 13.6	+ 31.17	+ 3,218	+ 40
Hunda	4,833	4,464	4,094	8,273					
(Arj)	7	4							
Maik	8,328	8,800	9,378	12,129	+ 3.00	+ 8.12	+ 21.63	+ 3,803	+ 29
Hunda	8,328	8,783	9,078	11,129					
(Arj)		8							
Nagar	7,713	7,398	8,141	9,203	+ 3.47	+ 12	+ 21.03	+ 1,782	+ 18
Hunda	7,690	7,847	8,144	9,203					
(Arj)	14	3							
T. polka	0,000	4,463	4,740	8,471	+ 12.86	+ 8.50	+ 13.04	+ 412	+ 7
Chamar	23,147	21,240	20,746	37,717	+ 9.12	+ 8.20	+ 71.13	+ 1,320	+ 8
Chamar	23,141	21,246	22,24	37,717	+ 4.73	+ 24.44	+ 70.82	+ 3,343	+ 11
Hunda	1,213	11,708		10,846					
Amant	21,246	19,837	22,224	3,320					
Drup	14,218	12,777	14,072	16,286	+ 7.54	+ 5.21	+ 14.01	+ 1,970	+ 12
Hunda	14,218	12,781	14,015	16,286					
Jam	8	12	8						
Hunda (Arj)	3	4							
Phasik	1,10	18,067	8,824	21,899	- 80.23	+ 237.83	- 80.77	+ 10,389	+ 72
Hond	8,200	8,823		21,880					
Amant	1,211	18,624	8,824	130					
Hond	29,627	29,784	31,248	1,423.4	- 17	+ 8.72	- 1.04	- 4,087	- 18
Hond	29,645	29,777	34,37	124,2.4					
Jam			1						
Hunda (Arj)	81	71							
Phaser	2,481	8,419			+ 82.20				
Esul	21,241	26,207	15,911	15,911	+ 4.18	+ 29.15	- 43	+ 8,294	+ 23
Hunda	1,31	5,426		13,911					
(Arj)		3							
Amant	18,240	14,923	13,844	40					
Hunda	21,247	21,277	25,422	2,185	- 23.89	+ 43.82	- 11.4	+ 879	- 2
Hunda	23.2	21,277		2,178					
Amant	9,657	3,200	26,492	13					
Amant	21,274	27,413	26,108	41,815	+ 4.73	+ 23.94	- 8.25	+ 19,330	+ 18
Hond	273	7,448		26,237					
Amant	21,279	22,175	26,108	2,279					
Esul	8,120	6,251	3,81	7,473	+ 4	+ 6.12	- 3.34	+ 643	+ 11
Hond	8,120	6,251	3,819	7,473					
(Arj)		4							
Amant	12,224	12,427	1,211	11,42	+ 3.97	- 82	- 13.11	- 1,714	- 12
Hond	12,221	12,42	12.1	11,423					
J	17								
Hond (Arj)		5	7	9					
Esul (Per Arj)	8,223	3,273	3,42	8,294	+ 10.2	- 7.93	- 5.41	+ 7.1	- 12
C	7.11	3,273	3,42	8,221	+ 10.2	- 7.18	- 44	+ 2,207	- 21
Hond	2,207	3,42	14	3,257	+ 2.94	- 18	- 21.17	- 3.74	- 1
Jam	2,207	3,42	21.4	31,257					
Jam	9	22	22						

SUBSIDIARY TABLE II—VARIATION IN CASTE, TRIBE, ETC., SINCE 1891—(continued)

Caste, Tribe or Race	Persons				Percentage of Variation Increase (+) Decrease (—)			Net Variation 1891-1921	
	1921	1911	1901	1891	1911 to 1921	1901 to 1911	1891 to 1901	Net	Percent age
1	2	3	4	5	6	7	8	9	10
<b>Hindus etc</b>									
Kachhis	7,474	8,029	8,192	8,912	- 7.41	- 1.99	8.08	- 1,478	- 16.58
Hindu	7,470	8,027	8,190	8,912					
Jain	4	2	2						
Kanbi-Ajnyas	32,760	30,920	32,32	31,488	+ 5.95	+ 4.90	+ 3.31	+ 1,272	+ 4.03
Hindu	32,760	30,918	32,314	31,488					
Jain		2	18						
Kanbi-Kadwas	188,001	172,876	177,664	200,038	+ 9.16	- 1.59	12.19	- 11,367	- 5.68
Hindu	188,027	172,641	177,70	200,038					
Jain	13	1.1	94						
Hindu (Arva)	1	91							
Kanbi-Katvhis	7,112	974	6,406		+ 10.04	+ 7.47			
Kanbi-Lawas	19,183	184,810	171,227	199,917	+ 5.01	+ 7.93	- 14.35	+ 4,731	+ 2.37
Hindu	19,140	184,809	170,799	199,910					
Jain	90	1,733	82	748					
Hindu (Arva)	82	188	8						
Kolans	6,702	6,401	7,646	7,613	+ 4.82	+ 76.04	- 35.04	+ 1,140	+ 20.47
Hindu	807	1,906	7,999	7,999					
Animist	801	4,745	7,646	23					
Kols	787,541	770,973	724,534	471,762	+ 4.47	+ 14.29	- 31.20	81,221	17.80
Hindu	787,531	770,943	724,527	471,762					
Jain		7	27						
Hindu (Arva)	10	7							
Kumbhirs	43,029	41,693	41,730	49,860	+ 7.20	+ 72	- 16.98	- 6,831	- 13.70
Hindu	43,029	41,692	41,725	49,857					
Jain			20	7					
Hindu (Arva)		1							
Lalans	11,833	11,088	10,461	11,099	+ 2.11	+ 10.77	- 5.75	+ 731	+ 6.61
Hindu	11,830	11,084	10,447	11,099					
Jain			8						
Hindu (Arva)	7	27	6						
Lalors	19,160	19,210	19,052	24,166	- 27	+ 54	- 21.23	- 5,026	- 20.78
Hindu	19,158	19,208	19,045	24,160					
Jain		4	7						
Machhi (H M)	7,200	2,621	8,005	9,696	+ 178.48	- 67.46	- 16.02	- 2,797	- 24.72
Marathas	13,426	14,787	17,792	19,943	- 9.19	- 14.09	- 12.70	- 6,517	- 32.07
Hindu	13,423	14,782	17,786	19,943					
Jain	1	2	6						
Hindu (Arva)	2	1							
Machhi	8,882	8,710	8,593	9,599	+ 1.01	+ 1.12	- 10.18	- 717	- 7.47
Nayakdas	8,072	10,039	6,970	8,610	- 13.06	+ 43.00	- 19.10	+ 50	+ 61
Hindu	1,260	7,634	6,454	6,454					
Animist	7,403	6,396	6,970	2,162					
Pabaris	49,874	44,916	39,093	58,087	+ 11.07	+ 13.45	- 31.84	- 8,213	- 14.14
Lajpatis	79,798	64,208	59,414	97,717	+ 23.47	+ 8.10	- 30.18	- 18,405	- 18.63
Hindu	79,178	64,202	59,410	97,717					
Jain	6	3	4						
Hindu (Arva)	124	23							
Ravalas	23,918	22,484	19,672	28,785	+ 6.37	+ 11.20	- 31.66	- 4,867	- 16.90
Hindu	23,917	22,482	19,672	28,785					
Jain	1	2							
Sathawans	5,771	5,839	5,362	6,600	- 1.01	+ 8.73	- 18.83	- 835	- 12.64
Shenvas	6,072	7,587	5,209	7,587	- 10.06	+ 45.05	- 31.74	- 1,515	- 10.97
Sons	10,973	10,120	11,098	12,267	+ 8.02	- 8.91	- 9.53	- 1,314	- 10.87
Hindu	10,967	10,112	11,080	12,251					
Jain	14	7	18	16					
Hindu (Arva)	12	5							
Sutar	22,768	20,710	22,585	25,312	+ 7.95	- 8.20	- 10.77	- 2,044	- 11.63
Hindu	22,768	20,710	22,554	25,312					
Jain			31						
Tadvis	14,156	24	8,135		+ 58883.3	- 99.74			
Talawas	20,527	9,647	12,551	16,700	+ 112.78	- 23.14	- 24.85	+ 3,827	+ 22.01
Hindu	19,620	8,610	12,551	16,699					
Animist	1,607	728		1					
Targals	4,211	1,468	4,767	4,717	- 5.75	- 2.31	- 8.006	- 536	- 11.20
Vaghari	30,659	28,129	29,261	34,442	+ 8.09	+ 20.91	- 32.45	- 3,783	- 10.08
Vaggher	3,718	4,277	4,906	1,349	- 13.06	- 67	- 99	- 631	- 14.51
Vanus-Daswals	6,358	6,146	7,461	10,014	+ 3.46	- 17.64	- 25.40	- 3,650	- 30.51
Hindu	6,167	5,817	7,290	9,003					
Jain	169	325	171	111					
Hindu (Arva)	22	3							

SUBSIDIARY TABLE II—VARIATION IN CASTE, TRIBE, ETC., SINCE 1891—(continued)

Caste, Tribe, Race	Period				PERCENTAGE VARIATION INCREASE (+) DECREASE (-)			Net Variation 1901-1921	
	1921	1911	1901	1901	1911 to 1921	1901 to 1911	1901 to 1901	Net	Percent age
1	2	3	4	5	6	7	8	9	10
<b>Hindus etc.—contd</b>									
Vania Lad	8,358	8,810	8,358	8,974	+	00	-00	4 06	4 64
Himra	8,193	8,708	8,261	8,943					
Jam	363	404	173	31					
Vania Pervad	8,298	8,613	9,700	11,820	-	28 80	- 9 34	- 20 30	- 5,6 4
Himra	938	1,098	1,640	1,863					
Jam	5,310	6,523	7,960	10,233					
Vania Khimra	20,043	31,983	27,413	31,878	-	9 01	+ 16 58	- 16 62	- 3,794
Himra	4,861	5,044	1,123	4,767					
Jam	4,404	70,913	23,792	23,111					
Hind (Any)		8							
Vania	12,610	10,871	1,297		+	1 49	+ 330 83		
Himra	2,537	1,577							
Assam	11,373	8,604	1,363						
<b>Muslimans</b>									
Fakar	4,848	4,708	4,723	7,099	+	4 46	- 1 82	- 23 33	- 343
Kyrihi	4,070	4,614	3,968	5,117	-	11 79	+ 15 67	- 1,847	- 31 64
Kashmiri	1,410	6,323			-	78 54			
M. I. I.	7,329	7,510	8,999	12,679	+	4 25	- 16 34	- 23 88	- 4,3 80
Moslem	12,671	12,549	7,617	8,621	+	2 43	+ 78 01	+ 14 85	+ 7,270
Mohammedan	9,436	8,966	9,778	16,073	+	5 46	- 8 31	- 34 16	- 6,834
Moslem	7,840	7,183	12,183	12,834	-	1 26	- 40 88	- 12 28	- 4,782
Parthian	12,670	16,377	11,403	17,878	-	17 41	+ 43 02	- 36 37	- 4,476
Pargars	4,473	8,496	4,217	8,499	-	17 29	+ 28 24	- 23 31	- 1,028
Kashmiri	8,913	8,772	7,297	9,326	+	1 63	+ 20 23	- 31 67	- 411
Kashmiri	70,854	31,519	22,416	29,211	-	14 77	+ 40 87	- 23 56	- 2,470
Vabara	26,433	23,033	1,373	70,079	+	8 67	- 1 33	- 2 71	+ 377
<b>Christians</b>	7,421	7,283	7,691	646	+	3 63	- 6 23	+ 1000 98	+ 6,773
<b>Parsis</b>	7,520	7,923	8,609	8,206	-	8 34	- 4 1	+ 3 47	- 678

## CHAPTER XII

# OCCUPATION

## STATISTICAL DATA

Subject	TABLES	
	Imperial	State
OCCUPATION		
Occupation or Means of livelihood	XVII	
Subsidiary Occupations of Agriculturists	XVIII	
Dual Occupations	XIX	
Occupations by Religion	XX	
Occupations of selected Castes, Tribes and Races	XXI	
Occupation in selected towns		XXIV
Literates in English by Occupation		XIII
Immigrants from selected areas by Age and Occupation to City of Baroda		XXV
Census of Livestock		XXVI XXVII
INDUSTRIES		
Industrial Statistics	XXII	
Statistics of Cottage and Rural Industries by talukas		XXIX

### Introductory Remarks

**410 Reference to Statistics**—Statistics regarding the occupations of the people are contained in Imperial Tables XVII XXI. Imperial Table XVII is a general statement showing the number of persons supported by each occupation classified in the Scheme, as well as the total of actual workers and number of persons supported secondarily by agriculture in each administrative division of the State and the City of Baroda. Imperial Table XVIII contains under three heads of rent receivers, rent payers and agricultural labourers, the subsidiary occupations of agriculturists, according as they are Government employes, money lenders, gram dealers, weavers or persons engaged on other trades or industries, clerks, school teachers, estate agents or managers, medical practitioners or artisans. The remainder of subsidiary occupations is grouped together in the last column. Imperial table XIX shows certain dual occupations which obtain in this State, such as guarding of cattle and blanket weaving, gram dealing and lending of money, fishing and plying of boats, cattle breeding and dairying etc. Imperial Table XX gives the religious distribution of persons supported by each occupation. In this table, actual workers are not shewn separately. In Imperial Table XXI, the same castes as were selected for education (Imperial Table IX) and age and civil condition (Imperial Table XIV) are again taken and the occupational distribution of their actual workers is studied. It shows first the extent to which the traditional occupation with which a particular caste is associated is followed in that caste. The actual workers in the other classes of occupation are then shewn therein. In the State Tables Volume, Table XXIV enables the reader to see the contrast between urban and rural areas in occupation. Table XIII of that volume gives further interesting details of occupations of persons who are literate in English. Table XXV gives the chief occupations of immigrants to the City. The agricultural wealth of the State is studied in Tables XXVI and XXVII which give the statistical results of the recent cattle census that was undertaken along with the general census.

There were also enquiries in various directions, which will be explained at their proper places in respect of the industrial situation. As in 1911, a census of industrial establishments, but of a more detailed and searching character, was taken. Imperial Table XXII contains the results of this enquiry. The corresponding table of the last census contained only four



parts. On this occasion, the information compiled is detailed in seven parts. Part I of this table gives the State Summary per kind of industrial establishment employing at least 10 persons, showing details for those using power and also for those which do not. Part II gives the distribution of these establishments by each division and the City of Baroda. Part III gives the type of organisation (i.e. whether the industry is run by State agencies, companies or private ownership). This table also shows the caste or race of owners and managers. Part IV gives the details of caste or race and birth place of skilled workmen. Part V gives similar details for the unskilled. Part VI gives the details of power employed in these factories. Part VII shows the number of looms in use in textile establishments. In State Table XXIX particulars regarding the cottage and rural industries obtaining in the State (except the City of Baroda) are shown. About the time of the preliminary record every supervisor was provided with a questionnaire in which he was required to fill in for his circle details of certain specified cottage industries such as hand-loom, spinning wheels, tanneries, fisheries, etc. These particulars were received and scrutinised after which the above table was compiled. In the body of this chapter a large amount of statistical information not comprised in the above tables, will be embodied. The Director of Commerce has very kindly cooperated with me by letting me have his special staff who went to certain selected towns (including the City of Baroda) and there collected data regarding persons engaged in the main cottage industries. A summary of his figures will be given at its proper context.

#### 411 Subsidiary Tables—The above mass of statistical detail is formal to be

Subsidiary Tables		From which principal table prepared
Number	Name	
I	General Distribution by occupation	Imperial Table XVII
II	Distribution by occupation in Natural Divisions	
III	Distribution of the Agricultural, Industrial, Commercial and Professional population	
IV	Occupations combined with agriculture where agriculture is the subsidiary occupation	
V	Occupations combined with agriculture where Agriculture is the principal occupation	Imperial Table XVIII
VI	Occupations of Females	Imperial Table XVII
VII	Selected Occupations (variation of 3 persons)	Imperial Table XVII and corresponding Tables of 1911 and 1921
VIII	Occupations of Selected Castes	Imperial Table XXI
IX	Distribution of 10,000 persons by occupation and Religion	Imperial Table XX
XI	Industrial Census—Distribution of Industrial Census persons employed	Imperial Table XXII, Part I
XII	Particulars of establishments employing 20 or more persons in 1911 and 1921	Imperial Table XXII, Part I and corresponding Table of 1911
XIII	Organisation of Establishments	Imperial Table XXII—part III
XIV	Place of Origin of skilled workmen	part IV
XV	Do of unskilled	part V
XVI	Proportional Distribution of adult women and children of each sex in different industries	part I
XVII	Distribution of Power	part VI

enough in all conscience and to enable the reader to digest all this information a large number of subsidiary tables is required. In the margin a list of these is given and also the principal tables from which they are prepared. Besides these Subsidiary Table X gives details of persons employed in Postal, Railway and Irrigation Departments. In this chapter there will be also given other tables showing proportional figures prepared from State Table XIII and XIV and other information regarding value of land, agricultural indebtedness, income cost of living etc., compiled from sources too numerous to mention.

412 Nature of the Question Asked—The information asked for regarding the occupation of the people was to be entered in columns 9, 10 and 11 of the Schedule. In 1891 the information required was only found in one column headed "Occupation" or means of subsistence. Since 1901 particulars regarding workers and dependent as well as of subsidiary occupations are also included. Column 9 shows the principal occupation of the individual. Column 10 gives particulars of the subsidiary occupation and column 11 is reserved for dependents. The instruction to the enumerators were as follow—

Column 9 (Principal occupation of actual worker).—Enter the principal means of all persons who actually do work. Arrive on business, whether personally or by means of servant, or who live on Government grant, etc. Enter the exact occupation and not the

terms such as ' service ' or " writing " or ' labour '. For example in the case of labour, say whether in the fields or in a stone quarry, or dyeing factory, or cotton mill or glass factory, or earth work etc. If a person makes the articles he sells he should be entered as " maker and seller of them ". Women and children who work at any occupation which helps to augment the family income must be entered in column 9 under that occupation and not in column 11. Column 9 will be blank for dependants. The following terms are herewith prescribed for recording agricultural occupations —

(1) Receivers of profits of inam villages	Inamdars
(2) Receivers of rent on house property	House rent receivers ( <i>Ghar bhadu lenāra</i> )
(3) Receivers of rent on agricultural lands	Agricultural rent receivers ( <i>sānth lenāra</i> )
4) Cultivators who own their lands	Cultivating land owners ( <i>Jate Pheti karnāra</i> )
(5) Cultivators who are tenants of landlords	Cultivating tenants ( <i>Ganotia</i> )
(6) Cultivators in Inam villages	Inam gamna <i>Pheduto</i>
(7) Growers of Special Products: Gardeners, etc	Growers of spices, or whatever it may be (by name)
(8) Agricultural labourers ordinary	Agricultural labourers ( <i>Kheti na majuro</i> )
(9) Indentured labourers	Agricultural labourer followed by whatever local term applies ( <i>Hali</i> , or <i>dhanamān tyān chalar</i> )
(10) Income from Vatan property	<i>Watan talavat upar mirah Iarnar</i>

It must be noted that persons who own their own land and cultivate it by means of servants as opposed to tenants come under (1) above. The distinction between rent receivers (i.e., 1, 2, 3 and 10) and rent payers (4, 5 and 6) is comprehended in the above scheme. In addition classes 8 and 9 represent the holders of wage earning labour. Class No 7 may be either rent paying or rent receiving. In regard to persons who may be said to belong to more than one of the classes, the principal one should be entered in column 9 and the subsidiary one in column 10.

Column 10 (*Subsidiary occupation of actual workers*) — Enter here any occupation which actual workers pursue at any time of the year in addition to their principal occupation. Thus if a person lives principally by his earnings as a boatman but partly also by fishing, the word ' boatman ' will be entered in column 9 and ' fishing ' in column 10. If an actual worker has no additional occupation the column will be left blank. This column will be blank for dependants.

Column 11 (*Means of subsistence of dependents*) — For children and women and old or infirm persons who do not work either personally or by means of servants, enter the *principal occupation* of the person who supports them. This column will be blank for actual workers.

**413 Instructions to Superior Census Staff**—To avoid frequent references to headquarters these instructions were further amplified and made more precise in the Manual for Supervisors as follows —

(l) The entry of occupations in columns 9 to 11 of the schedule is another matter requiring special care. Only those women and children will be shown as workers who help to augment the family income. A woman who looks after her house and cooks the food is not a worker but a dependent. But a woman who collects and sells fire wood or cow-dung is thereby adding to the family income, and should be shown as a worker. So also a woman who regularly assists her husband in his work (e.g., the wife of a potter who fetches the clay from which he makes his pots), but not one who merely renders a little occasional help. A boy who sometimes looks after his father's cattle is a dependent, but one who is a regular cowherd should be recorded as such in column 9. Boys at school or college should be entered as dependents. Dependents on a joint family, the members of which follow different avocations, should be entered in column 11 under the occupation of the principal working member. Domestic servants must be entered as cook, *bhisti*, etc., in column 9, and not in column 11 as dependents on their master's occupation. Persons temporarily out of employ should be shown as following their previous occupation.

(m) Where a man has more occupations than one, the principal one is that on which he relies mainly for his support and from which he gets the major part of his income. A subsidiary occupation should be entered if followed at any time of the year. *Only one subsidiary occupation (the most important one) should be entered in column 10*, this must be impressed upon the enumerators.

(n) In column 9 do not use general or indefinite terms such as " service ", " shopkeeping ", " writing ", " labour ", etc. Find out and state the exact kind of service, the goods sold, the class of writing or labour.

If a man says his occupation is "service" distinguish—

- (1) Government service (2) railway service, (3) municipal service (4) village service (5) service in shop or office and (6) domestic service, stating his rank and the nature of his work.

In the case of domestic service state precisely the kind of service rendered e.g. cook, water-carrier *likhwaj* etc.

Show pensioners as military or civil, as the case may be.

Show persons who live on the rent of lands on buildings in towns separately from persons who derive their income from agricultural land.

In the case of labourers, distinguish agricultural labourers, earth workers, labourers in mines, and operatives in mills, etc. stating the kind of mill or factory such as cotton mills, spinning factories etc.

In the case of clerks show the occupation of the clerk's employer (e.g. lawyer clerk)

In the case of traders specify carefully the kind of trade (e.g. grain dealer)

In the case of large manufactures show the proprietor as a manufacturer and specify the branch of manufacture as cotton manufacturer etc. For minor industries, state precisely the nature of the work done for example whether a weaver weaves cotton, silk, carpets, etc.

In addition to these instructions the most common types of errors were collected and circulated to all enumerators and supervisors for their guidance.

**414 Accuracy of the return errors of record**—In spite of the express injunction against ambiguous or vague terms the mistakes of record were again evident. During the inspection of the preliminary record a great many of these errors were eliminated. But even then the vague entries of *majuri* (labourer) *dukandar* (shopkeeper) *kheti* (cultivation) *langri* (artisan) found place in the enumeration books. Further the peculiar circumstances of caste oftentimes led to the entry of the traditional occupation in the column for principal occupation although as often happened the traditional occupation had ceased to be the chief source of income. The distinction between principal and subsidiary was not always understood. The average enumerator did not bother over much about the test of income nor did he stop to explain about it. On the whole therefore the record of subsidiary occupations is far from complete and can be taken as only roughly true. The column regarding dependents frequently showed that the instructions regarding it were not understood. Instead of recording the principal occupation of the earner by whom the dependent is supported only vague terms such as "dependent" were entered. Frequently in the case of females, although it was laid down that mere household work which did not augment the family income was not to be regarded as an occupation such was entered against their names. These mistakes were as far as possible corrected at the slip copying stage in the Central Abstraction Office.

Apart from these more or less inexcusable errors, there were others more unavoidable e.g., where it was uncertain whether a maker of an article was also its seller whether a grazer was also a breeder of cattle whether a cultivator was a rent payer or a rent receiver and so on. Even in Europe on the requirements of which the classification of occupations favoured in the Indian Census has been chiefly based the economic process of division of labour has not yet sufficiently advanced as to differentiate always between the maker of a commodity and its seller. The uncertainty therefore about these differentiations is excusable in this country and continues much the same from census to census.

Apart from these mistakes the fact that the return of occupations is true of—or is presumed to reflect—the state of things on a single day has some bearing on the relative value of the statistics. The census date fell on the 18th March. At that time agricultural operations are beginning their end the landless labourer is well known changes his occupation with the season. It is probable that a portion of these who if the census date were earlier would have been returned as agri-

cultural labourers were engaged in other pursuits. Thus the occupational return may unduly depress the principal industry of the State and fail to represent accurately the normal life of the people. As a result of this depression, it is possible that such occupation as transport may show an undue increase, the onset of summer which begins to be severe at this date may mean an unusual briskness among minor industries of ice, aerated water manufacture and trade.

**415 Errors of Compilation**—Apart from these wrong entries or limitations of the return, there is the inevitable possibility of incurring mistakes, in the course of tabulation, when thousands of different entries have to be reduced to the standard classification of four classes, twelve sub-classes, 56 orders and 191 groups. There was the danger of different interpretations for the same entry, but as we had in connection with our State Census only one Tabulation Office, this was reduced to a minimum. A classified list of occupations and an index both in Gujarati and English of occupational entries and the groups to which they can be assigned were prepared for the use of sorters and compilers. By means of constant supervision, a uniformity of procedure was attained. Besides by the time the sorting stage for the occupation tables was reached, the sorting staff were made already familiar with the general nature of the occupational classification by having to sort the literates in English according to occupation and age. This preliminary experience stood them in very good stead when the more elaborate work was later taken in hand. Each total for a district before it was finally passed was further compared with the previous census total, and where there were discrepancies, the sorters had to re-examine the tabulation processes and even to have recourse to the original schedules. Several important errors were thus detected and rectified.

Generally it may be concluded that with added experience and familiarity the compilation of the occupation table is no longer such a formidable task as it appeared at first sight. The change in classification, introduced since 1911, which has made it simpler and more logical has eased the task considerably of Compilation Offices. But it must be remembered that a general census, as Sir Robert Giffen once gave his opinion, is not the right machinery for conducting a detailed inquest into the industrial organisation of a country. What is really available through such means is a rough and ready return showing broadly the man-power available at any given moment in any particular industry or trade. The figures for the broad divisions or classes, sub-classes and most of the orders may therefore be accepted as correct, but the return of groups must be regarded with considerable reserve.

**416 Scope of the Chapter**—As it was remarked in the Census Report of England and Wales for 1891, "The most that it is reasonable to expect from data so collected (i.e., at a census) is that they shall give the means of drawing such a picture of the occupational distribution of the people as shall be fairly true in its main lines, though little value can be attached to the detailed features. It is not wise to demand from a material a result for the production of which it is unsuited." It is for this reason therefore that in the United States, any industrial survey of a scientific nature is obtained through the agency of a specially conducted enquiry spread over a large period, and seldom through the means of a synchronous census.

It is in view of the limitations of the enquiry and the deficiencies of the material that, as explained by the Census Commissioner's Note, the wide scope that was originally intended for this Chapter has been narrowed down to the discussion of the "personnel and man power of the various occupations and industries, and except in so far as new and useful information can be imported, our efforts should be confined within these limits." Subject to these limitations, the discussion on industries, the labour problem and economic condition generally will deal with these questions in so far as they bear on the demography of the State.

**417 Changes in the classification since 1901**—At the last census, Sir Edward Gait carefully revised the occupation scheme on the basis of M. Bertillon's classification. The classifications of 1891 and 1901 censuses were complicated in the extreme. It divided all occupations into seven main classes. Subsidiary to these were 24 orders, which were further sub-divided into 79 sub-orders and 520

groups. Its extreme elaboration exposed the work of compilers to serious risk of error. The following statement shows the main features of the two schemes.

Sir J. V. Baines's Scheme 1901 and 1901.			Bertillon Scheme adopted and revised 1911, 1921.		
Symbol	Class	Sub-Class	Symbol	Class	Sub-Class
A	Government	I. Administration II. Defence III. Foreign and Prædatory Service	A	Production of raw materials.	I. Agriculture and Pasture II. Extraction of minerals.
B	Pasture and Agriculture	IV. Cattle breeding, etc. V. Agriculture.	B	Preparation and supply of material substances.	III. Industry IV. Transport. V. Trade.
C	Personal services.	VI. Personal services	C	Public Administration and liberal arts.	VI. Public Service VII. Public Administration. VIII. Professions and liberal art.
D	Preparation and supply of material substances.	VII. Food and drink. VIII. Light, Firing and Fuels. IX. Buildings. X. Vehicles and Vessels. XI. Supplementary requirements XII. Textile Fibres and dress. XIII. Metals and precious stones. XIV. Glass, pottery and stone-ware XV. Wood, cane and levers. XVI. Drugs, gums, etc. XVII. Leather	D	Miscellaneous	IX. Persons living on their own income. X. Domestic services. XI. Insufficiently described occupations XII. Unproductive
E	Commerce, Transport and Storage	XVIII. Commerce XIX. Transport and Storage			
F	Professions.	XX. Learned and artistic professions. XXI. Sport and amusements.			
G	Indefinite Occupations and means of subsistence independent of occupation.	XXII. General labour XXIII. Indefinite or of doubtful occupations. XXIV. Independent of work.			

The classification into classes and sub-classes has been retained almost unchanged in the present census. Apart from the elaborateness of the old scheme of 1901 there were several defects in it which made a change in 1911 imperative. As Mr Morgan Welsh pointed out in the Burma Report of 1911 "Traders dealing in specified articles were included in Class D—preparation and supply of material substances, while traders unspecified were entered in Class E—Commerce, Transport and Storage. Again miners of specified minerals were included under Class D while miners of unspecified substances were entered in Class G. It is impossible to devise a scheme of occupational classification free from some anomalies of this nature but those just intanced were capable of modification. A scheme was therefore required which was simpler, more logical and more elastic. Besides it was essential that Indian statistics should be brought in line with the international classification and Bertillon's Scheme was being generally adopted in European countries and in the United States.

418. **Changes in the classification since 1911**—The Scheme adopted in 1911 holds good generally in the main details for this census also. The four classes and twelve sub-classes continue unchanged. The number of orders is 56 instead of 55 in the last census. Room has been found for two new orders: Transport by Air (10) and Air Force (43) by combining old orders 18 and 19 into one with a new name. Other miscellaneous and undefined Industries and also by amalgamating old orders 40 and 41 and calling them now order 40 simply Trade of other sort. A new order 56 has been opened under sub-Class Unproductive.

(Class D now includes Sub-Class IX—Persons living on their own income—which in 1911 formed part of Class C.

with the title "Other unclassified non-productive Industries". The groups have been expanded from 160 to 191. The principal alterations in respect of the groups are —

(i) the expansion of the existing groups, so as to show in detail interesting or important categories which were previously combined and (ii) the correction of imperfect classification by redrafting the groups or transferring certain categories from one group to another.

As to the first type of changes, those with which this State is chiefly concerned are detailed below. In Order 1, farm servants are isolated from field labourers. In Order 6 (Textiles) groups have been expanded to show separately workers in certain important operations like cotton sizing from cotton weaving, weaving of woollen blankets and woollen carpets from wool carding and spinning and silk weaving from silk spinning. In Order 8 sawyers are separated from carpenters, turners and joiners. In Order 11 manufacturers of mineral oils are separated out from those that are concerned in the production of vegetable oil. In Order 15 stone cutters and dressers are shown separate from brick-layers and masons. In Order 18, contractors for the disposal of refuse matter are differentiated from mere sweepers and scavengers. In Orders 16, 21 and 37 the workers in mechanical transport are separated from other transport workers. In Orders 20, 21, 22 and 49 an endeavour has been made to isolate the unskilled workers from the skilled. New groups have been added also — e.g. makers of glass bangles (53) general store keepers (152) etc. The last named has been long thought of as a necessity, as the variety of general stores corresponding to what is known as the *manohar dukan* is fast springing up as a feature of the rural economy.

The other changes are conceived with a view to improve the classification. Persons connected with journalism—Editors and Journalists—have been taken out of old Order 18 (Industries of luxury) and included under new Order 50 (Letters, Sciences and Arts) in Group 177. Acrobats, conjurers, fortune-tellers, reciters, etc. have been similarly taken out of old Order 41 (Trade of other sorts) because they are not well classified under Trade, and brought under Order 50 as a separate group (No. 179). Finally under the sub-class "Unproductive" the order of Beggars, Vagrants, etc., have been expanded into three groups. There was a public demand for information about the strength of beggars and vagrants. On the other hand it was also thought desirable to give separate figures for procurers and prostitutes.

**419 Principles underlying the classification**—The more important principles that have governed the present classification of occupations may be of interest to the reader. The following is a *résumé* of the Census Commissioner's note on the subject —

(1) Where a person both makes and sells, he is classed as a *maker*. On the same principle when a person extracts some substance, such as saltpetre, sulphur, etc., he is classed under Sub-class II—Exploitation of minerals and not in Sub-class III—Industry.

(2) Industrial and trading occupations are divided (a) according to the material worked in, and (b) according to the use which it serves. Generally the first category is reserved for such articles, the use of which is not finally determined. But it also includes specified articles for which there is no appropriate head in the second category. For example, while shoe-makers are included in the second category (Order 13, group 78), the makers of water-bags, saddlery and the like are put in the first (Order 7, group 40).

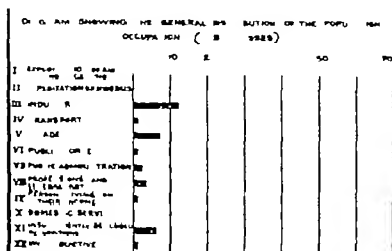
(3) Persons employed in Railway carriage-factories have been shown in Order 22 (Transport by Rail) instead of under Order 16 (Construction of means of transport) because these factories are directly worked by Railways in this country. The manufacture and repair of railway trucks is an integral

part of the operations of the Railway authorities. Railway police and Rail doctors however are treated as professional men although they receive their pay from the Railway.

(17) Generally the principle is laid down that wherever a man's personal occupation which involves some special training e.g., doctor or engineer be classified under the head reserved for that occupation. Wherever the work in which he is engaged involves further specialisation the group is again sub-divided. Thus a marine engineer is differentiated from a river surveyor. Only such officers of government as are not professional persons like doctors, teachers, clergymen, postal forest settlement officers, Railway officers, etc.—i.e. whose occupation is not covered by some other group—is to be entered under the Order 40—Public Administration. Government peons, *chuprasis* and such other menials as do not belong to these other establishments will be entered under this order and not as porters and messengers under Order 41 (Transport by Road).

### Analysis of the Occupation Return

**420 Main Features of the Return**—The marginal diagram shows that with the rest of India this State continues to be preponderantly agricultural and pastoral. Exploitation of Minerals and Vegetation supports 60 per cent of the



population. Exploitation of Minerals is practically non-existent—only 3 per 10,000 being supported by this means. In industry is the principal means of support to 1 per cent of the population. Trade comes next with 1 per cent. The unproductive classes in sufficiently

described occupations absorb 6 per cent showing the extent of vagabondage. The proportion is the index of the relative accuracy of the return. In 1911 the proportion of vagabondage was 7 per cent. In 1901 the corresponding figure was 11.1. Thus it is somewhat true that in this most important respect each is feeling the influence of a progressive improvement toward accuracy of record. Liberal Professions come next with 3.3 per cent. Public Administration, Transport and Public Health respectively 1.3 and 1.1 per cent. Persons living on their own income and the unproductive classes (peons, rascals, persons of criminal and disreputable occupations) each constitutes only 3 per mille of the population.

It has been already pointed out that the census is likely to affect the strength of the population supply by its enumeration. The bulk of the population in the State are reaped by March and the bulk of the harvest usually has occurred thereon. It is likely that about the time of the census record (February) however it is not likely that the harvesters had left the land and the figures given are fairly representative of the principal industry in the State. January and February are rather active picking seasons for the small luxury crops and the enumeration is still enough to be applied to represent the state of the population in the census. In March generally record the state of the population in the principal industry. The figures given on the census might well be taken into account for the purpose of the study which happened in the time while the figures of the Trade and Public Administration and the services are at the end of the fiscal year. The figures of the Trade and Public Administration are probably inflated with the figures





1911 more than 16 per cent of the City's population were returned thus vaguely. Turning to the districts, the Kathiawad division shows the lowest proportion of agriculturists. Its possession of a sea board points to the existence of a large seafaring population and the possibilities of commerce. Its soil besides is too poor to work with. South Gujarat with its large Animist population the bulk of whom are engaged on the land, shows the highest proportion of agriculturists. In Industry Kathiawad (particularly Amreli *Prant*) and North Gujarat tie for the first place. Kathiawad artisans like carpenters, tailors, blacksmiths etc., have a well-deserved reputation and are found throughout the State. Their earnings help to support their families in their homes. In Commerce and Transport this division also shows the largest proportion of persons supported. The remaining occupations absorb 15 per cent of Kathiawad's population. Next to the City this is the highest proportion. The Dhari and Dwarka detachments of the State Army swell the ranks of those engaged in State employ while the unspecified and vague entries are more numerous in Kathiawad than anywhere else in the State except the City.

**423. Urban Occupations.**—From the marginal table given in the preceding paragraph the contrast in the occupational distribution between City and country was evident. To study the occupational situation by broad groups, the statistics were in this census separately compiled for towns. In 1891 it appears that the occupations of urban inhabitants were tabulated separately. The result was assured as Mr. Govindbhai explains by the inclusion in the category of towns of overgrown villages which little deserved the name. A detailed compilation of statistics for towns is certainly not worth the trouble. But if by broad classes the occupational figures are obtained the contrast between town and country cannot fail to be of interest. State Table XXIV has been therefore compiled on the present occasion. Figures for all towns have been compiled by the twelve sub-classes—actual workers only being shown. Separate figures for 23 individual towns—10 industrial and urban and 13 agricultural and distributive—are also shown. As it has been already pointed out in Chapter II—para 80—the towns which are industrial and of distinct urban characteristics (including the City of Baroda) constitute 71 per cent of the total urban population. The agricultural and distributive towns although they number 23 out of 48 only contain 29 per cent of the urban population. In the selected towns of the first order are included all the industrial places like Peta, Bilimora, Kalol and Karjan and also the two temple

towns and a few other well established urban areas like Patan, Vinagar and Koli. In the agricultural and distributive class of towns Vadnagar, Unjha, Soljira, Bhadran, Ladol, Unava and Dhamaj have been selected. It is of the 25. The marginal statement gives the proportion of actual workers engaged in the main occupations in the State in the City.

Occupation	Percentage	ACTUAL WORKERS IN T		
		Number per 1000	Industrial and urban	Agricultural and distributive
Expenditure on		City of Baroda		
Food and maintenance	25%	6	1	20
Industry and commerce	17%	7	20	15
Commerce and Transport	1	123	15	56
Professional and Art	31	57	6	12
Remaining groups	114		56	126
Total	1	1	1	1

agricultural and distributive towns. It will be evident therefrom that industrial areas although more agricultural than the City have a larger proportion of their population engaged in industrial and commercial pursuits. The agricultural towns are little more than overgrown villages and the occupational distribution in these places closely approximates that of the State.

**424 Occupations in the City of Baroda**—The main occupations of the City of Baroda may be noticed now in a little greater detail. It will be found from a study of the marginal ratios that the occupational variation differs totally from that of the State. The contrasts are striking. For every person who is an agriculturist in the City there are 11 in the State relatively to the total population. Apart from public administration and professions generally in which occupations the proportions are always expected to be large in a city, it is interesting that general labourers of the miscellaneous variety, persons engaged in industries and trades of luxury domestic servants and the unproductive and disreputable classes figure much more largely in the City than elsewhere in the State. It may be of interest to compare the occupational distribution of the City of Baroda with that of the Cities of Bombay Presidency. The figures for this census are not available so the comparison can be only with the figures of the last census taken from the Bombay Report of 1911. From the marginal comparison it appears that Bombay Cities have much more commerce and industry, although the persons engaged in the learned professions form a larger proportion in Baroda City. The table also compares the present situation with that of 1911. Commerce seems to have attracted more persons within the decade while the increased proportion under agriculture is the result of the growing tendency of non-agricultural classes to enhance their social status by investing in land. The progressive decay of the old handicrafts has also helped this process.

Occupation	Number supported per 1,000 in	
	City	State
Police Force	98	11
Public Administration	128	20
Persons living on their income	77	6
Professions and liberal art	97	31
Textile Industries	11	28
Industries of Dress and Felt	32	21
Food and drink	19	4
Income from rent of land	10	9
Ordinary cultivators	38	489
Field labourers	1	116
Furniture	3	22
Transport	2	11
Textile textile	19	7
Textile generally	11	67
Domestic service	11	3
General labourers of (Unpaid and Paid service)	121	59
Unproductive	16	1

Occupation	Proportion per 1,000 supported in		
	Baroda City 1921	1911	Cities of Bombay Presidency 1911
Agricultural labourers	8	35	21
Industry including mines	220	221	106
Commerce	201	161	284
Industry	97	107	44

There is another way in which the bearings of the occupational distribution of the City on the total figures for the State can be studied and that is the proportion of actual workers employed in the City and other areas in each main occupation. In all occupations of a 100 workers, only five belong to the City. As may be expected, the proportion of workers on agriculture is very small indeed hardly 5 per mille. But if we take only into account the rent-receivers—*hamdars*, *lagirdars* and other alienated landholders—16 per cent of the total of this class are found in the City. Industrial workers of the City form 9 per cent of their total strength in the State, but taking individual industries that on furniture absorbs 38 per cent, food 21 per cent and production and transmission of motive power (electric light etc.) is credited with 81 per cent. Transport workers of the City form 17 per cent. Trade in the City takes up 10 per cent of total workers in that line, but trades in metals and chemical products each absorb nearly half of the total strength of their workers. The bulk of the army is concentrated in the Capital (70 per cent). Public administration requires 26 per cent of its personnel for the City. The professions generally have 13 per cent there, but the City's lawyers and doctors form 39 and 31 per cent of their respective totals. Persons living on their income in that place are nearly a third of their class. Lastly, the Central Jail, the asylums and the orphanages account for 82 per cent of the inmates of all such institutions in the State.

**425 Rural Occupations**—From a consideration of urban occupations we may turn to the rural areas. The agricultural and distribu-

tive towns, as we saw in the marginal table of para. 423 approach the

Occupation	Number per 1,000 others in		
	All towns	Agricultural and dist. bet. towns	Rural areas
Exploitation of Animals and Vegetation	90	530	768
Industry including Mines	43	187	90
Commerce and Transport	166	96	45
Professions and Art	69	2	35
Remaining occupations	200	126	72

State average in the occupational distribution generally and particularly in respect to agriculture. From the City where they are the lowest, the proportion of agriculturists rises progressively in the industrial towns then agricultural towns and finally it reaches its maximum in rural areas where 77 per cent

of the population are engaged in exploitation of animals and vegetation. Industry and commerce are at their lowest ebb in the villages. The factor of vague entries counts the least there also as the village occupations are few and well known and the local enumerator is able to fill in the schedules far more correctly in the villages than in large towns.

As in the last census, the typical simple industries that are well known in

CENSUS RURAL DISTRICT			
Name of Occupation	Groups included	Number per 1,000 of total population supported in	
		1901	1911
Landlords, cultivators, owners and tenants	1-7	499	4,734
Agricultural labourers	8, 9	1,291	1,541
General labourers (including construction workers etc.)	112, 118, 187	414	3,2
Blacksmiths, masons and carpenters	11, 12, 14, 70	19	201
Cotton workers—not including factory employees	23, 28, 47	196	193
Goldsmiths and blacksmiths	48, 94	96	104
Brass, copper and bell metal workers	49	20	11
Ironworkers	9, 43, 44	119	5
Woolmen and Butchers	1, 99, 11	96	25
	131		
Alum workers	61, 8, 123	70	7
Barbers	81	87	97
Washermen	8	13	15
Tinkling, iron and others	74, 129	13	12
Cotton pickers	1	3	3
Leather workers	39, 123, 124	141	142
Wool and weavers	102	14	94
Racket-makers and drummers	45, 174	3	39
Prints, temple ornaments and religious ornaments	163, 166, 164	701	91
Potters	63, 66, 177	132	123
Village quacks and midwives	17	4	3
Coppers and construction iron workers and masons	72, 132, 131	36	3
	1, 1, 136	131	125
Tailors	71	73	64
Vertical and fruit workers	123	77	67
Wool pickers and woolers	123		
General labourers and masons	123		
Masons and others of Marginal	123		
Wool pickers and woolers	123		

the villages have been compiled and the proportion of persons supported by each in the last two censuses, shown in the marginal table. According to this table ten years ago 860 per mille of the population were supported by these simple occupations. In this census the proportion supported is slight less. The occupations pursued in the villages form the bulk of the normal activities of the people. These simple occupations correspond to the simplicity of the village life, its narrow horizon and its limited resources. The self-contained village has been often the theme of writers on India. But the old isolation is fast passing away and the complete equipment of artisans and menial with which the old type of village was furnished is being destroyed by the force of competitive tendencies. As villages become larger the village barber, blacksmith, carpenter, potter seems to lose the definiteness of his circle of clientele (*gharal*). The influence of education in fixing the remuneration for the hire of labour is also giving way gradually to the laws of

supply and demand. In many important directions the village services are being displaced by the discontented village artisan or menial leaving for towns or large centres in the hope that with better wages and in newer surroundings his ambitions can be satisfied. The want of scavengers and village watchmen, who are gradually forsaking their traditional occupations, is now being generally filled by the decline among the *dal* and *kayast* in connection among the central village occupation—and the migration of a large number etc., are indicating how the rural population which till now about 80 per cent is being gradually deprived of their ancestral facilities.

**126 Normal occupational distribution in a village of 1,000 persons** Taking the proportions of the above table, we should expect to have, in a village of 1,000 inhabitants 711 agriculturists of whom 579 will be landlords and cultivators, 162 agstic labourers and farm servants, 18 general labourers, 25 stock owners and herdsmen, 23 cotton workers (hand-weavers, spinners, etc.) 23 priests, temple servants and mendicants, 16 leather workers, 16 money-lenders and grain dealers, 1 potter, 11 carpenters, 10 barbers, 10 goldsmiths and blacksmiths, 11 vegetable and fruit sellers, 8 tailors, 8 oil-pressers, 6 *bhungis* (sweepers and scavengers) and barely two *dhobis*. These proportions are of persons supported by the occupations and not actual workers. From the latter point of view it must be concluded that for the requirements of a village of this size the supply of necessary services like barbers, tailors, *dhobis* and sweepers—is very inadequate indeed.

It is interesting to compare these ratios with those worked out for the Central Provinces in 1911 by Mr. Marten. In the margin are given comparative figures which show a remarkable general correspondence. In the Baroda village apparently there are fewer labourers, blacksmiths and goldsmiths but on the other hand there are more cultivators, money lenders and grain dealers, tailors, barbers, potters and scavengers. The village services though undermanned in this State appear to be better off generally than in the Central Provinces. The larger proportion of cultivators in the Baroda village is due to the State encouragement of *khata* holdings which has led to a striking increase of tenant proprietors in recent years.

Occupation	Number in a village of 1,000 persons in	
	Baroda 1921	Central Provinces 1911
Landlords and cultivators	579	474
Labourers and farm servants	162	276
Stock owners and herdsmen	23	23
Cotton workers	23	22
Barbers	10	6
Money lender and grain dealers	16	10
Tailor	8	4
Leather workers	16	8
Goldsmith and Blacksmiths	10	11
Washermen	2	1
Sweepers	6	2

**127 Workers and Dependents**—The distinction between workers and dependents is a very difficult question to decide. The general instructions as well as the additional ones in this regard have been already quoted. But it is difficult to lay down exact tests and specific rules which could be uniformly interpreted. At what age a child is considered to have ceased to be dependent and become an earning helper it is always difficult to decide. Then the question of the woman in the family is another problem. How far woman's help in agricultural operation is sufficient to enable the head of the household to do without hired labour, and how far such help enables the woman to pass from a dependent to a worker are questions that frequently come up for settlement. Again in regard to industries like cotton and silk weaving the test of the receipt of a wage

is dispensed with so long as there was evidence that the work of a woman or a child helps to augment the family income. There was lastly the question that if help was rendered what occupation was to be entered against the helper's name. Thus in agricultural operations, the wife of a cultivator may assist in various subsidiary ways such as carrying water or even by mere menial labour. The question often arises whether to treat her occupation as the same as that of her husband or to class it under agricultural labour. It was in such cases laid down that wherever the kind of assistance was specified, the occupation to be entered was to conform to the specification, but that otherwise the occupation of the principal member of the family was to be entered. Generally the figures regarding workers have to be received with a little caution, but such as they are, the marginal statement showing the proportions of workers and dependents in the four main classes and the twelve subclasses may be studied. Only in two classes—domestic service and unproductive occupa-

SUB CLASS		Principal	
No.	Designation	Workers	Dependents
I	Exploitation of Animals and Vegetation	40	60
II	Exploitation of Minerals	27	73
	Total of Class A	10	60
III	Industry	41	59
IV	Transport	40	60
V	Trade	36	64
	Total of Class B	30	61
VI	Public Force	47	53
VII	Public Administration	36	64
VIII	Professions and Liberal Arts	42	58
	Total of Class C	41	59
IX	Independents	17	83
X	Domestic	51	47
XI	Unspecified	17	83
XII	Unproductive	58	42
	Total of Class D	48	52
All Occupations		41	59

tion—do workers predominate. The servants in State employ and independent classes—person living on their own income—have the largest number of dependents, as is to be expected. Public administration means a certain tall competence and that attracts a profusion of hangers-on—poor relatives and other dependents. As we go lower down the social strata we find the proportions of workers increasing amongst populations on the margin of comfort or of subsistence. Agriculture has a percentage of 41 for its workers, but this figure is the mean of varying proportions ranging from Inamdars (33) cultivating owners (31) rent receiving *khatedars* (37) cultivating tenants (40) farm servants (54) and field labourers (61). Thus affluence is in inverse ratio to the proportion of work. Similarly in industries, workers in gold, precious stones and metals, and furniture workers have a larger proportion of dependents than other industrial workers. In trade also bankers, money lenders and others of their kind support a larger number of dependents per worker than people who sell leather articles or trade in pottery bricks and tiles.

#### 428 Local distribution of workers and dependents—The local

Division	Proportion of workers per 100 persons supported in				
	Agriculture	Industry	Commercial and transport	Profession generally	All occupations
State	48	41	35	43	41
Northern division	46	44	37	43	41
Central division	4	47	38	42	44
South division	38	36	37	42	37
North-east division	3	48	36	40	49
South-east division	4	40	7	40	36

distribution of workers and dependents affords another interesting study. The comparatively high proportion of workers in the City is owing to the fact that a large section of its population are immigrants, living without the full

complement of their families and the number of dependents amongst them is thereby reduced. The rather low proportion of the workers in the Northern Division is due more or less to the social attitude of its inhabitants which is opposed to the association of females in their men folk's daily avocations. In some measure the leasing of large areas of land has helped the growth of peasant proprietors who are not always of the agriculturist class. As a matter of fact the tendency for land to pass from agricultural to non-agricultural classes within recent years has become very evident generally in the State and in that division in particular. The Saurashtra have taken advantage of the prevailing economic depression to foreclose their debt on land and turn themselves into landlords. These classes have usually a low proportion of workers. Further the agricultural and industrial depression has caused an outflow of able-bodied workers—a particular type of drain to which *Kathi Prant* is peculiarly liable. In Kathiawar the proportion of workers is evidence I take it of the joint influence of emigration which lowers, and the poverty of its inhabitants which raises, the proportion of its workers. Besides cotton is one of its staple crops, which requires little outside labour generally cotton growing areas should show therefore rather a high proportion of workers because wherever little labour is required women and children of the house are fully utilized in it. In South Gujarat the large aboriginal population is poor and cannot afford the hire of labour. There is besides no objection to their females joining the men in the field or factory.

#### 429 Occupations of Females—In this State and in Gujarat generally

No.	Sub-Class	Designation	Number of females working per 1000 males
I	Fruitful use of Animals and Vegetation		424
II	Fruitful use of Minerals		2,211
III	Industry		2,4
IV	Transport		1
V	Trade		211
VI	Public Service		
VII	Public Administration		
VIII	Professional and Liberal Arts		11
IX	Independent		201
X	Domestic Service		1,37
XI	Unemployed		703
XII	Unemployed		7
All occupations			394

there are few castes which insist on the seclusion of female—in consequence the proportion of females amongst workers is fairly high. In 1911 there were 131 female workers to a thousand male. In the present census the ratio is 394. In respect of Sub-Class II the absolute figures are too few to be worth noting. Of other occupations some figures show a preponderance as expected (I) few less. Against persons living on their income there are many women proprietors of State as well as living on their cash investments. Public Force Public Administration and professions have in the other field naturally the least proportion of

Exploitation is universal where the proportion of workers is small, but the absolute number of workers in that category are so small that it is not worth mentioning.

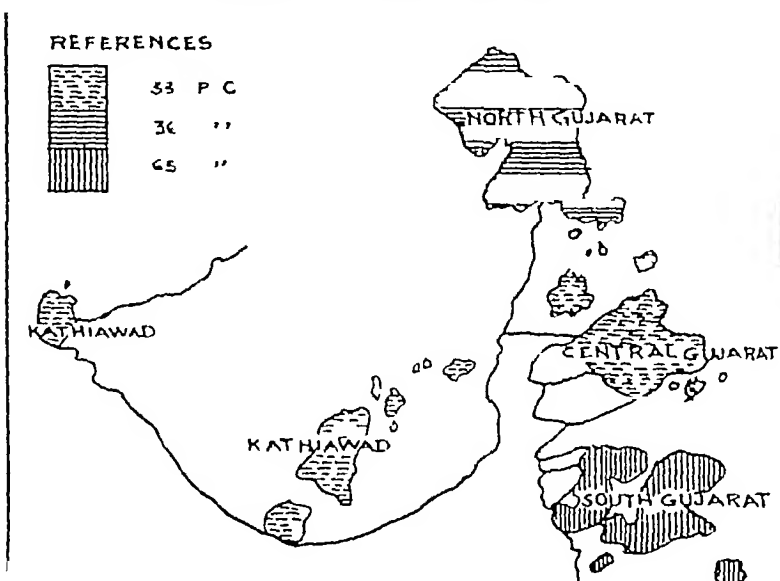
women workers. The variations are even more striking when we take specific occupations. In the margin a few occupations where women bulk largely as workers are shown. Some of these are worked by the women independently of their men-folk such as Group Nos 1, 181, 135, and 65. There are others like 55, 103, 66 or 5 where they join the men and work together. In particular occupations like spade cultivation, woman labour is very much in demand. Thirdly there are occupations to which women take to supplement their husbands' earnings as in 187, 27 or 77.

No	Group Designation	Number of female ac- tual workers	Number of females per 1,000 male workers
5	Field Labourers	103 677	1 440
1	Income from rent of land	2 610	625
187	General Labourers	23 196	1 182
181	Cooks, water carriers, indoor ser- vants	2 740	2 007
135	Cardamom, betel leaf, vegetable, areca nut and fruit sellers	3 411	842
103	Sweepers, scavengers	1 875	595
77	Tailors, milliners, dress makers, darners and embroiderers on linen	3 237	748
65	Rice pounders and floor grain ders	1,772	2 685
66	Basket makers, leaf plate ma- kers	1 370	1 002
75	Potters, earthen pipe and bowl makers	3 628	404
27	Cotton sizing and weaving	5,295	510

#### 430 Proportion of female workers in the Natural Divisions—

The marginal map shows where women workers form the largest proportion. South Gujarat, as always, shows the largest proportion of female workers, there being 66 to even hundred male workers. The explanation lies in the racial composition of the people of that division and also in the fact that in South Gujarat, agriculture predominates more than anywhere else.

MAP SHOWING THE PROPORTION OF FEMALE TO MALE WORKERS IN EACH DISTRICT



The racial composition of the people shows the sex ratio of workers in an interesting way. Subsidiary Table VIII shows that among workers of aboriginal descent, like Kolis and Forest tribes (Bhil, Dhanka, Gamit or Nayakda) the proportion of women workers is very high ranging from 601 in the case of Chodhra cultivators, to Dhodia (1,123), Gamit (1,117), etc. Marathas and Rajputs in their traditional occupation of arms little require the help of their womenkind. Amongst Lewa Kanbi cultivators, only 80 women workers to 1,000 men exist. Among Kadwas, the ratio of female workers is higher (212).

**431 Effect of women's work on general wages—**Lastly while we are on the topic of female workers, it is necessary to point out that woman's share in the occupations, even where she independently engages herself in any kind of living and particularly where she works alongside of the men, is comparatively light from the point of view of physical exertion. The way in which the men often spare the exertions of the women in field labour, or any construction work or earth digging is frequently commented on by observers who have any experience of Indian labour. As Mr Blunt points out, "The man digs, the woman carries the earth dug and flings it on the road or embankment that is being built but the man will fill her basket for her and lift it on to her head, thus saving her even the exertion



### 433 Occupations by Caste, Tribe or Race. traditional occupations

—Various aspects of the question of caste and occupation have been already dealt with in the previous chapters, *e.g.*, in connection with marriage and fertility, infirmities and education. Here our primary concern is to see how far the traditional occupations still persist in the different castes. In the margin, the castes which show high proportions of persons supported by their traditional occupations are contrasted with castes which are generally discarding them. The point to note about the high figures is that only such traditional occupations in the artisan groups as have continued to be profitable show high proportions such as Darjis, Sonis, and Sutars while the industrial groups, the poorer classes of Bhois, Ravalias and Vaghars are forsaking their ancestral calling and taking to cultivation or agricultural labour. The want of opportunity to practise it has led Rajputs and to a lesser extent Marathas to abandon their occupation of arms. The Brahmans realise that they have fallen on a less

Caste	Name of traditional occupation	Proportion of workers per mille in traditional occupation in	
		1921	1911
HIGH FIGURES			
Darji	Tailors	904	955
Soni	Coldsmiths	803	867
Kadwa Kanbi	Cultivators	836	852
Lewa Kanbi		817	754
Mochi	Shoemakers	791	781
Anawala	Cultivators	785	784
Sutar	Carpenters	761	778
Memon	Traders	700	314
Rabari	Graziers and cattle breeders	653	518
Iuhana	Traders	651	678
Vania Diawar		614	608
Kumbhars	Potters	600	675
Bhangis	Scavengers	532	504
LOW FIGURES			
Rajput	Military and dominant	31	34
Shenya	Village watchmen	32	62
Vaghari	Fowls and Hunters	40	52
Sarayad	Priests	86	178
Deshastha Brahman		90	120
Mewada		100	242
Bhoi	Fishermen and Palki bearers	127	146
Nagar	Priests	164	263
Ravalia	Tape weavers and Drummers	150	343
Ahr	Cattle graziers	170	100
Audich	Priests	207	331
Pinjara	Cotton carders	235	270
Maratha	Military and Dominant	250	340

credulous age and are fast leaving their priestly avocations for public administration, the professions, trade and even industry, a similar tendency is observable amongst the Saryads. Land continues to attract the agricultural classes, whose characteristic tenacity to their traditional livelihood in spite of its increasing unprofitableness is one of the most pathetic features of the occupation return. But while the typical agriculturists still cling to their land, the influx of the other classes amongst their ranks has added to their difficulties. The promotion of agricultural labourers to the status of peasant proprietors has been already mentioned (*vide* Chapter I, para 76) as one of the causes of the rise in wages in agriculture. Koli cultivators formed 50 per cent of their total workers in 1911—in 1921, this proportion is now 54. The decline in weaving and cotton carding occupations is seen in the much smaller proportion of Pinjara workers returned in the present census as working on their traditional occupation than in 1911. There are now only 24 per cent of Dheds engaged in weaving. In 1911, the proportion of weavers amongst Dheds was 28. Amongst tanners, the Chamars show a similar decline from 51 to 41 in the proportion of their workers on leather. The influence of education and social uplift has led castes like Bhavsars and Ghanchis to leave their traditional professions. The proportion of Bhavsars as calenderers and dyers in 1911 was 54 per cent, it is now only 34. The Ghanchis following their old calling as oil-pressers constituted 60 per cent of their total workers in 1911. In 1921, the oil-pressers amongst them are now just about half. The Tapodhan Brahmans, 21 per cent of whom were temple servants in 1911, do not appear to have any liking for that occupation as there are only now 11 per cent who are devoted to temple service.

**434 Occupation of literates in English**—One other matter of general interest may be dealt with before the detailed examination is taken in hand. State Table XIII gives the occupations by sub-classes and age periods of literates in English. Of 14,773 male literates in English, 9,183 or 62 per cent and of 887 female literates in English, 189 or 21.4 per cent are workers. Of the total workers only 2 are below 10 years in age, 168 between 10 and 15, 816 between 15 and 20, 3,322 between 20 and 30 and 5,064 workers are aged 30 and over. The following



statement gives the proportionate figures of workers among them in each kind of occupation —

OCCUPATION OF ENGLISH LITERATES							
b. b-Class		Number of persons supported per 10,000	Number of actual workers per 1,000 persons supported	Proportion to 1,000 workers of all ages of those aged			
Number	Description			0-10	10-13	15-30	30 and over
1		2	3	4	5	6	7
I	All occupations	20,809	529	9.2	18	441	541
II	Exploitation of Animals & Vegetation	1,364	432	1.6	28	374	396
III	Exploitation of Minerals	2	1,000			323	667
IV	Industry	446	618		13	416	541
V	Transport	71	789			404	386
VI	Trade	1,315	593		9	467	574
VII	Public Force	236	648			377	623
VIII	Public Administration	1,906	617			371	677
IX	Professions	1,841	673		47	430	673
X	Independent	748	461		16	333	677
XI	Domestic Service	81	381		63	431	476
XII	Unspecified	819	615		7	48	541
	Unproductively	45	346		116	333	346

The figures of dependents are interesting. The proportion of all workers (literate or illiterate) is 41 for the State. The proportion of workers amongst English literates is high in the first place because there being few females who know English and they are the largest proportion of dependents usually the number of dependents literate in that language is naturally small. In the second place English education which is more or less a stepping stone for the higher branches of public service and the professions enables more than one member of the family to be earners and thus distributes the burden of supporting a family among more head than one. Lastly it is well known that English knowing persons are apt to strain at the control of the joint family the tendency to break up into smaller units is encouraged and thereby the size of the household and consequently the number of the dependents, become diminished. For these reasons the general conclusion that affluence varies inversely with the proportion of dependents does not apply in this case. Public Administration and Professions have each over 60 per cent as workers of persons supported by it. Transport workers it is true form 9 per cent of the total of persons supported. But this is due to the fact that most of the transport workers who are English knowing are on the Railways and generally outsiders. Immigration therefore affects the ratio of dependents.

It is remarkable from the above table that among literates in English there is not the same consuming passion for agriculture as in the general population. Only 16 per cent go in for Sub-class I. One reason for this circumstance is that English education is practically confined to towns where the number of agriculturists is not large. Secondly only such castes as do not take kindly to cultivation happen to specialise in knowledge of English. From the present figures one cannot tell whether English education is tending to take people away from the land. This table has been compiled for the first time in this State and comparative figures therefore are not available. But generally in India this is said to be the case. In this State agriculture has gained rather in volume at the expense of arts and crafts. But English educated sons of agriculturists do take to other callings. What has actually happened is this literates in English amongst agricultural groups have emigrated in increasing numbers but their numbers are so small that the general proportion of the agricultural population has not been affected thereby. In the margin the most numerous classes of mal workers who know

Area of Actual Mal Workers	
Public Administration	1,991
Art and Professions	1,799
Total	3,790
Agriculture etc.	1,113

English are indicated. Public administration is an early first although liberal professions are not far behind. Between the two 39 per cent of English literates are supported. Under "Unspecified"—Sub-class XI—there figure 845 male and 17 female workers. Most of these are clerks and helpers of unspecified offices. The "Unproductive" workers are 4 males and 1 female. These are mainly inmates of the

lunatic asylum and the orphanage. Domestic servants who are literate in English are mostly Surtis and Mahars in the employ of Europeans and Anglo-Indians.

Taking the figures of actual workers by religion we find that 7,226 male workers are Hindus, 616 are Parsis, 569 Jains, 514 Muslamans and 178 Christians. 249 Jains and 156 Musalmans are engaged in trade. 137 Parsis work on the land and 118 others are clerks or employes of unspecified offices. Among female workers, the largest number (122) are Indian Christians—most of whom are catechists, mission readers or teachers. The three Annamst workers who know English are engaged in agriculture.

**435. A Brief Review of Occupation Statistics by sub-classes and main orders.**—I will now deal with the principal occupations of the people of this State a little more in detail. Already in course of the general remarks on the returns certain aspects of the different occupations have been touched. In our present discussion we shall follow the order of the standard classification. Subsidiary Table I gives the proportionate figures of persons supported in each class, sub-class and order of occupations. The comparative figures of the present and the previous two censuses are given in Subsidiary Table VII. As the general scheme of classification has not been much interfered with on the present occasion, the study of variations since 1911 is comparatively an easier task than between 1901 and 1911. Occasionally a little reshuffling of the contents of orders, and sub-classes has been necessitated. The variations moreover are vitiated sometimes—as already pointed out—with errors of record and of compilation—confusion between makers and sellers, etc.—and occasional difference of interpretation in the methods of classification have given rise to apparent variations which are not in accordance with facts. For these reasons Subsidiary Table VII has to be read with some caution, but on the whole the variations between 1911 and 1921 are far more reliable than between 1901 and 1911.

**436. Class A. Production of Raw Materials.**—The primary concern of every industry is the production of raw material which is therefore the basic industry. Such raw material necessary for every occupation is produced by working upon the soil, or under it. Secondly, the exploitation of animals, such as breeding, pasturing, fishing and hunting is the necessary preliminary to certain important industries connected with food and raiment. 1,112,330 persons in the State or 661 per mille derive their livelihood from these primary industries. These are broadly grouped into Order 1—Pasture and Agriculture—supporting 1,108,914 or 99.8 per cent of the total of this class, Order 2—Fishing and hunting—occupies 2,719 persons, and Orders 3-5 are connected with the exploitation of minerals with which this State has hardly any concern.

**437. Sub-class I—Order 1—Pasture and Agriculture.**—Pasture and agriculture combined is further sub-divided in the scheme into (a) ordinary cultivation, (b) growing of special products and market gardening, (c) forestry and (d) raising of farm stock and raising of small animals. Ordinary cultivation is the largest section of this sub-class and is further sub-divided into five groups, as indicated in the marginal table. Income from rent of agricultural land supports 9 per mille of the total population or 1.4

further sub divided in the scheme into (a) ordinary cultivation, (b) growing of special products and market gardening, (c) forestry and (d) raising of farm stock and raising of small animals. Ordinary cultivation is the largest section of this sub-class and is further sub divided into five groups, as indicated in the marginal table. Income from rent of agricultural land supports 9 per mille of the total population or 1.4

ORDINARY CULTIVATION				
Number of group	Name of group	Persons supported in		Variation per cent
		1921	1911	
1	Income from rent of agricultural land	18,065	25,681	-26.1
2	Ordinary cultivators	1,030,217	944,094	+10
3	Agents, estate managers and other employes	4,444	211	+2,008
4	Farm servants	6,004		
5	Field labourers	280,151	313,470	-5.6

per cent of the total number engaged in agriculture. Ordinary cultivators form of course the great majority (or 77 per cent) of the total so engaged, their number is so large that they form the most important group in the occupation return. No less than 49 per cent of the population are returned as ordinary cultivators. The next group in importance is also contained in Order 1—viz, agricultural labourers who form 1.4 per cent of the total population. We shall consider the distribution and variations by groups in this order, as they are the most important.

The general variation in Order I from 1911 is an increase of 5.9 per cent., but within the groups there are large departures from this figure. While-field labourers and farm servants have declined by 8 per cent. the landlords and rent receivers (group 1) have declined by 26 per cent. Ordinary cultivators have largely increased while agents, estate managers and other employes have multiplied twenty fold. The increase in group 3 is obviously untrue. In 1901 the number of such persons was 1,950. The 1911 figures therefore are very probably a mistake.

On the present occasion an attempt was made as part of the economic census to estimate the strength of individual agriculturists according to their status. The Revenue records give details of Khatedars (rent paying holders of government land) Inamdars *barikali maliks* (holders of alienated land) and so on. They also give particulars of caste of Khatedars and their distribution according to the size of their holdings. The Revenue figures however proceed on the basis of the holding as the unit and not the individual holder. A Khatedar holding Khatas in different villages would be counted separately in the *Khatarakis* for each village. A demographic survey as apart from the Revenue would rather want to know the strength of the human factor and it was thought from that point of view that the census was a good agency with whose aid a fairly reliable record of persons supported in each sub-group of agriculture can be prepared. Mr Sedgwick of the Bombay Census was undertaking a similar detailed census of agricultural occupations and I had the advantage of his advice and notes on the subject. In fact our instructions in this regard were based almost entirely on his. On the whole a broad division of Inamdars, landlords and rent receiving Khatedars representing rent receivers and of rent payers consisting of cultivating owners, cultivating tenants and cultivators unspecified was laid down. Further details are unnecessary and too much refinement would have puzzled the enumerators. But a distinction was necessary and was made between receivers of agricultural rent and receivers of house rent. The latter were included in Order 31 under Persons living on their own income. With these were also included receivers of *Patan* income or service grants in cash. It was also laid down that the distinction between rent receiving Khatedars and rent paying Khatedars (cultivating owners) was based on the presence or otherwise of sub-tenants (*garotias*). Where a Khatedar cultivated his land by means of farm servants and not through tenants he was treated as a cultivating owner.

In the following paragraphs, we shall compare the census figures with Revenue department statistics in so far as the comparison is possible. We shall take the landlords first.

438 Landlords.—As we have seen, the landlords appear from the census to have declined by 26 per cent. Of the total of landlord 3,134 are Inamdars, Jagirdars and holders of alienated land and 15,831 are rent-receiving Khatedars or holders of Sarkari land who pay rent to the State but have sub-leased to tenants who cultivate their land for certain payment either in cash or kind. Of the latter total the number of actual workers is 5,784. These workers correspond in part to what are called in the Revenue records, landlords or Khatedars who do not cultivate their lands. According to the Revenue figures, there were in 1911 38,500 Khatedars who got others to cultivate their lands. In 1920 this number rose to 65,857 or by 71.2 per cent. The Revenue figures include cases of cultivators who employ farm hands and hired labour on their land and not rent receivers merely for it is their purpose to show the proportion of the true non agricultural element among the peasant proprietors. In that view that such an element has increased cannot be doubted. The census strove to isolate the rent receivers from among the holders of government land and to estimate their strength. It is also of great economic interest to find from the census figures that there is a decline amongst landlords of all kind. Separate census figures for Inamdars and rent receiving Khatedars are not available for 1911. But the first named must have declined from all accounts. The process of resumption of alienated lands has been accelerated by the decay of the old families and has compelled many of them to come down to the class of mere cultivating owners or even tenants. There is also no reason to doubt the testimony of the census figures that the rent-receivers amongst Khatedars have declined. The present economic stress has rendered any kind of absentee landlordism an increasingly unprofitable business.

Of the Inamdars Jagirdars etc. 2,334 are Hindu 578 are Mussalmans and 26 Parsis. 1,023 are workers and 111 are dependents amongst them.

**439 Ordinary cultivators** Group 2 consists of cultivating owners, cultivating tenants and cultivators unspecified. It is possible that the census figures are vitiated by many of the tenant class wishing to be recorded as cultivating owners. The distribution is indicated in the margin. The Revenue figures are also given there alongside of the census figures. Cultivating owners (actual workers) number 326 891. Together with rent-receiving Khatedars (workers) they total 332 655. This figure ought to correspond to the Revenue department total of Khatedars for 1920, the total number of registered holders of land (government and alienated) was shown in the Revenue Administration Report to be 328 160. Only the holder whose name is registered in the village record is so included in that total and not such members of his family who though not registered as co-holders help him materially in the work of cultivation. His wife or grown-up children may be workers with him and are therefore returned as such in the Census. From the list of Khatedars their names are however excluded.

CENSUS FIGURES of 1921			
Kind	Number supported	Number of workers	Variation since 1911
Cultivating owners	97 421	326 891	+ 10.0
Cultivating tenants	79 43	31 513	
Cultivators unspecified	2 361	956	

REVENUE DEPARTMENT FIGURES		
Year	Number of total Khatedars	Variation per cent
1911	307 938	+ 6.6
1920	328 160	

The variation since 1911 as shown in the Revenue figures may be accepted as more correct. Apart from natural causes this increase is in part due as mentioned already to accessions to the ranks of peasant proprietors from lower orders, who had hitherto been only landless labourers and in part to recruits from artisan groups who have failed at their business and are now trying their luck on the land.

**440 Farm servants and agricultural labourers**—The total of these two groups now numbers 295 815 (179,271 workers). The census shows that these have declined by nearly 6 per cent. The extension of cultivation in the State has now left such a little margin—*vide* Chapter I, para 76—that one would have expected an increase—if anything in the strength of the landless agriculturists, i.e., those who are on the margin of work taking to any casual living that comes in their way. The decline in their number, as revealed by the census, is real and need not be doubted. It is due to two main causes. The toll of epidemics and famines—of which we had more than our usual share in the last decade—is always the heaviest from these classes. The natural causes therefore operated powerfully in decimating their numbers. Secondly the extension of cultivation also tended if indirectly to cause this decline. There is very little of cultivable land left unoccupied in the State, the best cultivators will not usually care for it, and as each additional acre is leased for cultivation, there being less and less demand from the real agriculturists, more and more these landless labourers drift in to take it up. Thus year after year, Kolis, Rabais, Ravahas, Vagharies, and even Bhangis are becoming Khatedars in increasing numbers. The agricultural labourers (and as we shall see later, fishermen, scavengers etc.) have therefore declined and the cultivators have increased.

**441 The Hait system in south Gujarat\***—The farm servants were not isolated from ordinary agrestic labourers in the last census. On this occasion their figures have been separated. Of the 6,604 farm servants (3,601 workers), the majority are in Navsari. These are the so-called *Hais* or indentured agrestic serfs—the creation of a condition of things arising from the impact of a superior race like Pairsis or Anavalas on a rude and primitive people like the Rani Bhils of South Gujarat. The majority of the agricultural labourers and farm workers in Semi-Rastri and Rani areas (e.g., Palsana and Vyana Talukas) belong to this class. The *Hais* are either *bandhela* (literally bound) or *chhuta* (semi-free). The *Bandhela Hai* is nothing but a debt-serf. The usual practice with these Pairsi and Anavala landlords, timber-contractors or liquor keepers is to lend a sum of money varying from 100 to 300 rupees to these tribes, so long as the money is not repaid, the individual debtor has to sign away his services to his creditor, and promise not to serve any other employer but his present *dhamamo* (creditor-master). He receives a subsistence wage of about Rs 2 a month, besides food twice a day (which is conditioned on the completion of his daily task work), clothes and shoes. Not infre-

\* *Vide* Mr G. R. Nimbalkar's Revision Settlement Report of Palsana Taluka 1910-11, p. 5.

quently the creditor plies his unwary victim with drink the value of which is added to his debt. The poor aboriginal gradually sinks more and more into indebtedness and the system often leads to lifelong service. After his death the *Hali's* heir is not responsible for his debts thus proving that the status is not a hereditary one. Primarily a farm servant the *Hali* not unoften has to do domestic duties as well. The *Chhuta Hali* is rather a superior type of *serf* and his terms are easier. He gets higher emoluments being paid daily in corn—4 *seers jucar* for himself and 3 *seers* for his wife if she works also. He is free to leave and serve another master but his loyalty is often bought by promise of payment of expenses on marriage etc. He is a debtor to his *dhaniamas* but his relations towards him partake more of the usual character of *ryot* and *succar*. Generally on enquiry it is reported that the *Chhuta Hali* is fairly contented with his lot. The *Bandkela Hali* however is very often tyrannised over. He not seldom absconds from his master. The more intelligent of the *dhaniamas* are for this reason beginning to realise that the system is no longer advantageous.

#### 442 Local distribution of landlords etc.—The general distribution of agriculturists in the different divisions has been already dealt with. But how their different grades are distributed may be seen from the marginal table.

Proportion per mille of persons who are	I					Baroda Dist.
	Central Gujarat	North Gujarat	South Gujarat	Kathiawad	Baroda	
Agricultural Landlords	717	623	748	338	640	
Cultivating owners	12	8	3	14	9	
Cultivating tenants	460	325	390	361	430	
Agricultural labourers	78	13	61	19	37	
Farm servants	153	72	294	151	126	
	3	1	12	4	2	

One reason why Kathiawad contains relatively a larger proportion of landlords and rent receivers is the size of the holding 58 per cent of *Khatas* in that division are of the size of 23 *bighas* (15 acres) and over. In Central Gujarat such holdings only form 20 per cent. in North Gujarat 23 per cent. and in South Gujarat 24 per cent. It is generally true that the larger the holding and the more dispersed it is, the more is the likelihood of subletting parts of it to tenants or co-holders. The largest proportion of agriculturists is in South Gujarat but the proportion of cultivating owners is very low relatively. This is explained by the fact that the largest number of agricultural labourers and farm servants is found there.

443. Occupations combined with Agriculture—Imperial Table XVII as already pointed out gives for each occupation figures of persons who also have some agricultural pursuit as a subsidiary means of subsistence. Subsidiary Table IV gives proportionate figures of these cases. Imperial Table XVIII on the other hand gives details under a few main heads of the secondary occupations which agriculturists of different kinds pursue. These statistics are reduced to proportionate figures in Subsidiary Table V. Both these Subsidiary Tables it may be mentioned, refer only to actual workers.

Taking the figures of the first kind, we find in the margin the chief occupations

Name of non-agricultural occupation	Proportion per mille of workers who are partially agricultural
Pasturage	31
Travelling	62
Wood	67
Mining	69
Trade	72
Public Administration	
Law	34
Professions	25
Independent	31

where agriculture as a subsidiary source of income is most favoured. Of the non-agricultural workers (including growers of special products and those engaged in forestry pasturage fishing and hunting) 19 per mille are returned by the Census as partially agriculturists. This figure I am afraid does not adequately represent the preference that exists in all ranks of the community for agriculture. Industry particularly textile should in a more accurate return show a much larger proportion of partial agriculturists amongst its workers. In trade also I presume the proportion of 2 per mille is too little. From the Revenue Report it is found

that there are 1,520 *Vanias* registered *Khateldars*. If we take each *Khateldar* to be a worker in the census sense we shall not be far wrong. From Table XXI we learn from the figures of *Diawal* *Lad* and *Shrimah Jarn Vanias* that the latter are 2

dependents to 10 workers. Taking this ratio to hold good for the whole Vama community the number of Khatedars given above would mean 31,826 dependents or a total of 50,656 persons supported. The Vamas in all number 78,130 persons, so that a majority of them derive their livelihood in some way however small from the land. From Imperial Table XXI we learn that in these four representative Vama castes only 29.2 per mille of total workers have returned some form of agriculture as their principal occupation. If we take this proportion to be correct, the conclusion is forced upon us that the proportion worked out for agriculture as a subsidiary occupation for Vamas among the trading class is wholly inaccurate and that the bulk of them (the Vamas at least) have taken to agriculture as a secondary living. On the whole the enquiry regarding subsidiary occupations is really not much worth the trouble. We get little out of it, and what little we do get is vitiated. In fact the distinction between principal and subsidiary is little appreciated and the test of income particularly when the enumerator is strictly enjoined not to enquire into the size of it, seems rather futile.

In regard to the combination of occupations with agriculture where agriculture is the principal calling the figures are rather more worthy of consideration. It comes to this that agriculture is such a matter of course with the bulk of our people that where it happens to be subsidiary it does not occur to them to mention it, and the enumerator is more often not too slack to enquire. But where agriculture is the principal source of livelihood, the other occupations specially if they happen to connote status are recorded fairly accurately. But here again the distinction between rent receivers and rent-payers is not often perceived as to which is principal and which subsidiary, when recording facts for the census schedule. Rent receivers number 6,787 workers. These are as explained already, Inamdars, Jagirdars or other grantees of alienated land and rent-receiving Khatedars, who work their holdings through tenants or lessees. The rent-payers are cultivating owners who pay rent to government presumably and cultivating tenants who pay rent to them. The few unspecified entries have been grouped in this class. The class of labourers includes farm-servants and field-workers. Agents, estate-managers and employees of the clerical status engaged on the land are excluded from this category. Here also in

regard to agricultural labourers, the proportion shown as working on non-agricultural occupations is an under-estimate of the normal situation. But probably in some places most agricultural labourers were too busy on the land at the time of the preliminary record, to think of recording any other calling. Subsidiary Table V shows that one in 10,000 of agricultural labourers have shown working in Mills as a subsidiary occupation. This cannot be true as a good proportion of mill-hands are agrestic workers released from the land. Similarly the proportion of agricultural labourers shown also as village watchmen—which is 8 per 10,000,—seems also absurdly low. The majority of village watchmen have some interest in the land. The number of workers as village watchmen is returned as 2,494, and only 140 agricultural labourers out of 179,271 (workers) have returned this occupation as subsidiary. It seems that both these figures are inaccurate. The greater portion of village watchmen have been included in other entries in the Occupation Table and most of the agricultural labourers who are engaged in the watch and ward of rural areas have omitted to return this as their subsidiary calling.

PROPORTION PER MILLE OF AGRICULTURISTS WITH SUBSIDIARY OCCUPATION			
Group	Subsidiary agricultural	Subsidiary non agricultural	Total
Rent receivers	18.8	91.6	110.4
Rent payers	6.7	48.5	55.2
Labourers	0.8	15.6	16.4

**444 Non-agricultural Occupations. Pasturage and the exploitation of Animals.**—It may seem to the reader that an undue amount of space has been allotted in the preceding paragraphs to the consideration of agriculture, as it is only part of one order out of 56, and comprises only 5 groups out of 191. But agriculture is really at the basis of all industries—all others, e.g., textiles, being almost entirely dependent on its welfare. Transport is in other words merely the means for the distribution of agricultural produce and trade is largely concerned with the progress of this basic industry, “advancing with its advance and sharing its vicissitudes.”

Pasturage and exploitation of animals is the next important group that we may take up. Pasturage has two main divisions, the raising of farm stock and the raising of small animals like bees, silkworms, etc. With the latter the State has

hardly any concern. The raising of farm stock—chiefly cattle and buffalo breeding and keeping—supports 46,597 persons or 21.9 per mille. In 1911 the proportion maintained was 21 and in 1901 21.6. From what we have known already about the availability of land in the different divisions, we naturally expect that North Gujarat with its large spaces of uncultivable soil where only grass will grow should support the largest proportion of persons by pasturage. The largest proportion of Rabaris whose traditional occupation is cattle-grazing is also found in that area. Hathuawad comes next with 26 per mille supported by pasturage then the Southern and Central Divisions.

The number of persons supported by pasturage has increased by 10.3 per cent in the decade. The Rabaris have increased by 11.4 per cent. in the same period. There is no doubt that the increase in the occupational head is real, but within the groups themselves there are great fluctuations. Cattle and buffalo breeders and keepers have increased by 8.3 per cent but sheep goat and pig breeders have declined from 9,740 to 1,024 or by 83.4 per cent. Herdsmen and shepherds have increased from 5,033 to 17,358. Evidently there has been some confusion in classification here. If we assume that the increase of 10 per cent is shared by all the three sections alike then there should be over 10,800 sheep and goat breeders now. Instead the census shows only 1,024. The excess must have been absorbed in the increase, of 11.25 amongst herdsmen and shepherds, owing to confusion of breeding with grazing. Now the question is which distribution is correct. In 1911 and 1901 breeders and keepers of agricultural cattle were between 25,000 and 28,000. In 1901 they were only 8,542. Herdsmen and shepherds, etc. in the last named year numbered 25,820 while in 1911 their strength dwindled to 5,033 and in this census, it rose to 17,358. From the Bombay Census Table of 1911 and 1901 it appears that generally the largest proportion of persons living by pasturage in British Gujarat consists of herdsmen, shepherds, goatherds, etc. the section engaged on breeding and raising of farm stock is much less. This is really the situation in this census also. It may be concluded that figures for 1901 show more or less the correct distribution, those for 1911 were only correct for sheep goat and pig breeders and those for 1921 regarding herdsmen, shepherds and goatherds may be accepted as more correct than 1911.

Fishing and hunting engage only 2-10 persons of whom most are fishermen. We have seen in an earlier paragraph how Illois and other fishing castes are giving up their traditional occupation for other callings. There is thus a decline of 2.7 per cent since 1911.

#### 445. Sub Class III—Industry—We now come to the important orders (Nos. 6 to 18)

Order	Name of Selected Industry	Proportion reported per 1,000	Variation since 1911	Number of actual orders	Number of skilled and unskilled Factory workers	Number of cottage workers (estimated)
6	Textiles	27.6	+ 8.3	26,777	9,821	17,956
7	H. Iron and Mines	7.8	- 4	8,841		8,841
8	Wood	11.3	+ 74.9	1,903		1,903
9	Metals	7.0	- 8.0	4,573	4	4,573
10	Ceramics	13.3	+ 3.2	1,814	573	1,241
11	Chemical Products	8.3	+ 3.3	4,039	297	3,742
12	Food	3.9	- 37.1	4,178	279	3,899
13	Drugs and Insect	21.4	- 0.3	1,677		1,677
14	Bookbinding	7.2	+ 16.0	6,573	143	6,430
15	Manufactures and unclassified handicraft industries of the city	11.7	- 71.0	9,679	274	9,405
	All Industries	119.2	+ 1.4	104,635	11,215	93,420

XXII we have extracted the figures of the factory workers from the total employed in each type of industry. An attempt to estimate the strength of cottage workers has been thus made in the above table. It may be mentioned in connection with the above figures of factory workers that in the special industrial census certain skilled workers like carpenters or mechanics working in a factory were included in the establishment of that factory while in the general census they would be perhaps returned according to their personal occupations. For this reason the special industrial schedule contained provision for showing the particular personal

occupation of each skilled worker. Such cases of carpenters, mechanics, engine-drivers, cobblers, blacksmiths (but not weavers) have been deducted from the total of factory workers in the above table. There is the risk however that some of these factory employes may have been returned in the general occupation return under vaguer entries\*. For this reason it is not possible to ascertain exactly the extent of persons employed on home industries by merely subtracting the factory workers from the total number of workers shewn in Imperial Table XVII. But still the reader will be able to get a fairly accurate idea of the ratio of factory-workers to the total. It may be said generally that one in nine industrial workers is employed in a factory, but in the textiles which are the chief concern of the factories in the State the proportion of factory workers rises to just about a third of the total employed in that group. In 1911, one in 13 was so employed.

Of the 253,651 persons deriving their support from industry, 58,789 are textile workers and dependents, 15,185 are tailors, barbers, shoe-makers and other persons engaged in Industries of dress and the toilet, 28,120 are potters, brick and tile makers and other workers in ceramics and their dependents. 30,349 are supported by industries of wood, e.g., carpenters, basket-makers, etc., 14,869 are metal workers, ironsmiths, workers in brass metal, copper, etc., and their families. 14,866 are brick-layers and masons and other people engaged in building industries, and 21,899 are found in other miscellaneous and unspecified industries of whom the chief are sweepers and scavengers (10,188) on the one hand and workers in precious stones and metals, etc. (6,291) and makers of bangles, beads, etc. of other material than glass and of spangles, rosaries, sacred threads, etc. (5,528) on the other.

Sub-class III is a large division comprising 13 orders and 79 groups. We can only notice the important orders and incorporate therein the main figures of the special enquiry into cottage industries, details regarding which are to be found in State Table XXIX. In considering variations, it will be necessary on occasions to refer to Sub-Class V—Trade—because as already mentioned the confusion has sometimes happened between makers and sellers of an article.

**446 Order 6. Textiles**—24 per mille are supported by textiles in Central Gujarat, 16 per mille in the City, 33 in North Gujarat, 11 in South Gujarat and 34 in Kathiawad. In 1911, excluding the number of mill-hands, the home-workers on cotton, silk and other textiles numbered 20,088. In the table given in the preceding paragraph, 17,956 is the estimate of cottage workers in textiles in this census. The factory workers have increased from 5,740 to 8,821. Thus the decline in the strength of textile cottage industries has been chiefly due to the increase of large-scale establishments. In Subsidiary Table VII the total of persons supported by Textile shows an increase indeed of 8.3 per cent, but as the workers have declined, the increase is entirely among the dependents. The largest unit in the textile occupations is that of cotton sizing and weaving which supports 36,337 persons. Cotton ginning, cleaning and pressing support 11,649 persons (including 6,099 workers). From Imperial Table XXII it appears that cotton ginning and pressing factories employ 5,860 skilled and unskilled workers. The figures prove therefore what is the general impression that these preliminary processes of the cotton manufacture have almost entirely passed in the State from the hand-worker to factories using mechanical power. In 1911, there were 5,411 workers in all engaged in cotton ginning, cleaning and pressing, and 4,724 persons were also shewn in that year as employed in the ginning factories as skilled and unskilled workers. Cotton spinning has been in this census isolated from cotton sizing and weaving, and the result has been to show that women workers preponderate in the former, as the men do in the other. Industries connected with silk are not important. Dyers, calenderers, etc., and their dependents now number 4,365 as against 3,966 in 1911, but the workers have actually decreased from 2,036 to 2,024. I am surprised that the decrease is not larger, as Bhavsars, the representative calendering caste, are more and more taking to other occupations. The actual increase in the number of persons supported is therefore only apparent, and is explained by the fact that textile unspecified (group No. 38) now numbers 1,437 as against 1,887 ten years ago. State Table XXIX† shows

\* Besides, the Industrial Census is not by any means a complete catalogue of factories—*vide* para. 456 later.

† It must be remembered that extracts from this table given in this and succeeding paragraphs do not include figures for the City of Baroda.



details of handlooms etc connected with textile industries regarding cottage workers. These details are by talukas.

District	COTTON INDUSTRIES—TEXTILES				
	Number of handlooms	Number of handlooms with fly shuttles	Number of spinning wheels	Number of hand spinning machinery	Number of families engaged in dyeing and printing of cloth
Central Gujarat	2,040	100	1,008	263	103
North Gujarat	8,291	109	1,039	303	487
South Gujarat	1,203		336	88	86
Kachha and State (excluding City)	1,132	11	8,551	803	83
	10,666	220	12,044	1,810	749

*rant of India* which was quoted in the Bombay papers on the 27th June 1921. In this letter Mr. Thakkar described the result of an experiment carried on a large scale with a capital of about a lakh of rupees to see if handspinning and weaving could be made remunerative. A resume of his letter—in his own words—is given below—

Cotton of the *Mashra* variety which is shortstapled and is the cheapest available in this country is grown in abundance in the southern half of the province and is considered best for making coarse cloth. Hathawal, a poor province comparatively and the Charkha has not yet died out there. It was therefore considered to be the best place for the experiment.

Over 5,000 Charkhas are now at work at 25 cents, a quarter of them being supplied to the spinner by the promoters of the experiment, and the rest being supplied by the spinners themselves. Cotton is regularly supplied and yarn collected at the different centres by jekis. The spinners mostly belong to the ordinary cultivating class and the lower middle class and earn the rate of about two annas a day. They are all women and are not in position to go out to earn a livelihood. Some of them are Purdah women who will not stir out of their homes. However small the income may appear to be they feel it a great boon and bless the soul that has revived the spinning wheel. It must be borne in mind that it is only a supplementary income. Two annas a day may not be much, but it is better than nothing to these poor people.

Carded cotton is supplied to spinners, carding costing about an anna per lb which brings about Rs. per day for carder of ordinary strength. The yarn is given to the village weavers who are exclusively members of the Dhedi community for the ordinary weaver has not yet overcome his objection to weave hand-spun yarn, on the score of it being uneven and breaking often thus requiring a longer time to weave than the mill made yarn. The weaver gets four to five annas a day, whereby he is unable to make about a rupee a day. The Khaddar that is produced is sold either locally or in Bombay. The percentage of local sale at present is small but it is hoped that in the near future by little advertising most of the Khaddar produced will be consumed in the province. A maund (40 lbs) of spun Mashra cotton cost at present about Rs. 9 and the same quantity of cotton turned into cloth (about 31 lbs.) cost about Rs. 22. Of this Rs. 3 goes to the carder, Rs. 6 to the spinner, Rs. 10 to the weaver and Rs. 3 for supervision and miscellaneous charges. The Khaddar cost about seven annas a yard by 77 inches. The whole business is conducted on commercial and not on philanthropic lines but no profits are earned and the Khaddar is sold at cost prices. At present about 60,000 rupees are employed in capital expenses and during the last month over 1,00,000 in all were distributed in wages to the different classes of workers. It is hoped that the business after the rainy season, spinning is the least remunerative of the three operations but most of that season's work is done every morning and from distances of four to six miles and some have to be sent back without cotton, the yarn selected cannot be woven in it.

447. **Orders 7-9 Hides and Skins Wood Metals—Industries relating to hides and skin and hard material from the animal kingdom support 15,001 persons (6,801 workers) as against 16,032 persons (6,451 workers) in 1911.** These leather workers are generally Dalgars who turn out trunks, water bags, scales etc. and Chamars who are tanners, curriers and leather dresser. Shoe-makers (Mochis) are treated separately under the scheme in Order 13—Industries of dress and the toilet. The leather industry (the actual process of tanning and the preparation of

The number of persons in July 1921 who were engaged in the collection of hides and skins in the province was 1,000 as compared with 1,000 in the year 1911. A notice before the experiment started.

leather articles for village use) has not yet emerged in this State in factory shape. But sooner or later, the cottage industry with its primitive processes of tanning will give away before the capitalist and his machine. Under modern industrial methods, there is no necessity now "of retaining hides and skins for a protracted period subject to the slow action of some vegetable tanning material, rapid chemical methods (e.g., the chrome process) by mineral salts and even aided by electricity have been called into existence and adopted with avidity by the trade"†. The decline in the number of persons supported by tanneries is therefore natural. State Table XXIX gives details of tanneries by talukas. The figures have a remarkably close correspondence to the number of workers on leather.

Division	Number of tanneries
<b>State (Excluding City)</b>	<b>5 584</b>
Central Gujarat (Excluding City)	1,930
North Gujarat	2,833
South Gujarat	534
Kathiawad	287

Industries of wood support 30,349 persons of whom 21,825 or 72 per cent subsist as carpenters, turners and joiners, 2,225 are sawyers and their dependents, and 6,299 are basket makers and makers of leaf-plates, etc. Sawyers and carpenters have increased by 14·7 per cent since 1911. The Sutar caste has increased only by 8 per cent in the same period. Sutars and Kharadis are not only carpenters and turners but they are house-builders, furniture-makers and even carriage-builders. In these respects (groups 89, 83, 84, 91) there is a large decline since 1911. Furniture industries in spite of the establishment of new and thriving furniture factories show only 60 persons supported in the Occupation Table, while Industrial statistics show 89 skilled and unskilled hands employed in the three furniture factories alone. The figures of 1921 are therefore suspect; the real variation in these industries could not have been larger than the increase in the Sutar caste itself.

Basket makers and makers of leaf-plates, *datans* (tooth-sticks), etc. are a peculiar feature of Indian occupational returns. Buruds and Vansfodas follow basket making as their principal occupation and Bhangis also take to it as a secondary means of livelihood.

From the State Table XXIX we extract the marginal summary of cottage

industries relating to wood and basket making. The largest number of furniture factories of the cottage type is in Vijapur, Petlad, Patan and Dehgam talukas. The art of ornamental wood carving now a dying industry, is still found in Vaso, Sojitra, Visnagar, Patan and other places. Wood carving as a feature of house decoration is fast going out of fashion.

COTTAGE INDUSTRIES IN WOOD		
Division	Number of cabinet factories employing 2 butars or more	Number of basket making families
<b>State (Excluding City)</b>	<b>1,090</b>	<b>2,083</b>
Central Gujarat (Excluding City)	312	925
North Gujarat	615	625
South Gujarat	144	336
Kathiawad	119	197

Of the 14,869 metal workers, 11,972 deal in iron and 2,089 are workers in brass,

copper and bell-metal. These industries do not include precious metals which go to group 98. The iron workers have declined by more than 20 per cent. Brass, copper and bell metal workers have declined by 5 per cent. In Order 9—Metals—there is a general decline of 8 per cent. The relevant extracts from State Table XXIX concerning metal industries are shown in the marginal table.

METAL INDUSTRIES			
Division	Number of iron foundries worked by 2 or more Luhars	Number of families working in brass	Number of families working in bell metal
<b>State</b>	<b>1,036</b>	<b>252</b>	<b>134</b>
Central Gujarat (excluding City)	186	42	17
North Gujarat	625	153	95
South Gujarat	99	28	19
Kathiawad	126	29	3

The Luhar caste forms the bulk of the village blacksmiths. Its strength has declined slightly by 0·3 per cent. This decline may be coupled with the fact that Luhars following their traditional occupation of iron, who formed 60 per cent of their

† Vide Professor Radhakamal Mookerjee's *Foundation of Indian Economics* p. 217

total in 1911 now only form 58. Kanaras are the chief workers in copper brass and bell-metal. The brass were turned out at Vianagar is much admired. Copper-smiths are found in most towns except Sidhpur where according to tradition no copper is supposed to melt. Vohoras are chief workers in tin zinc etc.

#### 448 Orders 10-13 Ceramics Chemical products food dress and

IMPORTANT GROUPS IN ORDERS 10-13		
Name	Number supported	Variation per cent since 1911
Potters	24,291	— 4.9
Barbers, hair-dressers, etc.	12,471	— 8.7
Tailors, milliners, etc.	13,637	+ 12.8
Manufacturers of vegetable oil	10,890	+ 2.4
Shoe makers, etc.	8,328	— 0.8
Rice pounders, etc.	2,828	— 26.0

toilet—The most important groups in these occupations are shown in the margin. Except Darjis (tailors etc.) who have apparently thriven and manufacturers of vegetable oil who show slight gain all the other industries in these orders show fairly big decreases. The Kumbhar caste has indeed increased but its attachment to its ancestral calling is diminishing as shown by the fact that whereas 68 per cent followed it in 1911 only 60 follow it now. Indeed the scope for this industry is gradually disappearing. Enamelled iron wares

have invaded where the articles turned out by the potter held sway in the household and the kitchen. Chinaware is now increasingly found in the richer households. The Patent lanterns are replacing earthen lamps and in various ways the potter finds his occupation losing its old market. Hindu superstition and custom also hinder any high artistic development of the potter's work. Pots etc. are usually broken whenever polluted certain ceremonies also prescribe their destruction on occasions like an eclipse or death in a family there is therefore always a constant demand for a cheap type of material for which the less efficient Kumbhar will seek to cater. No demand exists to any large extent for higher and more artistic varieties of the Potter's art. The better artisans amongst the Kumbhars are seeking therefore more lucrative outlets for their talents. Some have taken to carpentry others try their hand in masonry a few more daring have ventured on the land. These sub-castes consider themselves superior to the Kumbhars and have begun to despise their old profession.

Tailors and milliners etc. have increased largely. The Darji caste shows, as already pointed out the very high proportion of 60 per cent following their ancestral profession as tailors. The Darjis have increased by 7.5 per cent. Manufacture and refining of vegetable oils are the most important occupations in Order 11—Chemical products. The oil pressers are of the Ghanchi caste (who have Hindu and Musalman sections). They have declined slightly in the decade. Modern methods have affected the old processes of oil pressing only very slightly at Bhi-mora and other places. Barbers and hairdressers have declined. The Hajam caste has indeed increased slightly (by 3 per cent) but the proportion following the traditional occupation of barbers has declined from 73 to 63 per cent. The Shoe-makers have declined slightly while the Mochi caste has increased by 2 per cent. The Rice-pounders are traditionally recruited from the Golas who have increased by 0.3 per cent but the proportion following this business has declined from 56 to 40. This circumstance however only partly accounts for the big drop of 26 per cent amongst rice-pounders. Rice pounding I take it is more and more becoming a domestic occupation of females who attend to such requirements themselves without having recourse to the professional rice huskers and pounders. Probably also the contraction of rice as an article of diet is a contributory. The growth of rice mills in Navsari Prant and the City further explains why the cottage work in rice pounding and husking in these two parts have largely declined.

The statistics regarding cottage industries pertaining to these orders are extracted from State Table XXIX and given in the marginal statement. The

COTTAGE INDUSTRIES IN EASTERN GUJARAT IN 1911						
Division	Families of potters	Number of potters	Number of steam-operated	Number of distilleries and glue and tallow	Number of factories	Number of steam-operated
State (excluding City)	8,679	2,473	53	8	1,021	284
Central (the rest of the State)	1,292	74	43	2	32	13
South Gujarat	4,763	1,25	7	6	4	25
North Gujarat	714	199	3		131	9
Kutch	443	8			14	14

potters are most numerous in Kutch Prant in the latter part of which a little artistic sense in the earthenware designs still survives.

South Gujarat and Kathiawad being near the sea naturally possess the largest number of fisheries. The sugar cane pressers in South Gujarat are mostly confined to the garden land in the Rastri district—covered by the Naysari and Gandevi talukas. Regarding tailoring families, we learn from State Table XXIX that there are roughly 27 workers and 11 sewing machines per 10 tailoring families. The number of sewing machines and tailoring families is the largest in South Gujarat proportionately to its population.

TAILORING FAMILIES AND SEWING MACHINES			
Division	Number of workers amongst tailors milliners, etc.	Number of tailoring families according to State Table XXIX	Number of sewing machines
State (excluding City)	7,024	2,625	2,810
Central Gujarat (excluding City)	1,707	608	676
North Gujarat	3,830	980	952
South Gujarat	1,210	745	872
Kathiawad	677	286	310

**449 Order 15 and 18—Building Industries ; goldsmiths, etc , scavengers**—We have space for consideration of only two other orders under Industry. The building industry—consisting of lime-burners, masons, bricklayers, stone-cutters, housepainters etc.—now supports 11,866 persons, as against 12,931 persons in 1911, showing an increase of 15 per cent. Stone-cutters, dressers, bricklayers and masons have increased by 31.5 per cent. Bricklayers (*Kadias*) are largely from Kachhi, Sathawara, and Koli castes and these have shown large increases. Besides, this occupation has received a large accession of recruits from the Kumbhars—the special caste of Kadia Kumbhars showing an increase, chiefly in Amreli *Prant* from only 15 to 1,762 in the last ten years. The savings from war-profiteering led towards the end of the decade to a boom in the building trade, and old-fashioned houses were quickly overhauled to give place to more modern structures. Earthen-built huts are fast giving place to more substantial habitations, and in Kathiawad where stone is cheap, stone masons have continued to supply a constant and even increasing demand for their talents. The largest increases in the building industries have occurred in North Gujarat and Kathiawad where the wages have risen from 12 or 14 annas in 1911 to Rs. 1-8 or even Rs. 2-8 daily now.

Order 18 contains the miscellaneous and unspecified industries—from printers and lithographers, engravers, makers of musical instruments, workers in precious stones and metals to contractors of refuse matter and even sweepers and scavengers. The workers in precious stones and metals (including goldsmiths and silversmiths like *Somis* and *Jadias*, and precious stone-sellers like *Panchigars*) number 2,641 workers and 3,650 dependents. In 1911, they numbered 10,158 in all (3,774 workers and 6,581 dependents). The decrease is partly explained by the increase under trade in precious metals (Order 39—group 148) where the total of persons supported has risen from 1,759 in 1911 to 2,459 in 1921, and partly also by the fact that in 1911 only 13 persons were supported by the making of bangles of other material than glass, and of sacred thread, and rosaries. This figure cannot be right. In 1901 there were 2,669 persons in this last named occupation and there are 5,528 now. Accepting the figures of 1901 and 1921, we must assume that the 1911 figures by groups in this order were not correct. The workers in gold and other precious metals must have really increased. The *Somis* have increased by 8 per cent—and the proportion among them following their traditional occupation has remained the same. I conclude that the variation in this group of occupation has corresponded to the rate of increase in the *Som* caste. The desire for ornaments amongst Indian women is so ingrained that it can resist even the severest strain of economic pressure, particularly as the articles themselves form a convenient reserve of easily realisable capital. A poor man's bank is his wife, as it has been truly said.

"In recent years," as Prof Radha Kamal Mookerjee points out, "the deterioration of tastes has also affected the goldsmith's art, though this is the art which has suffered least of all. The women, who are more conservative, still adhere to their traditional ornaments, and have not favoured European jewellery. In some of the towns, however there has been imitation of the patterns that appear in the trade catalogues of Birmingham and Paris."

From goldsmiths to scavengers it is a far cry, but the order is comprehensive enough to include both. In the present occupational scheme contractors for the disposal of refuse (who may be under present conditions high-caste Brahmans)

have been isolated from sweepers and scavengers. These latter consist of 5 010 workers and 5,178 dependents or 10 188 in all, forming group 103. This group is so clearly marked that there should have been little chance of any mistake in this regard. The occupation is unclean and is only limited to Bhangis and allied castes. In 1911 there were 19,500 sweepers and scavengers, and dust and sweeping contractors (including 11 008 workers). The census figures would thus mean a serious decline of 48 per cent. If the figures are true this is ominous as portending disastrous sanitary consequences in rural areas. But there is reason to believe that the 1911 figures were not correct. It is safe to assume that only Bhangis and Shenvas will do this work and no other caste. The total number of workers amongst them in 1911 (as appearing in Imperial Table XVI of that census) following this occupation was only 8,832, as against 11 008 workers in scavenging and sweeping shown in the general Occupation Table. On the whole the former table as dealing with more general heads of occupation is less complicated and therefore more correct. In 1921 the number of workers amongst Bhangis and Shenvas doing this business was shown to be 6,554. Thus the general Occupation Table of 1921 in this respect makes a closer approximation to the truth. Going however on the figures of the occupation by caste return, we find that the decline amongst the sweepers and scavengers is reduced to only 4 per cent. Even this decline is a serious matter. In most villages, the sanitary services are very much undermanned. As the Economic Development Committee Report of this State (1918-19) pointed out: "Every village has on its servants staff a few sweepers (Bhangis) but they are mostly used as messengers and labourers. They sweep the streets only at long intervals."

**450. Sub-Class IV—Transport.**—This Sub-Class maintains 27,034 persons in the State. Transport by water which is mainly conducted in rivers and on the sea-coast by boats, supports 3,015 persons now against 1,861 ten years ago. The increase is partly accounted for by the appearance in the new classification of the class of labourers in docks and harbours (234 persons) who previously must have been for want of such a head included under "General labourers (unspecified)". Transport by road maintains 8 807 persons (3 931 workers) as against 5,966 in 1911. Porters and messengers have increased by nearly 2 000. Owners and managers, drivers, coachmen, etc. of vehicles have increased with their dependents from 4,534 to 6 008. The opening of new railway stations has encouraged the growth of hackney carriages and carts. There are nearly 300 such in the City and hackney carriages in Navsari, Amreli, Patan and other large towns are numerous and increasing. Trains used to ply in the City but now after having served their purpose of widening the streets have disappeared and in their place several motor buses do a thriving business. Motor lorries have increased. Motor cars have multiplied in the City and have even appeared in Navsari, Dwarka and Amreli towns. Transport by rail shows the largest increase from 6 438 persons supported (2 700 workers) to 14 499 persons supported (5,853 workers). Both workers and persons supported have more than doubled. The mileage of Railways has, as shown already in para 50, also doubled from 203 miles in 1911 to 507 in 1921. Post, Telegraph and Telephone workers and their dependents have declined from 2,309 persons supported (1,277 workers) to 1,513 (580 workers). In Sub-class Table V are given details of persons employed in Post and Telegraphs and also in the Railways as furnished by these departments. These figures may be compared with the total of actual workers returned in the census.

Kind of employment	Figures of actual workers in Census Returns	Figures of persons directly employed in departmental returns
Railway employees	4,531	4,541
Mobile and regular employees of Post and Telegraphs	1,277	754
Telegraph and Telephone	346	771

of which have occasionally described themselves vaguely and were therefore included in group 18a.

**451 Sub-Class V—Trade**—This sub-class is concerned with the industries of exchange. In this State as elsewhere in India, the division of labour, as connoted by the differentiation between preparation of material substances and their exchange, does not exist to any great extent. In India, unlike Europe where the seller is almost invariably a middleman, the maker of the article is usually its seller, being already classified under the head of industry, the Indian seller is left out of the commercial head. In rural areas and even in towns largely, there is also this difficulty in classifying commercial operations that shop-keepers do not specialise in any one commodity. Oil sellers will also deal in grain. Money lenders sometimes vary their pleasant transactions with dealing in piece-goods. The miscellaneous store dealing in a variety of goods (excepting grain) is a feature in the rural economy. These shops are known as the *manaram dukan*, corresponding to the *manohari dukan* of Bengal.

These uncertainties are in the way of any proper and detailed analysis of the figures of distribution and of variation under this sub-class. Under these circumstances a bald summary of the figures can only be given. Of the 141,016 persons supported by trade, 15,751 are included under Banks, establishments of credit, exchange and insurance, 13,875 are engaged in trade in textiles, 30,300 are grain and pulse dealers and their dependents, 16,416 are supported by sale of cardamoms, betel-leaf, vegetables, fruits and areca nut, 3,118 live on the sale of tobacco, opium, ganja, etc. 5,995 are dealers and hireis of elephants, camels, horses, cattle, etc., 2,459 are dealers in precious stones and metals, 2,684 are vendors of wine, liquors, aerated waters and ice and 1,341 are owners and managers of hotels, cookshops (*vishis*), serais, etc. and their employes and dependents, 4,898 are supported by grocery and sale of vegetable oil, salt and other condiments, 2,034 are maintained by sale of sweet-meats, sugar and the like and 3,801 by that of milk, butter, ghee, etc. Under miscellaneous (Order 40) are comprised the general storekeepers and shopkeepers otherwise unspecified (group 152) numbering with their dependents 5,152, and itinerant traders, pedlars and hawkers (5,734). Altogether the Sub-Class of Trade is divided into 17 Orders (from Order 24 to 40) and 34 groups (from Groups 121 to 154 both inclusive). In the thirteen groups enumerated above 83,258 or 59 per cent of the total of the Sub-class are comprehended. The last group under trade is generally termed "Other trade (including farmers of pounds, tolls and markets)" and

in it 14,759 persons or 10.5 per cent are included. The variations since 1911 both in absolute and proportionate figures are given in the marginal statement. The large drop amongst "Other traders," explains the increase under itinerant pedlars and traders and also in part to the gain in grain and pulse dealers. The increase amongst textile traders possibly accounts for part of the decline in textile cottage workers mentioned in para 446 above. The increase

Order	Group	Name of Occupation	Variation per cent since 1911	Variation in absolute figures
24	121	Bankers, money lenders, etc.	— 10.5	— 1,849
26	126	Traders in textile	+ 24.7	+ 2,744
32	130	Hotel keepers, etc.	+ 18.7	+ 635
33	132	Grocers and sellers of vegetable oil, salt, etc.	+ 7.5	+ 342
"	133	Sellers of milk, butter, etc.	+ 17	+ 552
"	134	Sellers of sweetmeats, etc.	+ 219.3	+ 1,397
"	135	Cardamom, betel-leaf, etc. sellers	— 7.8	— 13
"	136	Grain and pulse dealers	+ 27.0	+ 6,434
"	137	Tobacco, opium and ganja sellers	+ 72.2	+ 1,307
39	148	Dealers in precious stones and metals	+ 39.8	+ 700
40	153	Itinerant traders, pedlars, etc.	+ 1,955.2	+ 5,455
"	152 and 154	Other traders (including general storekeepers, farmers of cattle pounds, etc.)	— 29.0	— 8,120

amongst tobacco, ganja and opium sellers is perhaps real. There is indeed a decrease in the number in the corresponding industrial head, but taken together (industry and sale), tobacco, opium and ganja show an increase of 38 per cent which may be taken as the true extent of the variation. Sellers of sweetmeats, etc. when combined with preparers of these articles of food show only an increase of 26.3 per cent. Bankers and money lenders show a decline of 10.5 per cent. Possibly this is a credit to the co-operative movement amongst agriculturists. Banking business of the modern type has developed through the Bank of Baroda and its numerous branches. The old *sarafi* system of credit is gradually falling into desuetude. But another good reason for this decline is that many money-lenders who are grain-dealers as well have returned themselves in the latter capacity. A money-lender is a kind of an octopus who has spread his tentacles into many directions.

in the village society. Change in the monetary system in the State has led as Mr Govindbhai pointed out in the last Report to the disappearance of money changers and testers who with their dependents numbered 10 470 in 1901. These took to grain and pulse dealing which since 1901 has increased by 50 per cent. and other similar substitute professions.

**452 Sub-Class VI—Public Force**—This sub-class includes the Army (Imperial and State) the Police force and the village watchmen. Except as regards the last named the record is fairly accurate. Altogether 23,228 persons (10,599 workers) are supported by this sub-class. Of the 10,579 workers 4,988 are in the Army, 3,997 are in the Police and 2,404 are village watchmen. The strength of the last named is in reality larger there being 2,002 villages, counting at least two for each village there should be nearly 5,000 village watchmen if not more. Many of them who are also agriculturists have presumably returned themselves as cultivators. Since 1911 the Army effectives and their dependents decreased from 11,500 to 7,825 or by 32.3 per cent. The strength of the Police force and their dependents has remained almost at the same figure, showing only a slight increase of 0.4 per cent. The number of village watchmen and their dependents has also remained stationary. The Imperial Army had 1,009 representatives in 1911 in 1921 there were only 121. Shortly before the Census, there was a large exodus of nearly 600 men from the regiment at the Camp near the City which accounts for the decrease.

**453 Sub-Class VII—Public Administration**—Public Administration

CASTE AND RACE OF GAZETTED OFFICERS

Caste	Number of officers (actual numbers)	
	1921	1911
Anavala	61	31
Kankasastha	36	180
Moth	4	17
Nagar	7	25
Lewa Patidar	88	62
Kadva Patila	25	3
Maratha	7	52
Rajput	27	11
Pathan	52	13
Bhambh	21	8
Pard	1	17
European and Anglo-Indian	12	12

includes service of the State in the general line but does not include professional men—doctors, educationists, engineers etc.—in the State employ. These are grouped under their respective heads with independent members of their professions. Public Administration supports 41 473 persons against 38,217 in 1911 showing an increase of 5.6 per cent. The workers have increased from 14 137 (13 women) to 14,800 (807 women). The increase is due to the growing complexity of the administration of the State, the growth of the size of public offices and the creation of new establishments. Imperial Table XVI gives details of servants in the State employ according as they are gazetted officers or clerks and subordinates. The chief castes and races having the largest number of gazetted officers are shown in the margin. The figures for two censuses are given for comparison. The Nagars, Marathas, Anavala and

Lewa Patidars have the largest share in the administration, the Decani Brahman element having steadily dropped off from the higher ranks.

**454 Sub-Class VIII—Professions and Liberal Arts**—Under this

PROFESSIONS AND LIBERAL ARTS				
Order No.	Name of Order	Strength in 1911	Number of actual workers in	
			1911	1921
46	Religion	43,507	1,023	4,000
47	Law	2,574	237	440
48	Medicine	3,40	1,40	1,182
49	Education	13,514	8,000	4,224
50	Literary and Artistic	7,54	2,904	2,419

head are comprised five orders and fifteen groups. Altogether 20,200 workers (4,613 women) and 40,833 dependents are supported by these occupations. In the margin the strength of the four groups and the figures for actual workers are given, with the

variation in persons supported since 1911 also indicated.

As to religion the total of that order shows a decline of nearly 17 per cent. Priests and monks have decreased by over 56 per cent. or nearly 9,000 persons. Religious mendicants etc. have increased by 141.3 per cent. or by 10,026 persons.

Presumably there has been some confusion between the two groups. In 1901, the number of priests was 25,732. In 1911, the figure jumped for apparently no real reason upto 39,101. I suspect the correctness of the last census figure for priests. The Brahman castes are all showing a progressive tendency to forsake their priestly functions, so are Shvads amongst Musalmans. There could have been no reason for any sudden accession of their strength in 1911. The total decline since 1901 in priests and ministers is 24.6 per cent. Assuming a decline of 12 per cent to be true for 1911, I estimate the true strength of priests and their dependents in that year to be about 22,600. As to religious mendicants, there is always the likelihood of their figures interchanging with ordinary beggars and vagrants. The religious mendicants and their dependents in 1911 numbered 7,137. If we take out from the number of priests, the excess of 16,501 (39,101 - 22,600), as being erroneously included in 1911 and add it to the religious mendicants, and then add the beggars and vagrants total, we get as in the margin the combined figures for the last three censuses. It must be however remembered that for the years 1901 and 1911, the beggars and vagrants total also includes prostitutes, procurers and such like. We thus see that there has been a progressive decline in the ranks of these parasites. The last twenty years have been a strenuous period of agricultural scarcity and tightness of money. As a consequence the wells of private charity are drier now than ever before. The distinction between religious mendicants and the ordinary beggars, although it has its use from the point of view of status has little significance from the point of view of evaluation of wealth. Both are parasitic occupations and thrive where private charity is unorganised and only moved by superstition or sentiment.

Year	Total of religious mendicants, beggars and vagrants combined	
	Number	Variation per cent
1901	44,174	
1911	32,090	27.3
1921	26,104	18.7

Law and medicine have both got a large accession of their votaries. The increase amongst doctors, midwives etc. (actual workers only) is much smaller—less than 5 per cent—than the increase in persons supported by these professions. The same is true though to a less extent of lawyers. Evidently the dependents have increased more largely than workers. The increase amongst lawyers should really be higher year after year a large number of young men is passing out as graduates in law or otherwise qualified to practise as lawyers. The increase amongst medical practitioners is due in some measure to extension of village medical relief within recent years. The influenza epidemic while it roused the social sense of the people to the alleviation of human suffering also woke them to the question of the adequacy of village medical relief. A committee appointed by the Government soon after the epidemic have indicated the minimum measures to be undertaken. The scheme provides for 35 new dispensaries. A five-mile radius for the distribution of medical relief is the ideal to be worked up to. A cheaper type of dispensary than the taluka hospital is to be established at convenient centres and maintained on a system of joint contribution of people and state. On this basis, up to July 1920, 13 new dispensaries were opened and it is believed that the full number of 35 will be soon worked up to. These added to the 60 old institutions will afford relief to 22,381 persons per each hospital. The area circle of each hospital will then be 85.5 square miles or roughly two or three hospitals per taluka. Besides these dispensaries on the Western model, several villages have been fitted with small Ayurvedic dispensaries where indigenous drugs are distributed *gratis* to the suffering public. An Ayurvedic College on a more ambitious scale is planned at Patan.

Instruction shows a large increase of 41 per cent. The increase amongst workers is however only 29.2 per cent. The general result of the policy of consolidation recently pursued in the Education Department is the provision of additional teachers to the existing schools. The one-teacher schools are being gradually strengthened with two or even three teachers on the staff. The actual increase in workers is 1,164 persons. The women workers in education have increased from 179 to 430. The facilities for training women teachers are thus increasingly available. "Letters, Arts and Sciences" are a composite herding of occupations—ranging from authors, journalists, architects, engineers, etc., to conjurers, acrobats, fortune tellers, astrologers and even dancing girls. The present classification is an improvement on the 1911 one—editors and journalists being brought over from Industry and classed with authors and artists. Conjurers and acrobats, fortune tellers, reciters and exhibitors of curiosities and wild animals used to be under "Trade of other



sorts with shopkeepers, itinerant pedlars etc. They have now been brought over and put in a separate group of this order. The marginal table shows a decrease of 12.1 per cent on the unadjusted figures, but if we make the above adjustments, we find that the total number of persons supported in 1911 in this order as at present constituted was 9,671. Thus the rate of decrease is raised to  $\geq 2$  per cent instead of 12.1 as shown above. Architects, surveyors, engineers are now half of what they were in 1911. Authors, editors, journalists etc., have increased in actual workers from 193 to 534. Music composers, masters, singers, actors and dancers have declined from 5,607 (2,230 workers) to 4,230 (1,854 workers). The Targalas who are traditionally associated with acting and singing have found this State an unprofitable theatre for their activities and have largely emigrated. The dancing girls have also declined from 238 to 160.

**455 Sub-classes IX XII**—These sub-classes are comprised under Class D and support 136,788 persons. The largest item of these is Sub-class XI—In sufficiently described occupations” which absorbs 125,023 persons (59,012 workers). This sub-class has four groups classified according to the nature of their work and their status—*entrepreneurs* and manufacturers form the first group (404 workers), then come cashiers, clerks and employees of a like status (16,963 workers), skilled workers (mechanics otherwise unspecified) follow with general labourers (49,828 workers) at the end. Generally as already mentioned this sub-class now forms a smaller proportion of the population than in 1911, but vague entries of the first kind now occur 1,227 times, while there were none in 1911, and those of the second kind have increased from 28,354 (11,460 workers) to 38,718 (16,263 workers). General labourers have on the other hand shrunk from 115,813 to only 83,478.

Domestic servants have increased from 1,237 male and 595 female workers to

Name of Caste	Number of domestic servants among females in	
	1921	1911
Audish Brahman	111	6
Khadaval	82	8
Madh	31	30
Maratha	178	4
Rajput	60	2
Irani	22	4
Shirmali Jain	61	5

1,035 male and 2,849 female workers in this census. The increase in female workers is significant. The figures of occupational distribution of females by castes for two censuses is an interesting index of the pressure of changing times. Here are some castes selected amongst which the number of female workers in domestic service seemed large. With these the corresponding figures of 1911 are compared. In every case there is a significant increase, particularly amongst the Brahmans and Rajputs. Perhaps the increase amongst Marathas is due to the inclusion through error of Maratha Khatias amongst

the number

Persons living on their income number with their dependents 11,581 in this census. In 1911 they were 8,402. The increase is due to the larger number of pension holders amongst retired government servants residing in the State. The actual receivers of pensions, cash grants and other non-agricultural incomes have increased from 3,220 to 4,200.

Lastly there remain the disreputable occupations. The largest item of these—beggars and vagrants—has been already considered. In this census, prostitutes and procurers were for the first time isolated from beggars and vagrants. Only 4 persons supplying dependents have returned themselves as prostitutes and procurers. I am afraid I cannot join in this certificate of virtue. Baroda City returns only 4 of these women while Navsari *Prant* returns a clean bill although it is well known that Navsari town has part of a long street filled with them. The dancing girls of course apart from the use to which they put their talents are only a shade removed from this ancient profession. Under the peculiar social circumstances of Gujarat where a certain not inconsiderable amount of clandestine vice obtains an accurate record of prostitution is out of the question.

### Statistics of Factory Industries

**456. Imperial Table XVII Industrial Census how taken?**—In the census of 1901 an attempt was made, as mentioned already, to distinguish between factory and home work. The distinction was not well remembered by the enumerators and the statistical results obtained were neither complete nor reliable.

In 1911, it was decided therefore to have a special industrial census for the purpose of obtaining and setting out accurate figures for the number and kind of factories, the details of management and labour and the state of trade. The minimum unit then taken was the industrial establishment employing at least 20 persons. The information then asked for concerned the kind of factory or mine, the name and caste or race of owner and manager, the sex distribution of workers, the differentiation of the skilled and unskilled labour, and the condition of the factory at the time. In the present census, the information to be collected was expanded into two schedules. Schedule A was similar to the special Industrial Schedule of the last census. But the questionnaire was a little more elaborate in some directions, in regard to the state of industry, the elaborate sevenfold division in 1911 of "much brisker," "brisker," "somewhat brisker," "normal," "somewhat slacker," "slacker," and "much slacker" imported a degree of refinement in differentiation which was not within the capacity even of the industrial managers, nor was it possible for obvious reasons to get managers and labourers of the weaker factories to admit truthfully the state of their trade. For this reason, the questionnaire on the present occasion only contented itself with asking whether the particular factory worked throughout the year, or was merely seasonal in its activities. For the rest, the Schedule's inquest was more searching and it cast its nets wider on this occasion with a view to include all industrial establishments which employed between 10 and 20 persons. The type of organisation was to be described in detail, the kind of power (steam, oil or electricity), the number of engines according to their horse power, the source of electric supply, the number and horse power of prime movers and the number and power (in Kilowatts) of electric dynamos. In the case of textile establishments, details of the number of looms in use, and whether they are worked by power or by hand, were to be returned. Schedule B was new and designed to secure data regarding the skilled and unskilled hands as distinguished from the supervising or the clerical staff. The heads of information required were besides name, sex and age, the race or caste, birth district, whether skilled or unskilled, and lastly the personal occupation of the skilled. This Schedule B was in some cases difficult to fill, but every assistance was rendered to factory owners and managers in the filling of the entries.

The preliminary step in this Industrial Census was to prepare a register of industrial establishments per each mahal. Two lists were prepared in this State—one containing the names and addresses of factories using mechanical power or working by hand, which employed not less than 10 paid employes and workers, and the other containing the number and a few other broad details of the hand-worked establishments employing 10 paid workers and over, and also of all industrial establishments, whatever the size, which used some form of mechanical power. These two lists were then scrutinised by the Director of Commerce and Statistics, who compared them with his own departmental returns. After this was done, the schedules were distributed with letters of authority from the Census Superintendent through the Mahal Charge Superintendents to all the owners and managers of factories contained in the first list. From the second list, a general table was compiled by the Director of Commerce, of which an abstract by divisions will be incorporated presently.

**457 Limitations of the Return**—An industrial establishment for the purpose of the schedule is thus defined to be any premises wherein, or within the precincts of which, ten or more persons are employed on separate remuneration in any process for making, repairing, ornamenting, finishing or otherwise adopting for use, for transport or for sale any article or part of an article. It does not include such industries as are carried on by members of a household in their joint interest with less than 10 hired labourers. This definition excluded many large cottage establishments, *e.g.*, of weaving, tailoring or oil and rice mills, where the members of the household share in the labour of their hired workers. The period of the enquiry was extended from the 1st March till the 15th April. The later rains in some places put back the work of ginning factories and presses from January—February to even April or May. The Mahal Officers were charged with the responsibility of timing their enquiry according to the seasons. At some places this was not properly done. As a result when the schedules reached them, some of the factories were found to be closed and the workmen had gone away. In about five cases, we were able to utilise the muster-roll of the workmen for the census month and thus schedule B was filled in. The details regarding the birth place of skilled workers and labourers were prepared in these cases by local enquiry.

ries and in accordance with the personal knowledge of the manager or the *suwaras*. These five cases were those of factories working within the period above mentioned and were therefore technically within the scope of the census. There were other cases of seasonal industries *e.g.*, gunning factories which closed earlier in February and these were excluded from the enquiry. Lastly there was the difficulty about defining the limits of an industrial establishment from the point of view of their functions. It was laid down that we were concerned only with factories and works which manufacture and with such staff as are engaged in manufacturing processes. The difficulty was sometimes experienced when a factory impinged on a shop. Some factories like the Alembic Chemical Works and the Hind Candlo Factory had a trading side to their concerns. In these cases, it was hard to distinguish between the industrial and commercial sections of their establishment. But these cases were not numerous in this State and the error involved is too slight to deserve notice.

**458 Kind and Distribution of Factories**—The Special Industrial return then is not a complete list of all industrial establishments employing 10 persons and over nor does it profess to indicate the extent to which mechanical power is being substituted for the hand in the country. In view of this circumstance it was decided to prepare a complete list of factories which use power and are normally in existence together with large cottage-industries employing 10 paid workers and over. It will be of economic interest to know the kind and distribution of these industries. Details regarding the personnel and organisation of only the larger industries have been given in Imperial Table XXII. The following statement gives the main kinds of these establishments and their local distribution by divisions—

NUMBER AND DISTRIBUTION OF FACTORIES IN BARODA STATE

Kind of Factory	Total State		Central Gujarat including City		North Gujarat		South Gujarat		Kutch and	
	Total	Included in the special return	Total	Included in the special return	Total	Included in the special return	Total	Included in the special return	Total	Included in the special return
Cotton Weaving and Spinning Mills	6	6	3	3	3	3				
Gins and Presses (including Cotton Presses)	123	180	63	43	40	38	12	10	17	7
Dyeing Factories (Hosiery)	8	7	5	4			3	2		
Flour Mills	1		1							
Rice and Rice Mills	10	3	16	1	4		26	3		
Oil Mills	11	1	3	1	1		7			
Chemical Works	1	1	1	1						
Ice Factories	2	1	2	1						
Furniture Works	4	2	2	1	2	2				
Printing Presses	9	9	9	9						
Machineries	63	30	37	13	4	4	32	10	2	1
<b>Total</b>	<b>309</b>	<b>161</b>	<b>162</b>	<b>81</b>	<b>54</b>	<b>47</b>	<b>74</b>	<b>23</b>	<b>19</b>	<b>8</b>

The total of 309 factories includes all hand worked establishments employing 10 persons and over and also all factories using mechanical power irrespective of the number of persons working. Of these 3 gins and presses, a dyeing factory, a glass factory, two large oil mills and one ice factory normally employing the minimum labour fixed by the census were closed at the time of the enquiry. Of the 161 factories included in the Industrial Census, 130 are worked by some form of mechanical power (steam, oil or electricity) and 26 are hand worked. 67 rice and flour mills (mostly in Baroda City and the neighbourhood and South Gujarat), 8 oil mills and 23 other miscellaneous factories were worked by machinery but too small from the point of view of their establishment to come within the purview of the census.

Coming now to the special industrial return we find that of the six cotton weaving and spinning mills—these are the largest industrial establishments—Baroda

City has 3—two cotton spinning and weaving, and one cotton spinning—Sidhpur has the fourth, and the Dadabhai Cotton Mills at Dehgam—one of the concerns contemplated in the new projects—was just started in time to be included within the census. At Mehsana there is a cotton weaving and dyeing factory. There are besides five cotton and silk weaving establishments—four in the City and one in Kadi Prant (in Dehgam town). There are seven dyeing establishments included in the census. There is another at Karjan not in working order. Of the dyeing establishments, three were not “using power.” One cotton press, all the five cotton and silk weaving establishments, the Mehsana cotton weaving and dyeing factory and the brush factory in the City were cottage-industries depending on the hand alone. Altogether the Industrial Census covered 119 textile and allied industrial establishments. Thus 74 per cent of all factories of the Special Return belonged to this class.

Still confining ourselves to the Return, we find that the next important group concerned industries of luxury—9 printing presses, of which four were hand-presses, a cinema house and a slate pen factory. Except the last which is located in Petlad all are in the City. Industries of food are the concern of nine factories—three rice and flour mills, one chocolate factory (at Bilimora) and two distilleries (one each at Navsari and Vyara towns). Presumably to this category also belong the large water works at Baroda City and Patan, and the Opium Factory (State concern) at Sidhpur. Filtered water-supply is a matter of anxious concern with the State. Already besides Baroda and Patan, six other towns have water-works (Sinor, Bhadran, Sojitra, Sankheda, Bahadarpur and Vyara) and projects to supply Navsari and Mehsana towns with this much needed convenience are well under weigh. There are seven brick, tile and fire-brick factories—one in the City and six in South Gujarat. There are besides in the capital the electric works—a State concern, the Alembic Chemical Works—a remarkable enterprise of the great chemist, the late Mr T K Gujar, three coach factories, and an important furniture factory run by State agency, two other furniture factories are in Kadi Prant (at Dehgam and Visnagar towns). There are also an *Ayurveda* pharmacy at Sidhpur and a cement factory at Dwarka.

**459 Factories by their size**—Altogether the 161 factories included in

the census employed 12,123 persons. The largest number of factories (48) had an establishment varying from 20 to 50 employees. The hand power factories are usually of small size—20 out of 26 containing less than 20 persons each. The average size of an industrial establishment coming within the census definition and working at the time works out differently in the two cases: the power driven factory has an average establishment of 84 persons each and the hand-worked one that of 28. The most numerous type of factories being as we know connected with textiles, the largest sized factories are also of that class. The power-using cotton spinning and weaving establishments have an average size of 458 persons and indeed would have had a much larger average if the Dehgam Mills were in full working order at the time the census was taken. The cotton ginning factories have an average size of 71 persons—32 out of 74 having an average size of 77 persons, 16 larger ones with 125 hands a piece. Of the dyeing factories two are large, each with an average establishment of 315 persons. The brick and tile factories are either power-driven or hand-worked. The power-driven ones are of course larger, each employing an average of 93 persons, and the hand-worked with 79 persons each. Of the chemical factories, the Alembic is the largest employing 126 persons. The rice and flour mills are usually small sized, so are the coach factories. Of the two water-works, the Baroda City water-works employed 133 hands. The nine printing presses included in the census have an average size of 35 persons.

Factories employing	Using Power		Not Using Power	
	Number of factories	Number of persons employed	Number of factories	Number of persons employed
<b>All Factories</b>	<b>135</b>	<b>11,403</b>	<b>26</b>	<b>720</b>
10-20	17	263	20	266
20-50	46	1,616	2	69
50-100	39	2,904	2	128
100-200	26	3,516	2	257
200-400	4	1,210		
400 and over	3	1,806		

## 460 Factories by their Seasons—Of the total of 161 factories, 50 are

Season	Number of factories working	Kind of Factory
October-M	1	1 Brick factory
November-March	3	1 Ginning factory and 2 rice and flour mills.
—April	1	1 Ginning factory
—May	3	2 Brick and tile factories, 1 drying factory
—June	1	1 Drying factory
December-June	8	2 Brick factories, 2 glass, 1 Ayarrudie Flour mill
January-March	3	Gins and presses.
—April	2	
—May	3	
—June	3	
February-March	2	
—April	10	
—May	48	24 Gins and presses, 15 cotton presses.
—June	8	1 Ice factory and 8 gins.
—Jul	2	2 Gins and presses.
March-May	1	1 Ginning factory
—June	3	2 Gins and presses.
—Jul	1	1 Ginning factory
April-May	2	2 Gins.
Nov-Dec	11	1 Oil mill and 10 gins.
Seasonal		
permanently Decem-ber-M		
Total seasonal	111	

perennial and 111 are seasonal. Of the seasonal establishments, 104 use power and 7 are hand worked. Of the 119 textile and allied establishments 102 are seasonal and only 17 perennial. Five out of the seven brick and tile factories are seasonal. One out of nine factories concerned with food are seasonal. Of the rest, only the ice factory is seasonal. In the marginal statement the different seasons when the factories are supposed to have worked, according to their returns are shown. The largest number of the seasonal factories work from February to May. The longest worked factories are a brick factory and a dye-house.

461 Statistics of Employees—Turning to an examination of the person employed in these factory industries, we find that of the 12,123 persons employed 893 (all males) are engaged in direction supervision or clerical work 1,099 (including 2 females) or 9 per cent are skilled workers and 10,120 or nearly 84 per cent are unskilled. The textiles employ of course the largest number. Of the total employed 83 per cent are engaged in the ginning, pressing spinning and weaving of cotton and of silk and dyeing of textile fabrics.

Of the industrial workers, the women form only 24.3 per cent but except the two women skilled workers, all the rest are among the unskilled. Amongst the adult unskilled workers (aged 14 and over) the proportion of females to males employed is 3 in 10. The highest proportion of adult female workers is in the ginning factories, where there are 46 females to 100 males among the adult employed. The lowest proportion is in the printing press and other industries of luxury where there is only one woman to 33 men. The number of children employed in factories, aged below 14 is 60 of whom 231 are girls. The majority of these are in textile factories, where the proportion of children employed to 1,000 adults rises to as high as 212 (in cotton weaving and spinning establishments). In brick and tile factories, there is one child to every 10 adults.

Comparing with 1911 in the establishments employing 20 persons and over (the only basis on which comparison is possible) we find that in that year 73.2 per cent. of workers were unskilled and in the present census 84.5 per cent. The skilled workers have decreased, but on the other hand persons connected with direction supervision and clerical work have increased from 737 in 1911 to 830 in this census. This increase is due to formation of joint stock business and turning of private owned factories into company concerns. There were altogether 9,491 persons employed in 86 factories or 110 per factory in 1911. In 1921 in 124 factories of the same class 11,591 are employed, giving an average of 94 persons per factory. Thus while the number of factories has increased their size has become smaller. There is no necessity to discuss the variations in detail as already in Chapter I para 53 these are briefly referred to. The reader may also study Subsidiary Table VII for figures of comparison. The factories that have dropped out in the present census, are those connected with tanning wood and transport. The Leather factory has practically ceased to exist and the tramway as already mentioned have disappeared. The Glass Works was not working at the time of census.

As to child labour and the employment of women, the figures show that while there is now less than half the proportion of children employed in 1911 the proportion of adult women per 1,000 men entertained in the factories has increased from

At the time of writing I learn that it has restarted.

290 to 325 The stricter enforcement of the compulsory education of children in the villages is seen in the smaller proportion of them that are now sent out by their parents to work in the mills

**462 Index of Industrial Wages in the City**—It will be of interest to know the present scale of industrial wages given in the City to the main branches of skilled and unskilled workers The wages of 1919 have been taken as 100 and the scale according to the latest figures (July 1921) is there-with compared The largest increases are among the groups which have the highest efficiency and therefore are the most advantaged in bargaining power It is to be noticed that even the unskilled woman labours and secures greater wages than the peon

Kind of worker	Present monthly wages in rupees	Present Index number on 1919 as 100
Fitter	58-0 -0	232
Blacksmith	41-12-0	167
Carpenter	55-0 -0	183
Mason	50-0 -0	183
Fireman	29-4 -0	146
Spinner	22-8 -0	188
Weaver	38-12-0	194
Oilman	22-8 -0	188
Peon	13-8 -0	150
Unskilled man	22-8 -0	161
" woman	18-12-0	167
" child	13-0 -0	173

It will not be out of place in this connection to study the comparative wage-level of three principal classes of artisans in the four *prant* headquarters in 1917 and 1921

A marginal table is given The index numbers are prepared on the basis of the wages quoted in the Statistical Atlas of Mr Go-

Division (Headquarters)	MEAN RUPEE WAGES (DAILY) OF					
	Carpenter		Blacksmith		Bricklayer	
	1921	Index number with 1917 as 100	1921	Index number with 1917 as 100	1921	Index number with 1917 as 100
Central Gujarat	2- 0-0	133	2-0-0	200	1-10-0	163
North Gujarat	2- 4-0	225	1-8-0	200	1-14-0	188
South Gujarat	1-14-0	150	2-4-0	225	1-12-0	175
Kathiawad	1- 8-0	200	1-8-0	200	1- 2-0	120

of Mr Govindbhai, and the latest figures are compiled from the reports of the Census Committees Everywhere the rise in world prices has tended to raise the level of wages, but in Kathiawad, the level is still low compared to the other parts of the State

**463 Type of Organisation in Factory Industries**—Subsidiary Table XIII shows the type of organisation in the factories Five out of the 161 factories are State or municipal concerns—the two water-works at Baroda and Patan, the opium factory at Sidhpur, the electric works and furniture works in Baroda 30 are registered companies—all but one of which have an Indian directorate 22 out of these 30 are textile establishments 126 including 97 textile factories are private owned,—the owners being all Indians Of the private owned factories, 93 employ at least 20 hands

**464 Caste or Race in Industries.** (a) *Direction and Supervision*—Part III of Imperial Table XXII classifies the industrial establishments according to the race or caste of owners and managers Of the 126 private owned factories 38 are owned by Hindu Varnias, 10 by Jain Varnias, 24 by Kanbis (Patidars), 17 by Parsis, 9 by Musalmans and 7 by Brahmans The four silk-weaving establishments are owned by Khatris There are 13 factories in part ownership, these partnerships show quite ample evidence of the cosmopolitan desire of the trading communities of all the religions to join in business In five concerns, Baniyas and Kanbis are joint owners, in two others, Parsis and Kanbis have clubbed together A Maratha and a Luhana are joint owners of another Parsis and Baniyas are allied in two and the other combinations are Kanbi and Luhana, Bania, Jain and Musalman, and Kanbi, Bania and Vohora

Of the 161 factories, 43 are managed by Hindu Varnias, 38 by Kanbis, 27 by Brahmans, 13 by Parsis, 6 by Musalmans, 1 by Europeans and Americans, 14 by other castes and races and 19 were returned as having no manager, i.e., presumably managed by their owners

(b) *Skilled and Unskilled Workers*—Taking the textile group as being the largest and the most important we find from Part IV of Imperial Table XXII that in gunning factories, the largest contributors to the ranks of the skilled workers are the artisan groups like Lohars, Satars and Mochus (24 out of 439) Musalmans (87) and Barias (78). In spinning and weaving establishments there are 34° skilled workers (including 2 women). 106 of these (mostly Tars) are Musalman weavers.

Turning to the distribution of skilled workers by kind and caste or religion we find that in the textile group of 936 skilled workers 285 are fitters, 281 are weavers, 121 are engine drivers 95 carpenters, 75 blacksmiths, 72 cobblers and 7 dyers 71 out of 75 blacksmiths are Lohars. Of the fitters, 70 are Lohars, 69 are Musalmans and 61 are Barias. Of the 32 Brahman skilled workers 12 are weavers, 11 are engine drivers and 9 are fitters. The largest quota of the unskilled work people in the gunning factories are from the Barias. They also form the majority of the millhands in gun presses. In the cotton spinning and weaving mills which have 1,872 unskilled workers, the Musalmans Marathas, Barias and Dheds are the largest sections. Golas come in the City Mills only 400 Brahmans figure in the textile establishments as unskilled hands. They are mostly to be found in the gunning factories. There are also 31 Varnias and 396 Kanbis.

465 *Places of Origin of the skilled and unskilled*—Of the 936 skilled operatives, as shown in Subadary Table XIV 565 or 59 per cent. were born within the natural division where they were employed. The proportion of immigrants is the largest in gunning factories and presses where it is 51.6 per cent., but in the spinning and weaving establishments which are the largest in size, the majority or 74 per cent. of the skilled are natives of the district of their employment. The immigrants are mostly from the contiguous districts and States only 78 out of 370 are from remoter areas.

Subadary Table XV gives the birth place figures of the unskilled. Of the 8,876 unskilled workmen, only 1,838 or 32 per cent. are born outside the State, but the proportion of immigrants amongst female workers is greater viz. 43 per cent. Rather a third of the immigrants of either sex are from elsewhere Marathas from the Konkan or near Bombay have found their way into these factories.

466. *Distribution of Power in Factories*—Finally let us see the kind of power used in the factories. Of the 133 establishments using power 103 are steam driven, 31 use oil and 2 are run by electricity. These last are a cinema and a printing press. The former uses electric power generated on the premises, and the latter from outside. The cinema has an oil engine of 8 horse power and a dynamo (with 7 kilowatts). There are 131 steam engines, and 31 oil ones. The total horse-power of these engines is 9,671½ for steam and 827 for oil. The average horse-power available per unit factory using steam is 91.8 or per boiler 73.8 but in the four large cotton mills, the horse-power available is on an average 613 a piece or 499 per boiler. The 131 steam boilers shown in Part VI of Imperial Table XXII are by no means all that exist in the State. The Commerce Department in their latest Report describing the state of things in July 1921 mentions 208 private mills and factories which are registered to have boilers. The number of boilers in existence at that date according to that Report was 228 of which 181 were working and 77 were not.

In 1911 the special Industrial Schedule showed 76 factories worked by steam 2 by oil, 1 by electricity and 7 by manual power.

467 *Number of Looms in use*—As Part VII shows in the four cotton weaving establishments using power there are 728 looms at work of which 23 are worked by power and 6 by hand (with fly shuttle). The five cotton and silk weaving works that are worked by hand have 15 looms with fly shuttle and 63 without fly shuttle.

468. *Conditions of Factory labour*—It is seen from para. 463 that the bulk of workers in our factories are natives of the district in which they are employed, and the greater part of the remainder come from contiguous areas. Occasionally when high specialised skill is required people are specially imported from the outside as in the tile factory at Bilmora, some skilled operatives from Mangalore have been brought. In the Maharaja Mills in the City operatives are secured

from as far afield as Cawnpore or Agra. In regard to Baroda factory conditions, it cannot be said yet that they are such as to debilitate the workers at an early age. It cannot be denied however that the Indian labourer, not physically well-conditioned at best of times, is apt to break down sometimes under the strain. But unlike Ahmedabad or Bombay, where the personnel changes partly—if not completely every eighteen months, the employment of labourers in our mills and factories is generally permanent. It is reported by the management of Baroda Spinning and Weaving Company that 50 per cent of their work-people are in service for the last 20 years and that a small proportion—not more than 4 per cent—resign for the monsoon months, only to come back again in the winter. In the Maharaja Mills—also in the City—we still find that 25 per cent of those employed at the very commencement of its establishment are still there in its service.

Taking the larger factories it is generally found that labour is generally supplied, not by contractors but by jobbers. “each jobber” to quote from the Suba of Baroda’s Report, “is supposed to have round him a small circle of friends and associates, while the head jobber is similarly helped by his own jobbers.” In the case of large public works worked by contract, the contractors have their staff of *mucadams* (foremen of labour) who have their own gangs of men, more or less permanently engaged on some work or other,—the labourers are peculiarly fickle in their loyalty and they think nothing of changing their *mucadams* and going off to another contractor who tempts them with better terms.

There is little development so far towards labour consolidation. The pressmen have a union of their own, and there is also a Baroda Labourers’ Union. The members of this millhands’ society are recruited mostly from one mill. They pay four annas as monthly subscription. Outside agitators with ulterior ends supplied at first the motive power, but the members are now reported to have grasped the effectiveness of trades unionism. Strikes and picketting have begun to count as a factor in industrial life at least in the City. In other industrial towns, strikes are not infrequent, and temporary organisations are set up for the specific purpose of running them. As soon as their grievances are met or satisfied, they return to work and their unity more or less subsides. Strike-pay is an index of bargaining power and it has to be recorded that in many cases, the factory-management have had to pay their wages for the strike-days. During the strike, labourers usually live on their own savings and only rarely, in cases of extreme indigence, resort to the General Fund. Even then, the help recorded is in the form of a loan. When a strike is protracted, strikers are apt to approach sympathetic outsiders and appeal for charity.

The hours of work in the City Mills are now reduced from 13 hours to 11½ hours daily for men. For women they range from 9½ to 11 hours daily, and the children usually have a seven-hours day. In the Maharaja Mills, it is found that reduced hours of work, far from contracting production, has actually increased it. In Sidhpur, the formal daily hours of work are twelve. Housing and amenities are gradually forming a necessary feature of Mill-life. In this respect the Maharaja Mills are the most progressive. The management there have provided one-room tenements for their employes and are now building two-roomed ones. They also provide for medical attendance, there being a dispensary in charge of a compounder and a medical graduate. Cinemas, competitive games, dinners and trips to historic places are provided periodically as part of their programme of amenities. In the other Mills, there is less provision for housing, partly because round about the factory site and within the city are growing up industrial quarters like the Tai Wad of Wadi, Golwad near one of the gates of the City area, and the other Golwad in Fatehpura. A few apartments suitable for about 25 families are set apart in the Baroda Spinning and Weaving Mills. In the Sidhpur Mills some provision for housing exists, at least for the Kathiawadi operatives. In Bilimora the outsiders (Mangaloreans, etc.) are provided with quarters in the factory grounds, but the other workers, being mostly local, return to their homes in the villages. The hours of work in this town are reported to be lower than in the City being from 8 to 12 in the morning and 2 to 6 in the afternoon. No amenities on the one side and labour organisations on the other exist in Bilimora. In Petlad labourers have no housing accommodation provided, being all local persons. Kalol’s industrial future like its mills is still in the making.

**469 Conditions of Cottage Industry**—Already in para 445, we have endeavoured to estimate the strength of cottage workers as apart from factory operatives. 93,380 out of a total of 104,635 industrial workers are home workers.



In 1911 calculating similarly we get a total of 107,878 cottage-workers. A large item in both years is that connected with refuse-matter—scavengers and sweepers are classed under Industry. In order to get at the true variation the workers in this class have to be eluded. We then get a total of 88,200 cottage workers in 1901 as against 90,868 in 1911 showing a decline of nearly 9 per cent. In particular industries, as already mentioned the competition of machine power and of organisation is driving out the slow primitive methods of the hand worker. Cotton ginning as also pointed out is now almost entirely a power-driven industry. This has resulted in the mixing of widely different lints which are ginned together. Thus the intrusion of machine in this particular sphere of the textile industry has led to an equalisation and even degeneration of the Indian staple. The spinning of cotton by hand was fast disappearing until it revived in Gujarat, through the inspiration of the Gandhi movement. Mr Thakkar's efforts in Amreli have been already referred to. The date of the census has precluded any possibility of the new Khaddar movement leaving any impress upon the figures. But if a census were taken now there is little doubt that the agitation in this respect has succeeded for the present at any rate to a great extent in spreading the manufacture and sale of home-spun cloth. Modern technical progress has most adversely affected the indigenous dye-industry. The work of rice pounding and husking and of wheat grinding and other labourous home industries is being gradually transferred with the changes in the ideas and standards of life to power worked factories. As the Report of the Indian Industries Commission points out for social and economic reasons no one will regret the change. The relief of women from these household burdens is a step in advance and leaves them leisure which they may in the future devote either to more cultured domestic occupations, or to more productive work. The general position in regard to cottage-workers may be briefly stated as follows. The change in organisation has influenced very profoundly not only the methods of the producer but also the general attitude of the consumer. The power of the machine in factories has standardised the quality as well as the value of the article. The hand worker cannot of course compete with the speed with which the manufactured goods of a factory are turned on the market. The directorate of these organised businesses have not been slow in perceiving the utilities of large scale production by offering the consumer cheaper and better value for his money and thereby attracting his customer more and more away from the home-producer. For not only is the hand worker handicapped by his tools and his small productive capacity but by his lack of business aptitudes as well. The old saying of a cobbler or a tailor has passed into proverb *sarai aaj aur mochiniin rakhiin*—the to-morrow of a cobbler and this evening of a tailor. This saying really refers to an exaggerated tendency which in a lessened form is a general characteristic of the Indian home-worker. But gradually though surely the Indian artisan is perceiving the bearings of the situation. The less efficient of his class are being weeded out to swell the ranks of agriculture or even of general labour. The more lettered sections amongst them drift occasionally to the professions or to the lower ranks of the service. But the most intelligent artisans realise that they have to work with better tools or superior raw materials. This is the reason why a weaver has taken to mull yarn the dyer to synthetic dyes the brass and copper-smith to sheet metal the blacksmith to iron rolled in convenient sections, in each case with advantage to himself from the lessened cost of production which has greatly extended his market. From State Table XVI we learn that handlooms with fly shuttles are gradually coming into use. It is possible that handloom-weaving will play partly as a result of recent activities, and partly as a secondary occupation of females, an increasingly important part in the rural economy. Hand spinning although it was dying fast shows from the success of Mr Thakkar's experiment that it can be revived on a large scale even as an economic proposition. As a supplementary home industry its future seems assured if only the regular supply of cotton at various places can be guaranteed.

To go to again from Mr Thakkar's letter already referred to this chapter the indirect benefit to the weaver of the carpenter's rebuke. As long as the country remains predominantly agricultural one some supplementary source of income is absolutely necessary for those who depend upon it for their daily bread. Next that for clothing is the greatest universal need and spinning is the most suitable home industry for this country. It may be said that the demand for khaddar cloth is artificial and hence ephemeral. It is bound to disappear sooner or later but this is due to the misapprehension that mill cloth is superior. It will not be per se that the Charkha and the handloom. When a cloth is produced

locally and is known to be decidedly more durable and the middleman's profit eliminated, it is bound to supply all local demand at any rate on the part of poorer classes of the population, who form such a large percentage of the total. So the revival of the spinning wheel can be looked upon as a permanent feature and not a mere passing phase in rural Indian life. The nation lives in villages, not in towns."

Whether spinning and weaving are now establishing themselves in the rural economy as the normal subsidiary occupations of agriculturists cannot be proved statistically so long as the returns of subsidiary occupations continue to be as defective as they are now. If the figures of Imperial Table XVIII are to be believed there are only 244 workers amongst 359,360 rent payers (cultivating owners and tenants) who have returned weaving as their subsidiary occupation. In 1911 the number was even smaller, only 204. These figures are of course entirely untrustworthy and the connection between these occupations is indeed much more intimate. Finally, the opinion of Prof. Radhakamal Mookerjee in his *Foundations of Indian Economics* deserves serious consideration. "The handloom does not compete with the mill, it supplements it in the following way: (1) It produces special kinds of goods which cannot be woven in the mills. (2) It utilises yarn below and above certain counts which cannot at present be used on the power loom. (3) It will consume the surplus stock of Indian Spinning Mills, which need not then be sent out of the country. (4) Being mainly a village industry, it supplies the local demand and at the same time gives employment to small capitalists, weavers and other village workmen, and (5) lastly, it will supply the long-felt want of an honest field of work and livelihood for educated Indians." As with handlooms so with the other cottage industries, it is in the most delicate and artistic types of work, as also in the coarsest and cheapest, that the hand may hope to compete with the machine. In special weaves in textile fabrics, like the far-famed *patola* and *sari*, the minute handicraft may hold its own against the machine. Similarly the delicate tracery of the lacquer work in Sankheda, the high-grade wood carving or metal work at Visnagar, the silk and gold thread weaving at Baroda and Patan, the dyeing and printing at Padra, Kathor or Nandol (Dehgam), the turban-making at Dabhoi—all these are activities which, with a judicious and continued assistance, may be kept alive and even made to prosper by extending their *clientele* and thereby helping to revive the waning interest of the present-day Indian in the immense artistic wealth of his country.

**470 Cottage Industries in Selected Towns**—The figures regarding cottage industries by talukas were collected by the Census staff and compiled into the State Table XXIX. These have been already dealt with in paras 446 *et seq.* It was pointed out there that the figures for the City were not included therein. A special enquiry was conducted into the number of workers in specified cottage industries in the City by certain officers detailed by the Director of Commerce. Similar enquiries were undertaken by the same agency in 20 other towns. The figures for the towns are presumably included in those for their respective talukas that were prepared by the Census Supervisors and compiled into State Table XXIX. These separate figures for the 21 towns were afterwards reduced to a statement by the Commerce Department and have been made available to me. On the whole the results of this inquiry are to be received with extreme reserve as in certain respects it is very defective. At some places, the inquiry was neither complete nor accurate. In Baroda City particularly, the figures seem far out of the truth. For instance, the number of metal workers is shown to be only 12, while the general census makes it to be 43. The number of workers in gold and precious metals in the City is returned in the general census to be 610, while the Commerce Department inquiry makes it out to be only 52. Iron workers similarly number 320 in the general occupation return and only 19 in the commerce return. Under these circumstances, I have not availed myself of all the figures. Only the main figures as seem to be more in accord with the actual circumstances than the others have been included in the following table. The details for 14 towns only besides the City have been taken. In column 2 of this Table I give figures of the number of factories in actual working in each town. In the last column I extract from State Table XXIV (occupations of selected Towns) figures of actual workers in each town.—

SCHEDULE TO DETAILS OF INDUSTRIES IN SELECTED TOWNS

Name of Town	Number of large factories established in large industrial area	Number of hand-loom in use	Number of jute and fibres of cloth (workers)	Number of work in wood (cabinet making)	Number of work in basket making	Number of metal workers (and previous metal)	Number of leather	Number of total others shown in Part I of the XXIV (General Census)
Beroda City	22	252	11	26	19	12	180	41,294
Petlad	3	225	2	14	3	80		8,821
Rajpara		71	4	17		48		2,923
Dabhol	18	300		4		33		6,823
Amrakh	3	318	110	63	10	120		6,018
Kodiyar	3	6	10	34	4	36	62	1,826
Kalol	3	4	3	23		34		2,963
Kadi	13	20	13	13	8	80		2,536
Vadanager	3	74	63	48		66		8,023
Vamagar	1	4	5	67		291		4,267
Unjha	3	157	3	25		47		4,478
Bilkyar	2	1		31		47		6,210
Palas	1	602	29	74		153		10,870
Narhari	4	160	11	51	10	22	110	8,627
Bilimora	7	8	1	4	6	16	41	3,220

471 **Bilimora Dabhol and Petlad**—More useful than these statistics are the admirable little *brochures* prepared under the special superintendence of the Director of Commerce regarding the economic possibilities of selected areas. These bulletins are in Gujarati and the main details of three towns are extracted from them and made available to the reader of this Report.

First let us take Bilimora. Bilimora with its suburb Doura has a population of 9 279 persons. As shown in Chapter II, it is one of the progressive towns in the State. Of its total number of 3,226 workers, 1,017 are engaged in Industry. Most of these are engaged in the large factories that are in existence here. Bilimora is an enterprising town, which owes its present busy activity to the adventurous spirit of the Parsis. The chief articles of produce of the town are castor oil cakes, rice and other food grains, timber, bark of babul tree (which is used for curing hides), bricks, lime, etc., and fish. The large factories include the Hind Candle Works, the Chocolate Factory, 7 rice and flour mills, 3 spinning factories, 2 saw mills, 3 large brick factories (besides other small ones) and 3 lime kilns. One of the projected cotton mills is to be situated here. The Candle Works, unique of its kind in India, started in 1901. It has now a working capital of Rs. 1,50,000 and it utilises the raw material that is available round about Bilimora in a large quantity. It has an establishment of 71 persons of whom 10 are engaged in supervision and clerical work, 6 are skilled workers and 55 unskilled labourers. The Chocolate Factory was started in 1900 but went into liquidation in 1911. But later it was bought up by the owner of the Candle Works. It works at present on a small scale but it is contemplated to extend its activities. From the oil mills, 5 lakhs of Rupees worth of castor oil is sent outside. Besides those that are worked by bullock power there are 5 establishments worked with crude oil engines. For each oil press, daily supply of 8 to 9 maunds (local) of castor oil seed is required. A fully equipped factory for rice pounding and husking exists with power to husk 90 cart loads of paddy every day. At present it is not working. The saw mills have now ceased to work. The large brick factories can turn out about 6,100,000 bricks annually. Altogether Bilimora sends out 7,100,000 bricks annually. In the pre-war days the actual export was greater. The three lime kilns 4,000 candles (32,000 tons) are turned out annually. Besides these industries, Bilimora is famous for its building of sea-going boats. There are now six yards (yard) which build about six boats a year. Once upon a time this industry was much more flourishing than now. Generally speaking Bilimora is rich but the capitalist classes are still backward in investing in industrial enterprises. Labour of the unskilled type is plentiful but very thriftless and unorganised. The skilled worker is a rarity. Bilimora besides being an industrial centre is an important distributary of agricultural produce. There is a grain exchange (Mahajan) which does useful work in assisting the agriculturists of the surrounding villages to sell their produce at market rates and get the value quickly from the merchants, protect them from frauds of the land of the weighers and help them generally in their transactions.

Dabhol is a large Railway centre situated conveniently in the Kharan tract. For these reasons it is a very important trading and distributary centre. It is a very old urban settlement and an art and crafts group has been long established there. Amongst the communities the most prominent are the Rathodra, Nagar and Jharola Vania castes. There is an excellent handicraft industry in the cottage industries. One of the established industries is handloom weaving. It is a very old industry in the town. There are about 200 looms in the town but their output is small with the coarse fabrics. Only a few looms go in for finer weaving. There are three famous Dabholi weavers who are engaged in the making of drum, table, leather, etc. They also do leather goods, 2 miles in the town. From the village of Kharan do. Bilimora in

carpentry. Two Bhavsar families do dyeing and printing of cloth. There are 18 families of Ghanchis (4 Musalman) who are oil-pressers. All work by bullock power except one family which uses a camel, which is found to be more productive. There are about 20 families of Kansaras working in bell-metal and brass. There are altogether 18 cotton gins and presses in existence. Round about Dabhoi, cotton of an excellent quality—only a little inferior to the Broach variety—is grown extensively. There are besides four rice mills and one workshop. The gins and presses are worked by capital varying from Rs. 50,000 to 3 lakhs. Altogether 1,500 to 1,800 labourers, besides skilled operatives, are engaged in these factories. The total number of workers in the town is 6,933. The artisans' wages range from oil men getting Rs. 15 to 35 per month to engineers with monthly salaries from Rs. 100 to Rs. 250.

Petlad is one of the other places marked out for future industrial development. A large cotton mill is provided in the industrial projects for this town. At present there are two dyeing factories, one of which is the second largest in India. The working capital of the Petlad Dyeing Works is 1 lakhs of rupees. The establishment can dye 5,400 bales of cotton every year. The cotton that is bought for dyeing is mostly from the Ahmedabad Mills and the dyed stuffs are sent to Calcutta, Cawnpore, Nagpur and other places. German synthetic dyes are used. Labour saving appliances like soapers, extractors and steam boilers are part of the plant. The working capital of the Petlad Savani Dyeing and Manufacturing Company is about Rs. 3,50,000 to 4 lakhs. 3,600 bales of cotton are dyed there annually. In the two dyeing factories over 600 persons are at work. The Petlad Oil Mill was not included in the Special Return. But it usually employs 25 persons. Two ginning factories, also not found in the Industrial Return, are said to exist, but they work rather fitfully and little is known about their progress. Turning to the hand industries for which Petlad is renowned, we find hand loom weaving to be the most important. Mostly Kachhis and Musalman Shaikhs are engaged in this industry. The number of hand looms in the table given in the preceding paragraph is shown to be only 225, but the truth is that at least 800 hand looms belong to the Kachhis in the town. The Census return of cottage industries (State Table XXIX) gives a total of 1884 hand looms for Petlad Taluka. Vaso and Pij are two other towns which go in largely for this industry. Making deductions for these, we estimate the number of hand looms in Petlad town to be 900 or a little over. The distinctive work of these Petlad hand looms is the *dhoti jota* (pairs of Dhotis). Kachhis mostly work in this line. The hand loom of the usual type with a pit is used—and the daily turn-out is 4 to 5 yards. A new type of fly shuttle was introduced some time ago, but the weavers fearing excommunication did not take to it. In justice to them it must be added however that a new type of loom has been invented for setting on bodices borders interwoven with golden fabrics. Of the 700 weaving families in the town, only 103 weave for themselves, the others work for the local tradesmen. The Petladi weavers work with English yarn, while their Ahmedabadi rivals use the yarn made in their local mills. There are two large trading firms in Petlad in this business who supply the weavers with their raw material. Altogether Rs. 50,000 worth of silk and cotton thread is used in the Petlad weaving industry every year. Of the other industries it need only be mentioned that 10,000 maunds of raw hides are sent every year from Ahmedabad to Petlad for curing. Two Musalman trading concerns are engaged in the agency of this business. The charge for curing which the Dheds exact is Rs. 8 for 20 pieces of hide skins. The methods of these Dhed tanners are so primitive that they take 20 days over 20 pieces. Even then they are not completely cured. For the rest of the processes, the hide skins are sent to Bombay and thence even to Europe sometimes. Perhaps the Ahmedabadi find the Petlad Dhed labour cheap, which explains why they send hideskins in such quantities. Petlad, it may be concluded, has fine industrial possibilities. It is a Railway-centre conveniently situated, with a labour supply that is as plentiful as it is of good class. Raw material as well as fuel for the working of factories is to be had also in great abundance. The possible development of Cambay near by as a harbour may further contribute towards the progress of Petlad.

**472 General Distribution of wealth**—Finally, there is space for a brief consideration of the economic changes that have influenced the development of the State in the last decade. The economic distribution of wealth can be seen from the broad division of population into agricultural, industrial, commercial, professional and "Other" classes—*vide* paragraph 422. A closer examination would require in the first place the differentiation of industrial workers from agricultural labourers (farm hands, etc.) and general low grade labourers of the miscellaneous and casual type who are on the margin of work and life, and secondly, the isolation of the fixed wage-earners from the rest. It is important to know the strength of the receivers of fixed incomes, for it is on them that the vicissitudes of the times deal their hardest blows. Of these two tasks, the first is easily done—especially in this Census, when under the occupation scheme provision has been made for isolating unskilled workers from the skilled. The second is rather more difficult. In the occupational scheme certain groups seem obviously to belong to this category. Railway, Postal and Telegraph employés, persons employed in State or other Government service including persons engaged in instruction, forest officers, rangers, guards, village and municipal employés, the members of Police force and

officers and men of the Army would readily go into this group. Agents and managers of estates, managers and persons employed in theatres etc., persons (other than labourers) who are employed in harbours and docks (including pilots) persons (other than labourers) who are employed in the maintenance and construction of harbours and docks, and rivers, streams and canals persons employed on road construction, bridges, etc. who are not labourers, and clerks, accountants, cashiers, etc. of unspecified offices may also go under this head. Engineers, architects, medical men and women, nurses, midwives, etc. are not included because even though some may draw salaries, they have other income from the practice of their professions. With these the list is not yet complete for the occupation return does not differentiate between fixed wage-earners and other persons in trade. But it may be assumed in regard to them that their income fluctuates with the state of the trade.

Classifying the population on this basis we get the marginal table. The in-

Kind of Occupation	Persons reported	Proportion per mille
15 Occupations	1,779,487	1,000
Agriculturists with stake in land	1,090,487	610
Agric. labourers	255,813	139
General and other low grade labourers (including sepoys and men engaged in domestic and non-productive occupations)	133,294	61
Industrial workers (including exploitation of mines, minerals and transport)	202,297	112
Fixed wage-earners	140,617	68
Traders	141,916	68
Professional persons and persons living on their income	80,806	21

dustrial occupations support about half as much as agricultural and general labour combined. The fixed wage-earners and their dependents constitute 68 per mille of the population and are about as numerous as persons connected with trade. The professions representing more or less the affluent sections of the community form only 24 per mille. The variations in economic condition are closely connected with this occupational distribution. Any comparison with 1911 figures is profitless, because the unskilled labourers were not isolated and comparison of figures by groups for two censuses is vitiated by changes in classification and errors of record but we have seen generally from the statistics of fertility compiled in Chapter VI—Part II that the populations on the margin of life engaged in occupation that entail heavy physical but little mental energy are endowed

with larger families than the higher and the more intellectual sections of society. In a normal decade with no epidemics or other disturbing factors such sections of the community may be expected to increase faster than the rest. The last two decades have been unusual and the mortality among these lower orders has been particularly heavy. Further the true variation in those classes have been obscured by such tendencies as the turning of agricultural labourers into peasant proprietors and the diversion of workers in the weaker industries to other occupations. These occupational changes are difficult to exhibit statistically but such materials as have been collected from different sources may be briefly utilised in order to give the reader a general idea of the economic changes.

473. Value of Agricultural land—First as to land. 50 per cent. of the population are agriculturists in the sense that they have a stake in the land either as landlords, peasant proprietors or tenants. The conditions affecting land in the different parts of the State have therefore a vital bearing on the economic conditions. The differences of soil climate rainfall, etc., and their bearing on fertility have been already discussed in full in the opening chapter and the subject cannot therefore be again reopened. But a study of the differences in the value of agricultural land is of great economic interest here. An attempt was made by Rao Bha-dur Govindlal in his Statistical Atlas to collect statistics of land values in the different parts of the State. Of course very accurate data are not available. From the Sub-Registrar's offices in the taluka, however, the registered deeds of the sale of land are obtained. These give information of the market price of land in the different villages. Of course within the taluka there may be and are many striking contrasts in regard to the market prices of land. A mean figure therefore obtained by merely striking a crude average for agricultural land sales can only

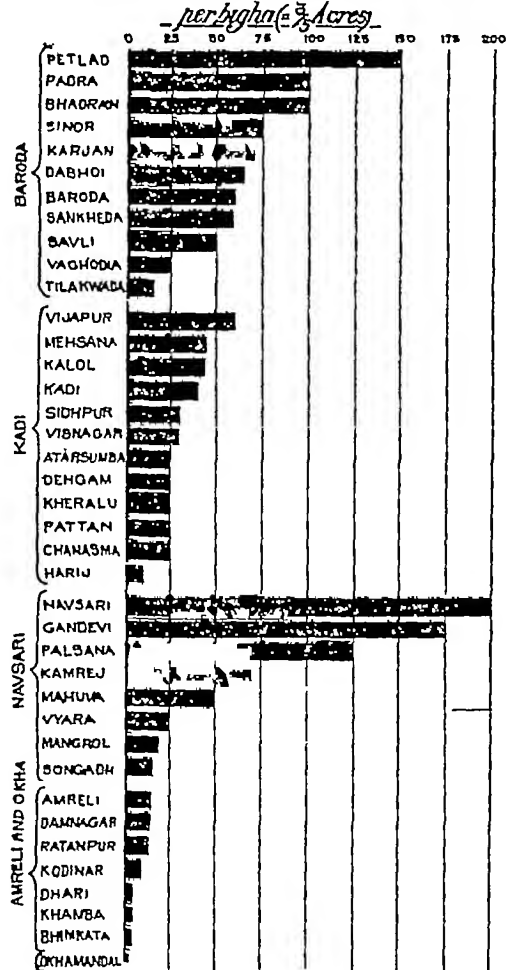
succeed in giving the roughest view of the comparative wealth of the State. The marginal diagram plots these averages in order of value (in rupees) per bigha or three-fifths of an acre. It will be seen therefrom that the greatest contrasts economically—as we have found to exist in scenery as well as in the racial composition of the population—are found in Navsari *Prant*. The highest land values are in that *prant* also—in the Rasta tract. Only in 14.4 per cent of the area of that division however the land values have a minimum average of Rs 100 per bigha. In Baroda *Prant*, 24.3 per cent of the area is valued at that figure and over Kadi *Prant* has a more uniform range, while the two *prants* of Kathiawad are the poorest in the value of its soil, as well as in its productivity. Ten years ago, Rao Bahadur Govindbhai thinks, the Baroda *Prant* land was more valuable than Navsari, “but the regular rainfall and consequent immunity from famine of the latter district has brought it to the forefront.”

#### 474 Statistics of Yield—

Turning to the variations in production, we have to rely on the crop estimates of local officers, which are compiled and published in the annual reports of Subas. Already it has been pointed out in Chapter I, para 48, that the inclement condition of the seasons in recent years has compelled the cultivator increasingly to take to the commercial crops, and leave the food crops more and more to the marginal areas. The area growing food crops is progressively diminishing since 1890, and the rate has been accelerated since 1917. In the margin are given figures for the two kinds of crops for the years 1911 and 1920. In 1911, the total yield came to 14.29 maunds per person (calculated on the population of 1911). In 1920 the yield per person (calculated on the population of 1921) comes to only 8.54

maunds per person. So if these figures are to be believed the production has decreased to the extent of 5.75 maunds per person. The non-food yield has increased from 2.45 maunds per person in 1911 to 3.27 in the latest year. The food yield has decreased from 11.84 maunds to only 5.27, so that production of food crops to-day is even less than half of what it was 10 years ago. The proportion of food crops produced in 1919-20 is the lowest in North Gujarat, with only 3.34 maunds per person, and the highest in Kathiawad with 14.20 maunds. South Gujarat produced according to the latest figures 4.47 maunds and Central Gujarat 5.75. Since 1911 the Kathiawad yield has decreased from 34.75 maunds to 14.20. The South Gujarat figures show the greatest proportionate decline. In maunds, the food yield there is now even less than one-third, and per head the food supply produced in the year is nearly one-fourth.

### VALUE OF AGRICULTURAL LAND



FOOD AND NON FOOD CROPS (YIELD IN MAUNDS—000's OMITTED)

Division	Yield in 1911		Yield in 1920	
	Food.	Non food.	Food	Non food.
State	24 078	4,978	11 197	6 659
Central Gujarat	5,432	2,710	4,038	3,407
North Gujarat	6 050	764	3 007	2 002
South Gujarat	5 491	1,350	1,624	816
Kathiawad	6,196	154	2,528	554

Kind of Crop	Yield in manads in (000' rounded)	
	1911	1920
<b>Food Crops.</b>		
Rice	4,833	1,837
Jawar	7,381	4,630
Bajra	7,177	3,113
Kudra	1,603	706
Pulse	1,700	339
Wheat	1,473	703
<b>Non-food Crops</b>		
Cotton	3,906	5,131
Sugar-cane	39	130
Tobacco	480	263
Linseed	114	774
Rapeseed	439	601

Turning to individual crops, the variation since 1911 is shown in the marginal table. The largest decline is under pulses, in which the yield is now a little less than one-sixth. Wheat is more than halved, so are jawar and rice. On the other hand under non-food products, the cotton yield is now more by over 31 per cent. that of sugarcane is now fivefold and of linseed nearly sixfold.

This displacement of food grains is no doubt a matter of serious anxiety. The extension of Railway communications has made it possible to distribute food grains more equally all over the State but as the marginal statistics of railborne trade show our dependence on the outside in the matter of food grains as markedly increased within recent years. The question of agricultural wages is looming more largely in the economies of cultivation and it is interesting to note in this connection that the cultivable land is passing more and more into the hands of non-agriculturists. The number of Khatedars who cultivate their own lands has increased from 253,812 in 1909-10 to 201,273 in 1919-20 or by 2.9 per cent. In the same period, the non-cultivating holders of land have increased from 53,941 to 60,887 or by 24 per cent. The figures of transfer of land by agriculturists to non-agriculturists show that the tendency of the latter to take possession of the agriculturists' land is to a certain extent increasing.

IMPORTS AND EXPORTS OF FOOD GRAINS (RAILBORNE TRADE FIGURES)		
Year	Food grains (net weight in Indian manads) (000' rounded)	
	Exports	Imports
1913	860	371
1916	106	2,736
1917	644	3,035
1918	2	4,778
1919	529	2,404

Year	Average area (in bighas) of land transferred annually from agriculturists	
	To agriculturists	To non-agriculturists
1906-12	46,713	16,300
1912-13	71,915	16,808
1913-17	86,286	21,840
1918-20	33,828	34,919
1920-21	79,106	23,943

**475 The Size of the Holding.**—An interesting index of the economic changes in agriculture is also afforded by a comparison of the size of holdings in the State in different years. The average size of the holding in 1903-04 was 17.73 bighas. In 1910-11 it was 10.9. In the following interval it has remained almost at the same

Size of Holdings	Number of Holdings		
	1910-11	1913-14	1919-20
Five bighas and under	89,297	91,878	91,747
Between 5 and 25 bighas	144,918	120,629	143,728
Between 25 and 100 bighas	67,368	76,633	70,394
Between 100 and 500 bighas	6,597	6,290	6,977
Above 500 bighas	338	309	44
All Holdings	267,955	315,639	323,168

warranted by their actual strength. The smallest sized holdings, i.e. those which are not economic have increased by 7.2 pointing to the influx of thriftless classes into the ranks of the peasant proprietors. The middle group sized from five to 100 bighas,—the group which a cultivating owner is most likely to go in for as being easiest to manage and best looked after—shows an increase of 6.3 per cent. But the larger holdings have increased by 9.3 per cent, so that it is probable that non-agricultural capitalists have taken increasingly to investing in land.

**476 General Agricultural Conditions.**—In various ways it is seen that the true agriculturists are feeling the necessity of change. The contraction of credit due to many forces the rise in world prices forcing up the wages of labour the rapidly diminishing surplus of available land the influence of

modern education and thought weakening the ties that have hitherto bound the cultivator to his soil, the insistent call of the towns with their industries and their higher wages to the aspiring youths of the country side—all these are causes that operate in this respect. Hitherto the figures do not show however any decline in the strength of the agricultural population the increase has been indeed greater than the general increase in the population. But that this is so, and that an actual decline has been hitherto prevented is due to the fact that indigenous industries have decayed and that industries of the modern type have not yet sufficiently advanced to make their impress on the figures. The coming decade will show what the trend will be. And the test will be the wages of agrestic labour or in other words the cost of production. So long as the agriculturist is able to exact high prices for his commercial crops, so long the question of wages will not disturb him much, but as soon as the wages rise to a point at which the employer of general labour is enabled successfully to compete with the farmer, then will be the time for the latter to consider seriously whether he should have recourse to the labour-saving appliances of scientific agriculture and the intensive methods of Western countries. The ensuing years will see immense developments in these directions. In the co-operation movement there is again the hope that agriculturists will find in its banks a sufficiency of ready capital to finance the ordinary movements of the crops. Ordinarily, the indigenous organisation of rural credit with which now the ryot has dealings has little available capital to make advances wherewith he can buy seed and meet the expenses of cultivation. The extension of co-operation among the more intelligent cultivators is also an indication of their awakening to the need of pooling their resources and thus obtaining expensive agricultural machinery. But in the meanwhile in normal years, there is little indication at present of any diminution of agricultural profits. The land revenue demand of a little over crore of rupees is about 15 per cent of the annual gross profits of the agricultural classes. The tendency to relinquish land, as it appears from marginal figures, is much less now than in previous years, so that at present there is no reason to doubt the tenacity with which the cultivator clings to the land.

Year	Land relinquished in bighas
1910-11	81,879
1914-15	22,220
1916-17	11,175
1919-20	6,413

**477. Income-tax Payers.**—Turning to the non-agricultural elements in the population, it is seen that the most important section are the income-tax payers. In this State the minimum taxable limit is the income of Rs 750 a year. The latest report shows that there were 9,915 assesseees in 1920, of whom 1,726 were Government servants. There is a uniform scale of Rs 1-8-0 per Rs 100 of income charged as tax in the State. The income-tax demand from all assesseees except Government servants in 1920 was Rs 1,71,766. This at the above rate would mean an annual income of Rs 1,14,51,060. Allowing for wilful concealments of income amounting to about a third of this figure, we get an income of Rs 1,52,68,080 annually or Rs 1,864 per year per each person assessed amongst the non-agricultural classes. Giving four persons per each assessee as constituting his family and distributing the income among them equally we have 32,756 persons or 15 per mille of the population having an income of Rs 466 per head per year. These are necessarily the highest and economically the most efficient group in the State. The majority of these are of course in trade and manufactures. A large proportion of them are owners of property and not an inconsiderable section belongs to the professions. Comparing the figures of assesseees with the corresponding statistics of 1910, we see from the marginal figures satisfactory evidence that the wealth of the people has risen. Allowing for a more vigorous administration of the Income Tax Act indicated by the largest increase in the number of assesseees occurring in the smallest sized incomes, one must still conclude that on the whole the income of the non-agricultural classes has risen.

NUMBER OF INCOME TAX ASSESSEES. (GOVERNMENT SERVANTS EXCLUDED)		
Size of Income (in Rupees)	Number in	
	1920	1910
750-1,000	4,013	2,780
1,000-2,500	3,061	1,844
2,500-5,000	388	186
5,000-10,000	92	55
10,000-15,000	12	11
15,000-20,000	9	8
20,000 and over	14	4

**478. Summary.**—This chapter may seem to be unduly protracted but travelling over the figures collected and analysed, their extent and complexity will convince the reader that a cursory analysis—more cursory than the one here attempted—would have been inadequate under the circumstances.



A general review of employments in the State enforces one impression on the mind more strongly than any other and that is the continued hold of the land on the people. Not only the persons supported by it have increased, but the industries which are founded on this basic occupation and thrive on its prosperity show the greatest actual advance. Analysing the figures more closely we find the increase in the strength of agriculture counterbalanced by other circumstances. The rent receivers have decreased—the true agriculturists are allowing the non-cultivating sections to set up an “absentee” tenure of land and moreover the economies of cultivation have now to take into account the possibility of a contraction in the prices of crops and the danger of the cost of production rising to a level which would necessitate the recourse to machinery. Amongst the intelligent sections there is a growing consciousness towards unity and co-operation. Turning to other occupations we see that the competition of machinery and modern technical methods has led to the decay of some industries. But on the other hand certain other cottage industries have shown a continued vitality. Generally modern business methods and organisation are slowly modifying the processes and the attitude of our artisans. Local capital is showing a curious mixture of timidity and enterprise. While it rushes into the establishment of gunning factories and other industries where competition is already great, it fears the consequences of venturing into unexplored avenues of enterprise in spite of the tested experience of other countries that such venturing will be profitable. The decade closing with the Census of 1921 marks the end of an epoch in the industrial history of this State. It has already registered the initial stages of the new advance. The pressure of changing times is remodelling the whole of our industrial organisation. The influx of new elements into agriculture—unused to its unmemorial ways—may yet help to stir the backwaters of our rural life and to move what has hitherto seemed so moveless—to new ideas and new activities.

SUBSIDIARY TABLE I.—GENERAL DISTRIBUTION BY OCCUPATION

CLASS SUB CLASS AND ORDER	NUMBER PER 10,000 OF TOTAL POPULA TION		PERCENTAGE IN EACH CLASS, SUB CLASS AND ORDER OF		PERCENTAGE OF ACTUAL WORKERS EMPLOYED		PERCENTAGE OF DEPENDENTS TO ACTUAL WORKERS	
	Persons supported	Actual workers	Actual workers	Depen dents	In City	In other areas	In City	In other areas
1	2	3	4	5	6	7	8	9
All Occupations	10,000	4,672	41	59	5	95 0	130	147
A Production of raw materials	6,641	2,682	40	60	4	99 6	136	148
I EXPLOITATION OF ANIMALS AND VEGETATION	6,638	2,681	40	60	4	99 6	134	148
1 Pasture and Agriculture	6,625	2,676	40	60	4	99 6	134	148
(a) Ordinary cultivation	6,388	2,676	41	59	4	99 6	139	148
(1) Income from rent of agricultural land	89	32	36	64	4	96 0	246	177
" Inamdars Jagirdars and other alienated land holders	15	5	33	67	10	84 0	278	102
" Rent receiving khatedars	74	27	37	63	1 7	98 3	190	174
(2) Ordinary cultivators	4,887	1,690	35	65	4	99 6	139	169
" Cultivating owners	4,502	1,537	34	66	4	99 6	137	193
" Cultivating tenants	374	148	40	60	7	99 3	152	162
" Cultivators unspecified	11	5	41	59	1	99 9		147
(3) Agents Managers of landed estates (not planters) clerks rent collectors etc	21	10	50	50	1 7	98 3	95	101
(4) Farm servants	31	17	54	46		100 0		84
(5) Field labourers	1,360	826	61	39	2	99 8	52	65
(6) Growers of special products and market gardening	11	5	47	53	16	84 0	104	110
(7) Fruit flower vegetable betel, vine area nut, etc., growers	11	5	47	53	16	84 0	104	110
(c) Forestry	7	3	46	54	16	84 0	129	117
(d) Raising of farm stock	219	92	42	58	5	99 5	103	139
(e) Raising of small animals			71	29		100		50
2 Fishing and hunting	13	6	45	55	25	75	116	123
II EXPLOITATION OF MINERALS	3	1	27	73		100		315
3 Mines	2	1	34	66		100		195
4 Quarries of hard rocks			33	67		100		233
5 Salt, etc	1		15	85		100		753
B Preparation and supply of raw materials	1,987	781	39	61	10	90	139	156
III INDUSTRY	1,182	492	41	59	9	91	115	132
6 Textiles	276	126	46	54	8	92	106	121
7 Hides skins and hard materials from the animal kingdom	75	28	37	63	1 4	98 6	127	173
8 Wood	143	52	36	64	8	92	151	179
9 Metals	70	24	33	67	8	92	138	204
10 Ceramics	132	60	46	54	4 5	95 5	89	120
11 Chemical products properly so called	53	19	36	64	5	95	133	181
12 Food industries	39	19	50	50	24	76	81	106
13 Industries of dress and the toilet	214	88	41	59	7	93	119	146
14 Furniture industries			36	64	58	42	20	282
15 Building industries	70	29	42	58	10	84	141	137
16 Construction of means of transport	2	1	55	45	8	92	110	80
17 Production and transmission of physical forces (heat light, electricity, motive power, etc.)	1	1	69	31	81	19	28	124
18 Unspecified industries	117	46	39	61	20	80	114	167
IV TRANSPORT	131	53	40	60	17	83	170	142
20 Transport by water	14	4	31	69	4	99 6	325	229
21 Transport by road	42	18	44	56	16	84	193	114
22 Transport by rail	68	28	40	60	20	80	162	144
23 Post Office telegraph and telephone services	7	3	37	63	21	79	217	149
V TRADE	603	236	36	64	10	90	162	183
24 Banks, establishments of credit, exchange and insurance	74	24	31	69	10	90	159	214
25 Brokerage commission and export	8	2	34	66	4	96	304	249
26 Trade in textiles	65	21	32	68	14	86	193	215
27 Trade in skins, leather and furs	3	1	47	53	3	97	67	102
28 Trade in wood	6	2	35	65	10	90	346	136
29 Trade in metals	4	1	26	74	40	60	160	361
30 Trade in Pottery, bricks and tiles	2	1	44	56	12	88	211	108
31 Trade in chemical products	2	1	25	75	44	56	310	287
32 Hotels, Cafes restaurants, etc.	10	7	34	66	20	80	127	184
33 Other trade in food stuffs	283	110	38	62	10	90	145	163
34 Trade in clothing and toilet articles	5	2	33	67	29	71	217	202
35 Trade in furniture	5	2	39	61	17	83	191	119
36 Trade in building materials	3	1	38	62	36	64	147	170
37 Trade in means of transport	28	10	36	64	5	95 5	125	176
38 Trade in fuel	9	4	44	56	22	78	89	143
39 Trade in articles of luxury and those per taining to letters and the arts and sciences	20	7	34	66	15	85	347	170
40 Trade of other sorts	122	40	33	67	6	94	137	206

SUBSIDIARY TABLE L.—GENERAL DISTRIBUTION BY OCCUPATION—*cont'd*

CLASS, SUB-CLASS AND ORDER	NUMBER PER 10,000 OF TOTAL POPULA- TION		PERCENTAGE IN EACH CLASS, SUB-CLASS AND ORDER OF		PERCENTAGE OF ACTUAL WORKERS EMPLOYED		PERCENTAGE OF DEPENDENTS TO ACTUAL WORKERS	
	Persons supported	Actual workers	Actual workers	Depen- dents	In City	In other areas	In City	In other areas
1	2	3	4	5	6	7	8	9
C. Public Administration and liberal arts	834	257	41	83	22	78	182	165
VI. PUBLIC FORCE	110	49	45	55	42	58	169	199
41. Army	37	19	82	48	79	21	91	84
44. Police	73	31	42	56	18	82	155	133
VII. 45. PUBLIC ADMINISTRATION	186	70	36	64	29	71	218	124
VIII. PROFESSIONS AND LIBERAL ARTS	329	127	43	57	13	87	136	146
46. Religion	204	69	43	57	8	92	110	125
47. Law	10	8	96	74	36	64	231	379
48. Medicine	17	6	35	65	31	69	182	187
49. Instruction	63	26	41	59	16	84	171	136
50. Letters and arts and sciences	33	18	42	58	23	77	86	146
D. Miscellaneous	137	252	66	53	13	87	83	112
IX. 51. PERSONS LIVING ON THEIR OWN INCOME	44	89	37	63	23	77	127	177
X. 52. DOMESTIC SERVICE	62	82	42	57	14	86	196	83
XI. 53. INSUFFICIENTLY EMPLOYED OCCUPATIONS	481	296	67	52	11	89	23	118
XII. UNPRODUCTIVE	49	86	55	45	20	80	86	66
54. Inmates of jails, asylums and hospitals	4	4	96	14	82	18	14	26
55. Beggars, vagrants, prostitutes	42	23	54	44	10	90	36	84
56. Other unclassified non-productive industries	4	2	60	40	26	74	36	77

SUBSIDIARY TABLE II—DISTRIBUTION BY OCCUPATION IN NATURAL DIVISIONS

OCCUPATION	NUMBER PER MILLE OF TOTAL POPULATION SUPPORTED IN					
	Baroda State	Central Gujarat	Baroda City	North Gujarat	South Gujarat	Kathin wad
1	2	3	4	5	6	7
<b>Total</b>	1,000	1,000	1,000	1,000	1,000	1,000
<b>I.—EXPLOITATION OF ANIMALS AND VEGETATION</b>	604	732	63	656	770	580
1 (a) <i>Agriculture</i>	610	717	58	623	748	568
(1) Income from rent of Agricultural land	0	12	10	8	3	14
" Inamdars, Jagirdars and other alienated landholders	2	1	7	7	4	6
" Rent receiving Kha tedars	7	11	3	1	3	8
(2) Ordinary Cultivators	480	546	38	530	431	385
" Cultivating owners	450	469	33	525	380	304
" Cultivating tenants	38	76	5	13	51	19
" Cultivators unspecified	1	1		1	1	2
(3) Agents Managers of landed estates (not planters), clerks, rent collectors, etc.	2	1	1	2	3	3
(4) Farm Servants	3	2	1	6	13	4
(5) Field Labourers	130	155	6	72	208	152
(6) Fruit, flower, vegetable, betel, vine, arecanut,, etc, growers	1	1	4	1	1	3
(b) <i>Pasture</i>	22	14	3	32	13	20
(11) Cattle and buffalo breeders and keepers	13	8	1	18	10	15
(12) Sheep goat and pig breeders	1	2		2		3
(13) Breeders of other animals (Horses, Mules, Camels, Asses etc.)						
(14) Herdsmen Shepherds, Goatherds, etc.	8	6	2	12	3	10 3
(15) Birds bees etc						
(16) Silk Worms						
2. Fishing and hunting	1		1	3	6	2
Others	1	1	3	1	2	
<b>II EXPLOITATION OF MINERALS</b>	3			1	1	1
<b>III —INDUSTRY</b>	110	104	220	133	76	134
6 Textiles	28	24	46	33	11	34
8 Wood	14	11	25	16	13	14
9 Metal	7	5	10	9	4	7
12 Food Industries	4	4	19	3	3	2 5
13 Industries of the dress and the Toilet	21	19	32	21	18	31
Other Industries	45	41	88	51	27	45 8
<b>IV —TRANSPORT</b>	13	8	56	11	15	16
<b>V —TRADE</b>	67	49	145	77	36	91
26 Trade in Textile	7	6	19	5	5	11
32 Hotels, Cafes, Restaurants, etc.	2	2	7	1	3	1
33 Other trade in food stuffs	29	25	63	29	16	47
Other trade	28	16	56	42	12	32
<b>VI —PUBLIC FORCE</b>	11	7	98	5	6	15
<b>VII —PUBLIC ADMINISTRATION</b>	20	15	128	10	16	28
<b>VIII —PROFESSIONS AND LIBERAL ARTS</b>	33	31	97	30	16	52
<b>IX.—PERSONS LIVING ON THEIR OWN INCOME</b>	6	5	33	5	2	3
<b>X.—DOMESTIC SERVICE.</b>	3	2	15	5	4	1
<b>XI.—INSUFFICIENTLY DESCRIBED OCCUPATIONS</b>	50	43	120	62	57	67
<b>XII.—UNPRODUCTIVE.</b>	5	4	16	5	1	7

**SUBSIDIARY TABLE III—DISTRIBUTION OF THE AGRICULTURAL, INDUSTRIAL, COMMERCIAL AND PROFESSIONAL POPULATION IN NATURAL DIVISIONS**

NATURAL DIVISION	AGRICULTURE				INDUSTRY EXCLUDING MINES			
	Population supported by agriculture	Proportion of agricultural population per 1,000 of district population	PERCENTAGE OF AGRICULTURAL POPULATION		Population supported by Industry including Mines	Proportion of industrial population per 1,000 of district population	PERCENTAGE OF INDUSTRIAL POPULATION	
			Actual Workers	Dependents			Actual Workers	Dependents
1	2	3	4	5	6	7	8	9
Bared State	1,262,741	642	46	68	254,321	136	42	58
Central Gujarat	438,213	777	30	80	83,971	101	44	54
Baroda City	5,498	85	42	58	20,777	120	47	53
North Gujarat	541,224	823	36	64	118,317	131	39	61
South Gujarat	254,407	713	80	80	78,207	77	48	52
Kathiawad	66,422	558	60	60	21,780	134	60	40

NATURAL DIVISION	COMMERCE INCLUDING TRANSPORT				PROFESSIONS				OTHER OCCUPATIONS			
	Population supported by Commerce including Transport	Proportion of Commercial Population per 1,000 of District Population	PERCENTAGE OF COMMERCIAL POPULATION		Population supported by Professions	Proportion of Professional Population per 1,000 of District Population	PERCENTAGE OF PROFESSIONAL POPULATION		Population supported by other Occupations	Proportion of other Occupations population per 1,000 of District Population	PERCENTAGE OF OTHER OCCUPATIONS	
			Actual Workers	Dependents			Actual Workers	Dependents			Actual Workers	Dependents
1	10	11	12	13	14	15	16	17	18	19	20	21
Bared State	162,576	79	36	64	26,662	33	42	58	272,426	128	45	55
Central Gujarat	34,974	87	37	63	18,640	31	43	57	85,220	91	47	53
Barod City	18,973	201	36	64	9,145	97	42	58	60,397	424	43	57
North Gujarat	78,954	88	37	63	27,141	29	42	58	112,321	123	42	58
South Gujarat	17,187	81	36	64	8,627	16	46	54	34,974	108	51	49
Kathiawad	19,076	107	42	58	9,796	42	60	40	28,493	149	50	50

**SUBSIDIARY TABLE IV—OCCUPATIONS COMBINED WITH AGRICULTURE,  
WHERE AGRICULTURE IS THE SUBSIDIARY OCCUPATION**

OCCUPATIONS	NUMBER PER THOUSAND WHO ARE PARTIALLY AGRICULTURISTS					
	Baroda State	Central Gujarat	Baroda City	North Gujarat	South Gujarat	Kathin wad
1	2	3	4	5	6	7
<b>TOTAL</b>	<b>19</b>	<b>20</b>	<b>4</b>	<b>27</b>	<b>14</b>	<b>10</b>
I EXPLOITATION OF ANIMALS AND VEGETATION	3	2		8	2	4
1 (a) Agriculture						
(7) Fruit, flow vegetable, betel, vine, arecanut etc growers	24	52		23		
(b) Pasture	31	26		37	39	4
2 Fishing and hunting	7				10	
Others	6	12		23	3	
II EXPLOITATION OF MINERALS	69			80		
III INDUSTRY	46	41	1	61	50	29
6 Textiles	62	23		61	6	41
8 Wood	57	57		81	68	31
9 Metals	80	72	2 5	111	53	24
12 Food Industries	4	5		4	3	20
13 Industries of the Dress and the Toilet	54	70		64	41	18
Other Industries	43	39		53	71	14
IV TRANSPORT	9	17		9	11	11
V TRADE	22	46	2	23	37	29
26 Trade in Textile	12	8		20	17	12
32 Hotels Cafes Restaurants etc	49	75		64	96	20
33 Other trade in food stuffs	5	10	2	15	12	42
Other Trade	3	29	2	20	64	32
VI PUBLIC FORCE	7	147	26	38	88	2
VII PUBLIC ADMINISTRATION	6	48	6	39	86	7
VIII PROFESSION AND LIBERAL ARTS	37	57	2	32	63	11
IX PERSONS LIVING ON THEIR OWN INCOME	71	71	1	34	41	5
X DOMESTIC SERVICE	10	23	7	7	4	
XI INSUFFICIENTLY DESCRIBED OCCUPATIONS	6	11		5	8	3
XII UNPRODUCTIVE	5	6		6		6

**SUBSIDIARY TABLE V—OCCUPATIONS COMBINED WITH AGRICULTURE WHEN  
AGRICULTURE IS THE PRINCIPAL OCCUPATION**

LANDLORDS (RENT RECEIVERS)		CULTIVATORS (RENT PAYERS)		FARM SERVANTS- FIELD LABOURERS	
Subsidiary Occupation	Number per 10 000 who follow it	Subsidiary Occupation	Number per 10 000 who follow it	Subsidiary Occupation	Number per 10 000 who follow it
1	2	3	4	5	6
Rent payers	103	Rent receivers	10	Rent receivers	2
Agricultural labourers	78	Agricultural labourers	57	Rent payers	6
Government employes of all kinds	121	General labourers	31	General labourers	21
Money lenders and grain dealers	175	Government employes of all kinds	59	Village watchmen	8
Other trades of all kinds	107	Money lenders and grain dealers	23	Cattle breeders and milkmen	12
Priests	31	Other traders of all kinds	31	Mill hands	1
Clerks of all kinds (not Government)	22	Fishermen and boatmen	2	Fishermen and boatmen	2
School Masters	22	Cattle breeders and milkmen	20	Rice pounders	
Lawyers	1 4	Village watchmen	22	Traders of all kinds	1
Estate Agents and Managers	7 4	Weavers	7	Oil pressers	6
Medical Practitioners	6	Barbers	14	Weavers	6
Artisans	33	Oil pressers	6	Potters	2
Others	306	Washermen	4	Leather workers	5
		Potters	21	Blacksmiths and carpenters	5
		Blacksmiths and carpenters	20	Washermen	
		Others	220	Others	101



SUBSIDIARY TABLE VI—OCCURATIONS OF FEMALES BY SUB-CLASSES  
AND SELECTED ORDERS AND GROUPS—*contd*

Group No	OCCUPATION	NUMBER OF ACTUAL WORKERS		Number of females per 1 000 Males
		Males	Females	
1	2	3	4	5
	<i>11 Chemical products properly so called</i>	528	7	270
61	Manufacture and refining of vegetable oils	3 159	708	224
	<i>12 Food industries</i>	1 884	247	1 100
65	Flour-millers and millers and flour-grinders	660	1 772	2 685
67	Crum-punchers, etc.	114	108	947
68	Butchers	105	70	170
72	Sweetmeat-makers and preparers of jam and condiment, etc.	211	10	157
75	Manufacturers of tobacco, opium and ganja	112	27	727
	<i>13 Industries of dress and the toilet</i>	11 028	1 611	8
77	Tailor, milliner, dress-maker, darning and embroiderers on linen	4 130	3 237	748
78	Shoe, boot and sandal-maker	2 523	110	202
80	Washing, cleaning and dyeing	802	611	761
81	Barbers, hair-dressers and wig-makers	6 276	218	35
	<i>14 Building industries</i>	1 227	1 062	108
85	Lime-burners, cement-workers	435	36	120
86	Excavators and well-diggers	113	357	7 159
87	Stone-cutter and dressers	203	142	478
88	Brick-layers and masons	4 041	437	108
89	Builders (other than builders of bamboo or similar materials) painters, decorators of houses, tilters, plumbers, etc.	345	40	116
	<i>15 Other miscellaneous and unrefined industries</i>	7 231	2 448	339
95	Workers in precious stones and metals, enamellers, imitation jewellery-makers, golders, etc.	2 571	73	28
103	Sweeper, scavengers, etc.	1 135	1 875	98
	<i>IV—TRANSPORT</i>	9,461	1,855	194
	<i>21 Transport by road</i>	3,060	871	285
113	Owners, managers and employees (excluding personnel servants) connected with mechanically driven vehicles (including trams)	114	32	281
114	Ditto connected with other vehicles	1 492	829	550
117	Porters and messengers	1 102	2	2
	<i>22 Transport by rail</i>	4,901	922	187
118	Railway employees of all kinds other than coolies	1 775	709	213
119	Labourers employed on railway construction and maintenance and coolies and porters employed on railway premises	1,176	123	105
	<i>V—TRADE</i>	40,360	9 865	246
	<i>24 Banks, establishments of credit, exchange and insurance</i>			
121	Bank managers, money lenders, exchange and insurance agents, money changers and brokers and their employees	3,852	1 244	326
	<i>25 Brokerage, commission and export</i>			
122	Brokers, Commission Agents, commercial travellers, warehouse owners and employees	418	84	201
	<i>26 Trade in textiles</i>			
123	Trade in piece goods, wool, cotton, silk, hair and other textiles	4 157	204	71
	<i>27 Trade in skins, leather and furs</i>			
124	Trade in skins, leather, furs, feathers, horn, etc., and articles made from these	196	38	194



**SUBSIDIARY TABLE, VI—OCCUPATIONS OF FEMALES BY SUB-CLASSES  
AND SELECTED ORDERS AND GROUPS—*could***

Group No.	OCCUPATION	NUMBER OF ACTUAL WORKERS		Number of Females per 1,000 Males
		Males	Females	
1		2	4	3
	<i>K. Trade in wood</i>			
125	Trade in wood (not fire wood) cork, bark, bamboo, thatch, etc. and staves made from these	330	133	37
	<i>L. Hotels, cafes, restaurants, etc.</i>	1,328	113	11
129	Vendors of wine, liquors, aerated waters and ice	780	103	131
130	Owners and managers of hotels, cookshops, bars etc. and their employees	636	80	93
	<i>M. Other trade: food stuff</i>	17,827	3,812	330
131	Fish dealers	64	23	461
132	Grocers and sellers of vegetable oil, salt and other sundry goods	1,844	174	111
133	Sellers of milk, butter, ghee, poultry eggs, etc.	945	740	781
134	Sellers of sweetmeats, sugar, ghee and molasses	207	78	112
135	Citrus, lemon, betel leaf, vegetables, fruit and areas and sellers	4,972	3,411	842
136	Grain and pulse dealers	5,004	1,10	111
137	Tobacco, peas, grapes, etc. Bazaars	1,642	154	148
138	Dealers in sheep, goats and pigs	37	6	182
139	Dealers in hay, grass and fodder	81	123	1,202
	<i>N. Trade: clothing and toilet articles</i>			
140	Trade in ready-made clothing and other articles of dress and toilet (hat, umbrellas, socks, ready-made shoes, perfumes, etc.)	327	11	34
	<i>O. Trade: furniture</i>	434	30	66
141	Trade in furniture: carpets, curtains and bedding	78	18	231
	<i>P. Trade: in means of transport</i>	1,948	204	106
142	Trade: food			
147	Dealers in fire wood, charcoal coal, cowdung etc.	612	102	533
	<i>Q. Trade in articles of luxury and those pertaining to leisure and to arts and science</i>	1,176	811	196
148	Dealers in jewelry, stones, jewelry (real and imit.) and clocks, optical instruments, etc.	61	27	50
149	Dealers in common lamps, lead, machinery, fans, small tools, etc. hunting and fishing tackle, flowers, etc.	401	177	441
150	Goldsmiths, book binders, etc. at bazaars, dealers in music, pictures, musical instruments and various toys	181	17	112
	<i>R. Trade of other sorts</i>	72	100	108
151	Dealers in sugar, stable refuse, etc.	121	28	404
152	General store keepers and shop-keepers otherwise ungrouped	1,837	196	110
153	General traders, peddlars, etc. Bazaars	1,006	447	499
154	Other traders (including farmers of poultry, tolls and meat, etc.)	4,903	543	115
	<b>VI.—PUBLIC FORCE</b>	19,679		
	<b>VII.—42. PUBLIC ADMINISTRATION</b>	13,894		15
155	Services of the State	10,418	443	43
156	Services of District and Townships	403	28	60
157	Municipal and other local (not village) services	1,419	202	185
158	Village (Rural) and services other than watchmen	1,665	73	43
	<b>VIII.—PROFESSIONAL LIBERAL ARTS</b>	21,432	4,113	111
	<i>K. Education</i>	11,803	2,212	186
159	Teachers, Masters, etc.	7,852	1,271	160
160	College and university teachers, lecturers of universities, etc.	6,071	2,070	399
161	Students, scholars, bachelors and masters	10	4	148
162	Temple priests or learning ground service, pilgrims, etc., etc.	2,843	427	161
	<i>M. Medicine</i>	1,779	11	129

SUPPLEMENTARY TABLE VI—OCCUPATIONS OF FEMALIS BY SUB-CLASSES  
AND SELECTED ORDERS AND GROUPS—*concl'd*

Group	OCCUPATION	NUMBER OF ACTUAL WORKERS		Number of Females per 1,000 Males
		Males	Females	
1	2	3	4	5
171	Metal and other metal foundry and allied occupations at factories and foundries	820	30	48
172	Machine and engine repair and maintenance etc.	259	122	471
	<i>Iron and steel</i>	110	170	8
173	Textile and other textile foundry	1411	399	90
	<i>Iron and steel</i>	882	50	74
174	Automobile repair and maintenance etc.	511	23	45
175	Metal and other metal foundry and allied occupations at foundries and machine shops	1055	169	100
	<i>Iron and steel</i>	1055	169	100
176	Textile and other textile foundry and allied occupations	2873	1436	500
	<i>Iron and steel</i>	179	2819	1,157
177	Automobile repair and maintenance etc.	1361	2740	2007
178	Textile and other textile foundry and allied occupations	62	109	107
	<i>Iron and steel</i>	62	109	107
179	Textile and other textile foundry and allied occupations	15050	1209	80
180	Textile and other textile foundry and allied occupations	19612	23166	1182
	<i>Iron and steel</i>	1168	1988	477
181	Textile and other textile foundry and allied occupations	718	45	63
	<i>Iron and steel</i>	718	45	63
182	Textile and other textile foundry and allied occupations	3339	1625	457
183	Textile and other textile foundry and allied occupations	5	69	13,800
184	Textile and other textile foundry and allied occupations	100	259	2,787

## SUBSIDIARY TABLE VII.—SELECTED OCCUPATIONS

Group No.	Occupation	Population reported in 1921	Population reported in 1911	Population reported in 1901	Percent age of A in 1921 from 1911	Percent age of A in 1901 from 1911
1	2	3	4	5	6	7
	<b>Class A.—Production of Raw Materials</b>	<b>1,412,330</b>	<b>1,322,881</b>	<b>1,061,622</b>	<b>+ 33.6</b>	<b>+ 33.96</b>
	<b>SUBCLASS I—EXPLOITATION OF ANIMALS AND VEGETATION</b>	<b>1,411,081</b>	<b>1,322,36</b>	<b>1,061,221</b>	<b>+ 33.6</b>	<b>+ 33.96</b>
	Order 1 <i>Pasture and domestication</i>	1,407,911	1,319,091	1,057,111	+ 33.1	+ 33.96
1	Increase from rent of agricultural land	19,063	19,063	7,000	+ 7.7	+ 7.7
	Ordinary agriculture	1,039,17	941,091	850,119	+ 10.5	+ 10.5
3	Apiculture (Managers of stock, etc.)	4,111	211	1,070	+ 17.89	+ 17.89
4-5	Farm service and husbandry	783,813	312,178	37,061	+ 70.65	+ 70.65
6	Tree, flower, rubber, and other plants	203	2,336	4,1	+ 53.36	+ 53.36
9	Wood, forest, and other products	1,38	281	1,143	+ 1.9	+ 376.67
11	Cattle and buffalo, etc., and horses	77,325	22,320	2,041	+ 26.4	+ 2.31
12	Sheep, goats, and pig breeding	1,613	9,74	1,000	+ 8.9	+ 11.47
13	Birds of prey, etc. (horses, mules, camels, etc.)	79	1,336	101	+ 90.5	+ 91.86
14	Herdsmen, shepherd, goat-herd, etc.	17,23	8,637	5,40	+ 2.79	+ 70.15
17	Fishing and hunting	2,719	2,71	1,67	+ 1	+ 2.78
	<b>SUBCLASS II—EXPLOITATION OF MINERALS</b>	<b>667</b>	<b>1,1</b>	<b>11</b>	<b>+ 114.47</b>	<b>+ 114.47</b>
	<b>Class B.—Preparation and Supply of Material Substances</b>	<b>422,624</b>	<b>369,523</b>	<b>369,614</b>	<b>+ 9.3</b>	<b>+ 6.64</b>
	<b>SUBCLASS III—INDUSTRY</b>	<b>422,624</b>	<b>369,523</b>	<b>369,614</b>	<b>+ 9.3</b>	<b>+ 6.64</b>
	Order 1 <i>Textiles</i>	422,624	369,523	369,614	+ 9.3	+ 6.64
13	Cotton ginning, cleaning and pressing	11,618	10,635	1,118	+ 18.1	+ 9.3
14-17	Cotton spinning, knitting and weaving	30,12	22,807	27,1	+ 11.79	+ 16.1
18	Woolen and worsted spinning, weaving	481	954	14,7	+ 14.7	+ 64.37
19-21	Woolen and worsted spinning, weaving	327	82	235	+ 2.01	+ 64.3
22-24	Woolen and worsted spinning, weaving	623	1,101	139	+ 30.1	+ 10.69
27	Dyeing, bleaching, printing preparation and pressing of textiles	4,263	3,806	2,335	+ 2.79	+ 10
	Order 2 <i>Metals, alloys and hard materials from the mineral kingdom</i>	11,618	10,635	1,118	+ 18.1	+ 9.3
29	Tanners, curriers, leather dressers and dealers	12,474	14,967	1,111	+ 14.6	+ 2.34
30	Makers of leather articles, such as trunks, water bags, saddlery or harness, etc.	12	1,33	1,000	+ 9.76	+ 7.63
31	Boots, ivory, bone, etc. workers (except leather)	2	3	29	+ 13.43	+ 64.67
	Order 3 <i>Wood</i>	22,320	7,772	1,24	+ 10.1	+ 70.8
34	Sawyers, carpenters, turners and joiners, etc.	10,40	70,809	1,001	+ 91.16	+ 11.6
35	Basic makers and handlers of wood material, including saws and timber and builders working with bamboo poles and similar materials	8,299	8,298	2,975	+ 0.07	+ 1.71
	Order 4 <i>Metals</i>	11,467	16,140	1,3	+ 3.21	—
36	Foundries and engineering and mechanical	106	107	107	+ 33.27	—
37	Blacksmiths, tinsmiths, and blacksmiths	20,7	1,183	813	+ 115.8	—
38	Workmen of other metal, except iron and steel, (iron, steel, brass, etc.)	9	277	616	+ 3.43	+ 113.0
	Order 5 <i>Chemicals</i>	24,30	7,712	2,116	+ 15.0	+ 3.31
39	Paint and ink makers	2,259	479	1,61	+ 101.21	+ 213.0
40	Order 6 <i>Chemical products prepared in the laboratory and in the factory</i>	11,1	1,3	19,799	+ 1.81	+ 3.74
41	Order 7 <i>Food Industries</i>	—	11,211	1,1	—	+ 37.1
42	Bakery and confectionery makers	171	12	351	+ 93.4	+ 354.35
43	Order 8 <i>Other</i>	275	31	91	+ 37.96	+ 37.97



SUBSIDIARY TABLE VII—SELECTED OCCUPATIONS—*cont'd*[illegible]

SUBSIDIARY TABLE VII—SELECTED OCCUPATIONS—*concl'd*

Group No	OCCUPATION	Popula- tion sup- ported in 1921	Popula- tion sup- ported in 1911	Popula- tion sup- ported in 1901	Percent age of Va- riation from 1901 to 1921	Percent age of Va- riation from 1911 to 1921
1	2	3	4	5	6	7
165	Priests, ministers etc	19 403	39,101	25,732	— 24 58	— 50 37
166	Religious mendicants, inmates of monasteries, etc.	17,238	7,137	2 656	+ 548 8	— 141 46
167	Catechists, readers, church and mission service	610	922	3,333	— 81 7	— 33 84
168	Temple, burial or burning ground service pilgrim conductors, circumcisers	6 116	4,825	3 142	+ 94 65	+ 26 75
	ORDER 47 Law	2,074	1,670	1,460	+ 42 05	+ 24 10
169	Lawyers of all kinds including Kazies, law agents and mukhtyars	1,768	1,212	1,297	+ 36 31	+ 45 87
170	Lawyers, clerks, petition writers, etc	306	458	163	+ 87 7	— 33 2
	ORDER 48 Medicine	3,580	3 079	2,603	+ 37 5	+ 10 27
171	Medical practitioners of all kinds including dentists, oculists and veterinary surgeons	2,738	1,950	2,001	+ 36 83	+ 40 4
172	Midwives, vaccinators, compounders, nurses mas seurs, etc	842	1,129	602	+ 39 9	— 25 4
173- 174	ORDER 49 Instruction (Professors and teachers of all kinds and clerks and servants connected with education)	13,514	9,399	5,500	+ 145 29	+ 43 8
	ORDER 50 Letters and Arts and Sciences	7,524	8 559	3,573	+ 110 58	— 12 1
175	Publicscribers, stenographers etc			62		
178	Music composers and masters players of all kinds of musical instruments (not Military) singers actors and dancers.	4,239	5,607	1,278	+ 231 7	— 24 30
180	Class D—Miscellaneous	156,788	163 516	388,470	— 59 6	— 4 1
	SUB-CLASS IX—51 PERSONS LIVING ON THEIR INCOME (PROPRIETORS OTHER THAN OF AGRICULTURAL LAND) FUND AND SCHOLARSHIP HOLDERS AND PENSIONERS	11,584	8 402	11 933	+ 3 12	+ 36 8
	SUB-CLASS X—52 DOMESTIC SERVICE	9,050	3,510	52,267	— 82 60	+ 157 8
181	Cooks, water carriers door keepers, watchmen and other indoor servants.	7,709	3 349	50,578	— 84 76	+ 130 2
182	Private grooms, coachmen, dog boys, etc.	1,249	161	1,689	— 26 05	+ 675 78
	SUB-CLASS XI—53 INSUFFICIENTLY DESCRIBED OCCUPATIONS (GENERAL TERMS WHICH DO NOT INDICATE A DEFINITE OCCUPATION)	125,622	142,285	280,225	— 55 17	— 11 71
184	Manufacturers, businessmen and contractors otherwise unspecified.	1,227		430	+ 185 35	
185	Cashiers, Accountants, Book keepers, clerks and other employers in unspecified offices, ware houses and shops.	38,718	26,354	31,240	+ 23 94	+ 46 91
186	Mechanics otherwise unspecified	199	118			+ 68 64
	SUB-CLASS XII—UNPRODUCTIVE	10,532	9,209	44,745	— 72 46	+ 13 75
188	ORDER 54. Inmates of jails, asylums and hospitals	88	802	3,227	— 72 71	+ 10 22
189- 191	ORDER 55-56 Beggars, vagrants prostitutes	8,871	8 457	41,518	— 78 63	+ 4 9

SUBSIDIARY TABLE VIII.—OCCUPATION OF SELECTED CASTES

CASTE TO WHICH THEY	Number per 1,000 workers engaged on each occupation	Number of female workers per 1,000 males	CASTE TO WHICH THEY	Number per 1,000 workers engaged on each occupation	Number of female workers per 1,000 males
1	2	3	1	2	3
<b>ANIP</b>			<b>BRABHAN—DEHASTHA</b>		
Cattle herders and Grazers	79	43	Priest	96	122
Tailors	404	70	Public Administration	314	2
F. M. labourers, etc.	309	1,067	Arts and Professions	104	123
Labourers unspecified	47	307	Persons living on their income	91	479
Others	70	47	Others	333	143
<b>B</b>			<b>BRABHAN—MEWADA</b>		
Domestic	721	70	Priests	179	263
Cultivators	134	116	Cultivators	330	181
Labourers unspecified	3	471	Arts and Professions	100	86
Peasants	1	111	Labourers unspecified	96	771
Others	119	584	Others	318	496
<b>DE W</b>			<b>BRABHAN—MOD</b>		
Wool spinners	437	558	Priests	61	237
Woolcombers	68	83	Cultivators	224	116
F. M. labourers, etc.	273	977	Arts and Professions	203	199
Labourers unspecified	80	621	Labourers unspecified	61	1,773
Others	43	401	Others	317	62
<b>DE W</b>			<b>BRABHAN—NAGAR</b>		
Cattle herders and Grazers	747	379	Priests	164	83
Cultivators	33	461	Income from rent, land	87	671
F. M. labourers, etc.	111	3,817	Public Administration	78	172
Labourers unspecified	41	2,879	Arts and Professions	189	172
Others	78	414	Others	293	291
<b>DEW</b>			<b>BRABHAN—TAPODHA</b>		
Cashmere and Dyeing	376	544	Temple attendants	114	289
Wool spinners	130	411	Cultivators	287	227
Tailors	221	39	Industries	179	78
Labourers unspecified	390	1,217	Art and Professions	118	203
Others	111	189	Others	304	633
<b>DEW</b>			<b>CH NAR</b>		
Federates and Public Accounts	177	229	T. men	409	379
Cultivators	214	133	Cultivators	187	142
F. M. labourers	197	673	Field labourers, etc.	291	1,001
Labourers unspecified	202	1,094	Labourers unspecified	107	1,216
Others	207	368	Others	33	312
<b>DEW</b>			<b>DART</b>		
Band and Ceremonial	212	34	Tailors	901	750
Wool spinners	224	111	Cultivators	16	110
T. men	63	44	Labourers of Kumbhak, mullum, etc.		1,000
Labourers unspecified	43	1,013	Transport		1,000
Others	240	163	Others	9	1,000
<b>DEW</b>			<b>DEW</b>		
Cashmere	713	14	Wool spinners	217	474
T. men	4	37	Cultivators	173	191
Public Administration	87	9	Field labourers, etc.	274	1,243
Art and Professions	29	81	Labourers unspecified	174	673
Others	83	81	Others	1	283
<b>DEW</b>			<b>DEW</b>		
Field	277	221	Priests	46	310
Wool spinners	31	194	Field labourers, etc.	81	340
Art and Professions	173	145	Labourers unspecified	64	2,113
Labourers unspecified	71	1,019	Peasants, etc.	104	378
Others	278	170	Others	117	1,100

SUBSIDIARY TABLE VIII—OCCUPATION OF SELECTED CASTES—*contd*

CASTE AND OCCUPATION	Number per 1,000 workers engaged on each occupation	Number of female workers per 1,000 males	CASTE AND OCCUPATION	Number per 1,000 workers engaged on each occupation	Number of female workers per 1,000 males
1	2	3	1	2	3
<b>GHANOHI</b>			<b>KOLI</b>		
<i>Oil pressers</i>	504	249	<i>Agricultural labourers</i>	337	1,038
Cultivators	26	155	Cultivators	540	149
Trade	250	302	Industries	15	372
Labourers unspecified	123	1,451	Labourers unspecified	56	830
Others	97	182	Others	52	203
<b>GOLA</b>			<b>KUMBHAR</b>		
<i>Rice pounders</i>	488	922	<i>Potters</i>	90	493
Cultivators	20	125	Cultivators	197	159
Trade	130	340	Field labourers, etc.	82	1,786
Labourers unspecified	230	3,659	Labourers unspecified	45	1,763
Others	126	36	Others	76	203
<b>GOSAIN</b>			<b>LUHANA</b>		
<i>Devotees</i>	513	184	<i>Traders</i>	601	88
Cultivators	309	113	Cultivators	95	72
Field labourers, etc.	50	1,643	Field labourers, etc.	46	1,221
Beggars, etc.	3		Labourers unspecified	51	1,090
Others	125	332	Others	157	286
<b>HAJAM</b>			<b>LUHAR</b>		
<i>Barbers</i>	651	26	<i>Blacksmiths</i>	567	115
Cultivators	128	203	Cultivators	157	197
Public Administration	13	20	Field labourers, etc.	66	4,757
Arts and Professions	12	603	Industries	82	64
Others	196	2,825	Others	128	1,705
<b>KACHHIA</b>			<b>MACHHI</b>		
<i>Cultivators and vegetable sellers</i>	529	441	<i>Fishermen</i>	318	407
Field labourers, etc.	12	1,118	Cultivators	266	170
Industries	251	140	Field labourers, etc.	207	2,136
Labourers unspecified	43	2,316	Labourers unspecified	67	1,495
Others	165	123	Others	142	443
<b>KANDI—ANJANA</b>			<b>MARATHA—KSHATRIYA</b>		
<i>Cultivators</i>	845	331	<i>Military and dominant</i>	259	23
Income from rent of land	11	1,525	Public force	27	
Field labourers, etc.	108	3,930	Public administration	185	22
Labourers unspecified	10	2,093	Labourers unspecified	125	1,991
Others	26	584	Others	404	348
<b>KANBI—KADWA</b>			<b>MOCHI</b>		
<i>Cultivators</i>	536	212	<i>Shoe makers</i>	791	190
Income from rent of land	1	13,150	Cultivators	49	1,297
Field labourers, etc.	105	4,289	Field labourers, etc.	61	2,015
Labourers unspecified	15	1,112	Labourers unspecified	31	3,682
Others	43	298	Others	68	452
<b>KANBI—KARADIA</b>			<b>RABARI</b>		
<i>Cultivators</i>	980	602	<i>Graziers and cattle breeders</i>	653	223
Field labourers etc.	8	4,250	Cultivators, etc.	228	50
Public Administration			Field labourers, etc.	55	2,058
Labourers unspecified	3		Labourers unspecified	38	3,000
Others	9	1,923	Others	26	613
<b>KANBI—LEWA</b>			<b>RAJPUT</b>		
<i>Cultivators</i>	817	0	<i>Military and dominant</i>	31	94
Income from rent of land	29	412	Income from rent of land	29	551
Field labourers etc.	72	1,032	Cultivators	688	113
Contractors, clerks etc.	9		Field labourers, etc.	101	2,103
Others	73	165	Others	151	203



SUBSIDIARY TABLE VIII—OCCUPATION OF SELECTED CASTES—*contd.*

CASTES AND OCCUPATION		Number per 1,000 workers engaged on each occupation	Number of female workers per 1,000 males	CASTES AND OCCUPATION		Number per 1,000 workers engaged on each occupation	Number of female workers per 1,000 males
1	2	3		1	2	3	
<b>ALLA</b>				<b>V KIL—LAD</b>			
<i>Type weaver and dressmakers</i>	150	45		<i>Traders</i>	405	57	
Field labourers, etc.	84	911		Public administration	80	8	
Trade	215	665		Contractors, clerks, etc.	103		48,000
Labourers unspecified	162	400		Labourers unspecified	17		401
Others	305	186		Others	233		
<b>BATHAWARA</b>				<b>VAKIL—BUDHAI</b>			
<i>Feetable growers and seller</i>	225	3,375		<i>Traders</i>	440	121	
Cultivators	26	172		Public administration	80		
Industries	277	29		Contractors, clerks, etc.	44		
Labourers unspecified	62	1,186		Labourers unspecified	23	840	
Others	96	781		Others	316	775	
<b>BENBY</b>				<b>BAIL</b>			
<i>Fillage watchmen</i>	25	13		<i>Cultivators and agricultural labourers.</i>	11/10/1	672	612
Cultivators	166	230			11/10/1	636	631
Field labourers, etc.	412	609		Industries	11/10/1	9	1,020
Labourers unspecified	247	669			11/10/1	44	1,273
Others	141	656		Public administration	11/10/1	18	19
<b>BOBI</b>					11/10/1	13	84
<i>Goldsmiths</i>	467	18		Labourers unspecified	11/10/1	24	975
Industries	18	1,442			11/10/1	43	220
Trade	8	323		Others	11/10/1	73	263
Public Administration	4				11/10/1	53	280
Others	107	1,712		<b>CHODHRA</b>			
<b>SEHAN</b>				<i>Cultivators and agricultural labourers.</i>	11/10/1	701	601
<i>Carpetmaker</i>	781	79			11/10/1	656	601
Cultivators	83	300		Field labourers	11/10/1	128	1,270
Industries	22	784			11/10/1	42	679
Trade	5	1,632		Handlers of livestock	11/10/1	8	
Others	119	6,011		Millmen and herdsmen	11/10/1	12	217
<b>TAMBALA</b>				Public administration	11/10/1		
<i>Archers, dancers, magicians, etc.</i>	346	28			11/10/1	3	
Cultivators	227	206		Labourers unspecified	11/10/1	110	648
Field labourers, etc.	81	8,230			11/10/1	22	324
Labourers unspecified	162	17,800		Others	11/10/1	86	37
Others	244	302			11/10/1	23	737
<b>VAGHARI</b>				<b>DEHATKA</b>			
<i>Handicrafts and Toolmakers</i>	60	725		<i>Cultivators and agricultural labourers.</i>	11/10/1	977	771
Cultivators	162	132			11/10/1	676	676
Field labourers	256	842		Industries	11/10/1	7	917
Labourers unspecified	218	899			11/10/1	8	
Others	212	499		Transport	11/10/1	8	
<b>VAKIL</b>					11/10/1	11	
<i>Military and Domestics</i>	791	22		Labourers unspecified	11/10/1	21	1,137
Field labourers	3	1,909			11/10/1	43	1,000
Public administration	8			Others	11/10/1	37	47
Labourers unspecified	119	8,3			11/10/1	65	842
Others	206	8,0		<b>DHODI</b>			
<b>V KIL—DOWAL</b>				<i>Cultivators and agricultural labourers.</i>	11/10/1	672	912
<i>Traders</i>	11	11			11/10/1	21	1,132
Public administration	49	11		Field labourers etc.	11/10/1	14	
Persons living on their income	119	1,009			11/10/1	86	18
Labourers unspecified	31	84		Handlers of livestock	11/10/1	9	2,804
	197	154		Millmen and herdsmen	11/10/1	9	257
				Industries	11/10/1	43	842
					11/10/1	9	1,119
				Labourers unspecified	11/10/1	162	9,000
					11/10/1	4	641
				Others	11/10/1	11	71
					11/10/1	20	67

SUBSIDIARY TABLE VIII—OCCUPATION OF SELECTED CASTES—*contd.*

CASTE AND OCCUPATION		Number per 1 000 workers engaged on each occupation	Number of female workers per 1 000 males	CASTE AND OCCUPATION	Number per 1,000 workers engaged on each occupation	Number of female workers per 1,000 males
1		2	3	1	2	3
<b>AMIT</b>				<b>MOMNA</b>		
Cultivators and agricultural labourers	Hindu Animist	769 937	1,117 768	Cultivators	707	324
Field labourers	Hindu Animist	9 1	163	Field labourers etc.	140	235
Raisers of livestock, milkmen and herdsmen	Hindu Animist	10 7	229	Industries	91	431
Transport	Hindu Animist	19 4	9	Labourers unspecified	11	1,545
Labourers unspecified	Hindu Animist	28 4	2,000 563	Others	51	350
Others	Hindu Animist	165 27	121 72	<b>PATHAN</b>		
<b>NAYAKDA</b>				Cultivators	290	207
Cultivators and agricultural labourers	Hindu Animist	776 862	758 823	Public force	152	
Field labourers, etc.	Hindu Animist	7 27	1,921 750	Public administration	72	
Raisers of livestock, milkmen and herdsmen	Hindu Animist	24 15	823	Labourers unspecified	103	905
Public administration	Hindu Animist	18 11	154	Others	383	264
Labourers unspecified	Hindu Animist	85 41	3,073 19	<b>PINJARA</b>		
Others	Hindu Animist	90 44	223	Cotton carders	235	476
<b>Musalman</b>				Cultivators	111	308
<b>FAKIR</b>				Trade	356	334
Mendicants		502	325	Labourers unspecified	52	1,542
Cultivators		178	107	Others	246	389
Field labourers etc.		48	1,730	<b>SATYAD</b>		
Labourers unspecified		26	2 000	Priests	56	150
Others		156	300	Cultivators	261	111
<b>GHANCHI</b>				Public administration	72	18
Oil pressers		428	170	Labourers unspecified	97	725
Cultivators		162	230	Others	484	198
Field labourers, etc.		60	837	<b>SHAIKH</b>		
Trade		108	161	Cultivators	232	80
Others		242	405	Field labourers, etc.	49	1,016
<b>MALEK</b>				Industries	142	375
Cultivators		507	251	Labourers unspecified	147	871
Field labourers, etc.		83	2,403	Others	430	92
Public force		42	711	<b>VOHORA</b>		
Labourers unspecified		71	185	Traders Pedlars and cultivators	718	194
Others		297		Field labourers, etc.	75	3,166
<b>MEMON</b>				Industries	42	787
Traders and Pedlars		700	300	Labourers unspecified	165	407
Cultivators		143	43	<b>Parsi</b>		
Field labourers, etc.		35	805	<b>PARSI</b>		
Labourers unspecified		30	1,379	Traders	213	244
Others		92	181	Cultivators	202	111
<b>MOLESALAM</b>				Industries	200	571
Cultivators		687	169	Arts and Professions	101	122
Field labourers, etc.		134	1,785	Others	284	201
Industries		23	88	<b>Christian</b>		
Labourers unspecified		31	1,125	<b>INDIAN CHRISTIAN</b>		
Others		125	105	Cultivators	356	1,005
				Field labourers	1	
				Industries	411	557
				Labourers unspecified	84	652
				Others	148	222

SUBSIDIARY TABLE IX.—DISTRIBUTION OF 10 000 PERSONS BY OCCUPATION AND RELIGION

SUB-CLASS	DISTRIBUTION BY RELIGION FOLLOWING EACH OCCUPATION							DISTRIBUTION BY OCCUPATION OF 10 000 PERSONS EACH RELIGION						
	Hindus	Jains	Annamites	Muslims	Parsis	Christians	Others	Hindus	Jains	Annamites	Muslims	Parsis	Christians	Others
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Total Population.	8,183	233	767	732	35	36	4	18,905	18,908	18,908	18,908	18,908	18,908	18,908
I Exploitation of Animals and Vegetables	8,334	15	1,073	528	13	15	2	6,771	808	8,253	4,000	2,431	70	3,278
II Exploitation of Minerals	9,780			183		12		4			1		1	
III Industry	8,829	75	71	873	34	112	3	1,286	461	110	1,384	1,141	3,793	1,880
IV Transport	7,412	61	297	1,997	102	120	11	119	40	81	314	380	432	308
V Trade	8,170	2,128	18	1,880	109	8	2	428	6,915	16	1,233	7,833	178	830
VI Public Force	6,637	2	228	2,804	6	42	17	80	3	47	4	17	12	811
VII Public Administration	8,206	128	181	1,373	84	37	1	193	133	41	331	330	207	1,137
VIII Professions and Liberal Arts	8,632	183	40	697	113	101	16	348	780	17	377	1,044	680	1,338
IX Persons living on their means	6,661	2,033	2	661	117	6		41	818		47	178	9	
X Domestic Service	7,377	483	143	1,620	293	154	6	24	703	8	0	230	167	61
XI Involuntarily described occupations	7,582	723	677	1,136	128	87	4	647	632	444	878	2,123	838	664
XII Unproductive	7,167	18	48	2,412	8	280	38	42	4	2	125	12	29	472

SUBSIDIARY TABLE V.—NUMBER OF PERSONS EMPLOYED ON RAILWAY IRRIGATION AND POST OFFICE

Class of persons employed	Europeans and Anglo-Indians	Indians	Remarks
RAILWAY			
Total persons Employed	13	5,236	The figures for the year 1911 are not available.
Persons directly employed	18	4,512	
Others	3		
Subordinates drawing more than Rs. 75 p.m.	12	17	
Subordinates drawing from Rs. 20 to 75 p.m.	1	1,130	
Subordinates drawing under Rs. 20 p.m.		2,709	
Persons indirectly employed		7	
Contractors		10	
Contractors' regular employees		111	
Others		62	
IRRIGATION DEPARTMENT			
Total persons Employed		198	
Persons directly employed		60	
Others			
Upper Subordinates		1	
Lower			
Chief		16	
Peons and their servants		2	
Others		15	
Persons indirectly employed		13	
Others		7	
Contractors' regular employees		1	
Others		13	



SUBSIDIARY TABLE XL—DISTRIBUTION OF INDUSTRIES AND PERSONS EMPLOYED

GENERAL DISTRIBUTION OF INDUSTRIES AND PERSONS EMPLOYED																		
INDUSTRIAL ESTABLISHMENTS	Total Number of establishments	Division where the factory is located	NUMBER OF PERSONS EMPLOYED														Average number of adult females employed per 1,000 adult males	Average number of both sexes employed per 1,000 adults
			Total		Direction, Supervision and Technical				Skilled workmen		Unskilled laborers							
			Males	Females	Europeans and Anglo-Indians		Indians		Skilled workmen		Adults		Children		Males	Females		
					Males	Females	Males	Females	Males	Females	Males	Females						
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17		
Total	161		8,172	2,851	4		884		1,857	2	6,471	2,850	888	254	311	2	68	
IV. Textile and connected industries	118	State	7,478	2,632			643		939	2	5,637	2,431	437	220	316	63	71	
Cotton spinning factories	4	State	3,231	1,577			310		429		2,722	1,357	77	187	156	85	28	
Cotton ginning and Pressing Factories	11		671	214			7		162		493	208	20	20	431	9	47	
Cotton Presses	1		627	47			6		25		459	46	2	2	399	22	7	
Cotton Spinning and Weaving Establishments	11	Baroda City and Kadi	1,975	754			189		240	2	1,334	562	225	8	181	41	111	
Dyeing Establishments	7	Baroda and Narwar	687	4			49		14		602	4	20		7	31	6	
VII. Metal Industries	2	Baroda City	54				8		14		34							
VIII. Glass and Earthenware Industries	7	Narwar and Baroda City	431	178			38		4		267	147	4	31	361	17	98	
IX. Chemical Industries	4		225	25			42		12		169	23	7		3,700	91	41	
X. Food Industries	8	Baroda City, Narwar and Kadi Division	241	82			37		70		181	82	6		311	82	18	
XI. Furniture Factories	2	Baroda City and Kadi Division	90				13		2		81		3				30	
XIII. Industries connected with building	1	Okhanmal Division	188	8	4		22		20		95	10			50	17		
XIV. Construction and repairs of transport and communication	2	Baroda City	34				4		19		11							
XV. Production, Application, and Transmission of physical forces	2		85				19		0		30	2			22	4		
XVI. Industries of Luxury	11		310	1			30		6		299	1	8		2	96	26	

**SUBSIDIARY TABLE XII—PARTICULARS OF ESTABLISHMENTS EMPLOYING 20 OR MORE PERSONS  
IN 1911 AND 1921**

Establishments employing 20 or more persons	Industries													Remarks
	All Industries	Textile Industries	Leather etc. Industries	Wood Industries	Metal Industries	Glass and Earthenware Industries	Chemical Industries	Food Industries	Furniture Industries	Building Industries	Construction of means of transport and communication	Production applications and transmission of physical forces	Luxury	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
<b>A Total Establishment</b> { 1921	124	98			1	7	3	4	3	1		2	5	
{ 1911	75	65	1	1		3	4	4	1		2	1	4	
(a) Directed by Government { 1921	4							2	1			1		
{ 1911														
(b) Directed by Registered Companies { 1921						2	1		1	1			2	* Figures for 1911 are not available
{ 1911														
(c) Owned by private persons { 1921	117	78			1		2		1			1	3	
{ 1911														
(d) Exports and Imports { 1921														
{ 1911														
(e) Exports { 1921					1		2	2	1			1	3	
{ 1911														
(f) Imports { 1921														
{ 1911														
<b>B Numbers of Persons Employed</b>														
(a) Directed by Government and Companies { 1921	87	121			4	36	42	28	13	36		29	27	
{ 1911	737	504	7	13		15	90	26	11		13	17	41	
(b) State of Wisconsin { 1921	901	840			10	4	12	10	35	39		10	2	
{ 1911	1791	1196	7	3		129	33	43	39		69	9	213	
(c) Unskilled Labour { 1921	9797	8234			28	569	185	222	54	105		52	228	
{ 1911	6893	5780	8	75		770	261	239	12		137	32	16	
(d) Adult women per 1000 adult men { 1921	416.1	410.9				400.5	136.3	500.0		105.3		40.0		
{ 1911	426.1	409.7	163.7	400.0		802.7	146.1	188.5			68.1			
(e) Children of both sexes per 1000 adults { 1921	83.0	87.8				107.2	57.1	13.7	58.8				27.0	
{ 1911	221.0	279.8	142.0			208.2	90.0	52.0			96.0			



**SUBSIDIARY TABLE XVI — PROPORTIONAL DISTRIBUTION OF ADULT WOMEN  
AND OF CHILDREN OF EACH SEX IN DIFFERENT INDUSTRIES**

Women and Children	Principal Industries of Employment									
	Total number employed	Textile Industries	Glass and Earthenware Industries	Chemical Industries	Food Industries	Furniture Industries	Building Industries	Construction of means of transport and communication	Production, application and transmission of physical forces	Luxury
	1	2	3	4	5	6	7	8	9	10
Adult Women	1 000	902	15	8	30		4		1	
Children	1 600	591	72	13	8	4				12
Male	666	602	71	9	5	4				12
Female	934	290	41	1						

**SUBSIDIARY TABLE XVII — DISTRIBUTION OF POWER**

Type of power used	Industrial Establishment									
	Total Establishment	Textile Industries	Metal Industries	Glass and Earthenware Industries	Chemical Industries	Food Industries	Furniture Industries	Building Industries	Production, application and transmission of physical forces	Luxury
	1	2	3	4	5	6	7	8	9	10
Steam	102	91		2	3	3			2	1
Oil	11	17	2	2		2	3	1		4
Water										
Gas										
Electricity	2									2
(a) Generated on Premises	1									1
(b) Supplied from without	1									1
Total	135	108	2	4	3	5	3	1	2	7





## APPENDIX I CENTRE OF POPULATION

(By PROF L S VAIDYANATHAN, M A, A I A)

1 **Limitations of the enquiry**—Important and interesting inferences as to movement of population can be drawn from an investigation of what is called the "Centre of Population," which is the same as the statistical centre of mass of the population occupying the area in question

The utility of such an investigation consists in enabling us to find a centre or centres to which the population of a given area tends to gravitate through economic or other causes. But such an investigation can only be truly helpful if the area dealt with is fairly large, and compact in character. Otherwise a decrease in a particular area would give no clue to where the deficiency has migrated, nor an increase conversely in another area would serve to show from where the immigrants have come in. In regard to this State however, such a comprehensive enquiry for the whole area is extremely difficult because its administrative divisions are widely scattered from one another. The only two divisions of the Baroda State that can lay claim to any pretension of being fairly compact are Baroda and Kadi and by way of sampling, the investigation has been made in these two areas taken separately. The positions of the centre of population in these two divisions have been found with the Census returns of 1911 and 1921, so as to give an idea as to how far and in what direction the centre has shifted during the decennium.

2 **The Method employed**—The method employed for finding the centre of population follows the general lines laid down in the United States Census. For this purpose, a convenient point is chosen as the centre for each *prant*—Baroda City for Baroda Division and Mehsana Town for Kadi Division. The East to West line through this centre represents the X axis and the North to South line the Y axis. The whole area of each division is then cut up into squares, each 144 square miles in area by drawing parallels to the axis of X and Y respectively at uniform distances of 12 miles, till the whole area is accommodated in one square or other. The population in each square is then totalled village by village and the sum is put at the centre. If in any square, there occurs a big town or city, or if it be intersected by a large sheet of water or by foreign territory, the population in that square is supposed to be concentrated, away from the centre of the square, at that point, which would very nearly represent the centre of gravity of the population of that square. Then moments are taken considering all individuals to be of uniform weight for these concentrated populations and the values of X and Y, the co-ordinates of the centre of population, computed by the ordinary method of moments.

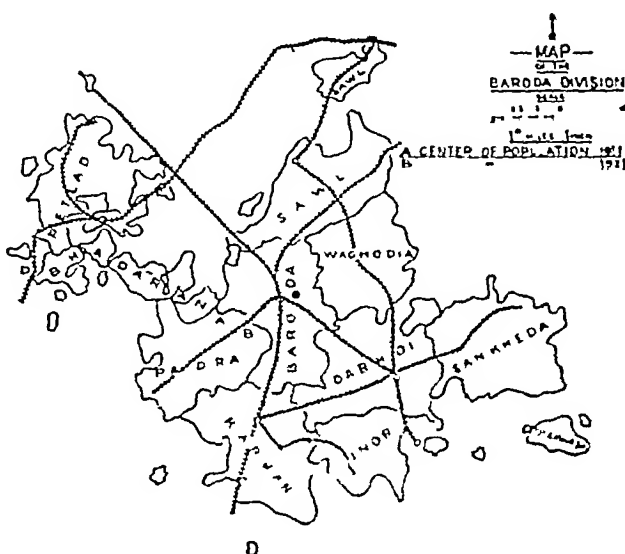
### 3 Results Baroda Division —

	1911		1921
$\bar{x}$	— 8 363	$\bar{x}$	— 7 621
$\bar{y}$	— 2 881	$\bar{y}$	— 4 521

showing that the centre in 1911 was at a point which is 8 363 miles due West of Baroda City and then 2 881 miles due South, whereas in 1921 the respective distances are 7 621 and 4 521 in the same directions.

The distance as the crow flies from Baroda was in 1911, 8 8453 miles and in 1921 is 8 8533 miles, so the centre has almost moved on an arc of the circle having Baroda City as centre and radius equal to 8 85 miles nearly. The net distance moved through by the centre being

$$\sqrt{(751)^2 + (164)^2} = 1 80 \text{ miles}$$



The centre has moved more than double the distance due South than it has done due East.

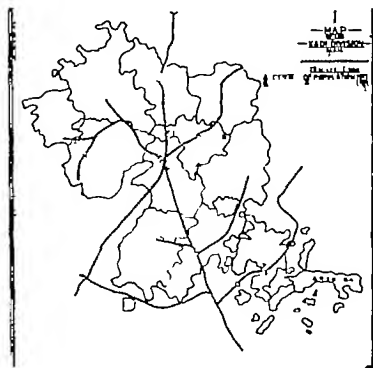
The shifting of the position of the centre can be accounted for by an increase of population in the South Eastern talukas (Waghodia, Dabhoi and Sankheda) and the Southern talukas (Karjan and Sinore) or by a decrease in the North Western area, or to all these causes co-existing. As a matter of fact, except in Karjan and Sinore the South Eastern Talukas have shown large increases, while Petlad and Bhadrin have both decreased.

#### 4. Kadi Division —

1911		1921	
$\bar{x}$	= + 7.672	$\bar{x}$	= + 6.682
$\bar{y}$	= - 1.714	$\bar{y}$	= - 1.629

showing that the centre in 1911 was at that point which is 7.67 miles due East of Mehsana and then 1.714 miles due South, while in 1921 the respective distances are 6.682 and 1.629 in the same directions. The direct distance from Mehsana was in 1911 7.64 miles and in 1921 is 6.781 miles. The net distance moved through by the centre being—

$$\sqrt{(-.99)^2 + (.08)^2} = .9936 \text{ miles.}$$



The centre has moved more than 11 times the distance due West than it has done due North. The shifting of the position of the centre can be accounted for by an appreciable increase in the Western talukas (Chanasma and Harij) and a slight increase in the Northern taluka (Pattan, Sidiapur and Kheralu) or by large decrease in the Eastern Taluka and slight decrease in the Southern Talukas or to both causes existing simultaneously. As matter of fact the census shows large increase in Eastern and North Eastern Talukas. Although the population has increased everywhere in this division the increase has been greater in the West than in the East.

## APPENDIX II

### A METHOD TO TEST THE ACCURACY OF BIRTH REGISTRATION

1. The following method is suggested for estimating the number of births in any given year from the corrected census return for the age period 0-1. The method assumes in the first place that there is a constant ratio between the census return at that age and the number of births in the twelve months preceding, and this relation enables us to compute to a high degree of accuracy the number of births in any one normal year and so to estimate the births for the decade so long as the registration of vital occurrences continues to be defective, some such method is very necessary. The census return in the age period 0-1 if accurate and if the census year happens to be normal one without any epidemics or famines, should represent the survivors of children born in the preceding twelve months, but the Census return is not always very accurate. There is always a depression in the age curve in regard to 1-2 as compared to 0-1 and 2-3, and this has been explained in the Bengal Census Report of 1901 as being due mainly to the inclusion in the first age period of unweaned infants over 1. But if we compare the age returns for such intelligent communities as Parsis, Jains, Anglo-Indians, etc., this depression is just as much a feature of theirs as in the General Age Table. So it cannot be merely owing to inaccuracy of returns that the depression is due. I presume the specific rate of mortality for age period 1-2 is very high if not so high as at the earlier age and as a result, the children of that age being at risk for a longer period and subjected to almost equal intensities of mortality have suffered at the census date a much larger number of deaths than those at 0-1. Whatever may be the cause it is necessary to smooth the age returns for the first three years. The ordinary method of Bloxaming does not help us as it leaves the first age period entirely unaffected. For this reason the Columnar method as used and explained in the Actuarial Report (para 209-11 of this Report) is recommended. After this adjustment is made for quinary groups, the returns for the individual years should be deduced graphically according to the method described in Newsholme's *Vital Statistics* (p. 266 third edition). The method is explained also by Mr. Hardy in his Age Report for 1901 (p. 5, para 16).

2. Having got our corrected figure for age 0-1 we should now construct a table showing the number of deaths per each 100 births per month from March 19, 1920 to the census date. With a view to do this it is necessary to assume that infant mortality proceeds more or less on the basis of a law. It is a universal experience that it decreases in force as the infant grows and this decrease is perceptible from month to month and even from week to week. It is the first weeks and the first three months that constitute the most critical period in the infant's life. The more accurate vital experiences of European Statisticians may serve us as a guide. From the general experience of mortuary returns for 1881-90 of England and also from the infant death figures for three rural counties, five manufacturing counties and three selected towns (*Vide Newsholme's Vital Statistics* p. 122) it has been observed that the proportion of mortality in the three months after birth varied from 41 per cent to 49 per cent of total infant deaths during the year. Notter and Birt (*Vide their Practical Hygiene*) observe as their experience that out of a total of 128.1 infants dying within the year no less than 66.6 die within the first three months and a further 24.7 die within the next three months. The Life Table Report of the General Census of England and Wales states that 73 per cent of infant deaths happen within six months after birth.

Taking these results we may assume for this State and India generally, 60 per cent to be the proportion of infant deaths occurring within the first quarter, 20 per cent in the second quarter, 12 per cent in the third quarter and 8 per cent in the last quarter of the year. These assumptions are necessary because at the census date, the infant population would be existing at varying "risks" the largest amount of average risk being  $11\frac{1}{2}$  months for those born between March 19 and April 18 of 1920, and the smallest average risk being  $\frac{1}{2}$  month for those born in February—March 1921. Between these two batches of births, the mortality varies in intensity inversely to the lapse of months. Children born in March—April 1920 and living on the census day will have escaped the full intensity of infant mortality of the first six months and survived into the latter portions of their first year life. Children born in the later months will be progressively subjected to higher rates of mortality, as they will come under observation more and more during the risky months of their first year lives, than those born earlier. Therefore starting with the normal rate of mortality we have progressively to weight it according as the intensity grows stronger. The normal rate of mortality we assume to be 30 per cent of those living at age 0 (i.e. of births). This is based on Mr. Ackland's Life Table for Bombay for the decade 1901-11, and may be taken to be the normal rate of mortality for infants living at age 0 for the present.

3. The question now remains how this normal rate is to be weighted month by month. The March-April born are subject to  $11\frac{1}{2}$  months' risk on an average, therefore they yield  $30 \times \frac{11.5}{12}$  or 28.75 deaths per 100 births.

The June-July born will have 8½ months risk and should have according to our assumption 9½ per cent. of 23 75 or 26 45 deaths. Those born in September-October 1920 will be subject to 8½ months risk and should yield therefore according to our assumption 80 per cent. of 23 75 or 23 00 deaths. Those born in December-January will have ½ months risk and should therefore suffer 60 per cent. of 23 75 or 17 25 deaths. Of these 17 25 deaths, the first month after birth should absorb the largest number as it is in that period that the infant is liable to the greatest risk.

4. From these data we have now to work up the rates for the intervening months; for this purpose we should take as our guide the Hamburg City Vitality experience for 1911 and 1912 (quoted in Whipple *Vital Statistics* p. 342) perhaps the completest record of births and infant deaths. We find the specific mortality rate for infants for that city from that table to be 15 per cent. for each of those years. As we have taken 30 per cent. to be our rate, the Hamburg Record may well be taken as our basis. From that table, the monthly records of deaths among births may be averaged, so also the monthly record of births and from the proportion between them our deaths may be distributed month by month and the monthly mortality rates deduced thereupon. Thus we get the following Tables (corrected to three decimals).

TABLE I

Year Number	Births	Died before Census Day	Survived on Census Day
March-April 1920	100	$\frac{30}{12} \times 11 \frac{5}{8}$ or 27 75	100-27 75 = 71 250
April-May	180	$\frac{22 \ 31}{12} \times 10 \cdot 5$ or 22 268	100-22 268 = 71 731
May-June	100	$\frac{21 \ 63}{12} \times 9 \cdot 5$ or 27 413	100-27 413 = 72 587
June-July	108	$\frac{27 \ 34}{12} \times 8 \ 5$ or 26 430	100-26 430 = 73 570
July-August	180	$\frac{40 \ 79}{12} \times 7 \ 5$ or 23 693	100-23 693 = 76 306
August-September	180	$\frac{43 \ 02}{12} \times 8 \ 5$ or 24 338	100-24 338 = 75 661
September-October	100	$\frac{30 \ 19}{12} \times 8 \ 5$ or 23 009	100-23 009 = 77 010
October-November	108	$\frac{27 \ 6}{12} \times 4 \ 5$ or 21 800	100-21 800 = 78 200
November-December	180	$\frac{27 \ 79}{12} \times 3 \ 5$ or 19 623	100-19 623 = 80 377
December 1920-January 1921	140	$\frac{32 \ 5}{12} \times 3 \ 5$ or 17 230	100-17 230 = 82 770
January-February	108	$\frac{111 \ 47}{12} \times 1 \ 5$ or 13 231	100-13 231 = 86 769
February-March	100	$\frac{219 \ 71}{12} \times 5$ or 9 113	100-9 113 = 90 887
Sum	1288	228 231	944 719



## APPENDIX III

## A NOTE ON

SHREYAS SADHAKA ADHIKARIVARGA

By NARMADASHANKAR D. MEHTA, B.A., LL.B.

(Chief Officer Ahmedabad Municipality)

1. **Introductory**—When the Pantheistic Hinduism degenerated itself into idle idolatry and the Western India even under University education could get no inspiration either from the orthodox Saivism of Smartha or Pashupata school or from the Sakta cult of the Tantric school or from the Vaishnavism of Ramanuja or Vallabhacharya or Swaminarayan or from the religious reform movements of Arya Samaj or Prarthana Samaj the province of Gujarat produced both a saint and a genius in the person of Shriman Nrisinhacharya, who brought about a wonderful revival of Vedic religion in its three forms of ritual, worship and knowledge.

2. **Story of Founder's life**—He was born in Kadod, a village in the Baroli Taluk of the Surat district on 29th November 1833 (Kartik Vadi 14th Samvat 1910). He was a Vishnuputra Nagar by caste. His early education was in the Surat District. As a pupil in the primary and secondary schools, he was mystic in temperament and he paid very little attention to the modern method of education, but pleased himself to take walks on the Tapi river and became engrossed in his thinking though always securing a high rank at the annual examinations of the schools. He developed wonderful intuitive perception and established a small school. Later on with moderate educational equipment, he joined the service in the P. W. D. in the Baroda Cantonment. His superiors were struck by the independence and integrity of his character. During the period of his active service as well as during his Semi-Sanyasid peregrinations after the death of his young wife, he moved about with eyes and ears open among bands of Sadhus of various denominations. For a few days about this time he came in touch with Mahan Swami dwelling in his Math at Surat, quite a man of common type having very little claim over intellectual or mystic attainments. Soon after this he began to disclose his innate spirituality by leaps and bounds. He left off his service and devoted all his time in contemplation of the Divine. He began to reveal a special spiritual insight whereby he was able to attract a large number of pupils and devotees, followers and admirers from various walks of life. He was able to probe deep into the hearts of all—from cultivators, mechanics, merchants to teachers, lawyers, professors and administrators—by his spiritual influence which he exercised more by exemplary life than ideal householder than by mere lectures and sermons. In him all his pupils found not only a unique religious teacher but a loving parent, an intimate friend and an infallible guide in all matters earthly, divine and spiritual. In the year 1885 (Samvat 1938) his disciples formed themselves into a society called Shreyas Sadhak Adhikarivarga under the spiritual guidance of their Guru in Baroda. This Society has never been a sect. It was from the very beginning a school—an academy of able persons studying at the feet of Shriman Nrisinhacharya. The founder of the Society passed off quietly on 3rd August 1897 (Kartik Vadi 5th Samvat 1953) leaving the mantle of his responsibility on his then minor son Shrimad Upendra Bhagwan who was trained up by Mr. Chhotabhai, the premier disciple of the late Guru. The Society at present contains not less than two thousand members. A periodical for the service and the management of the Adhikars is carried on from the gifts and private earnings of the Guru.

3. **Act of the Shreyas Sadhak Adhikari Varga**—The Society formed under the spiritual guidance of Sri Nrisinhacharya laid down the objects of their activities to be spiritual bliss (Sreyas) in preference to material or mundane pleasure (Pryas). But the revelation of spiritual bliss was to be achieved not by bodily indulgence in the mundane act of eating and drinking. Life of asceticism but by leading a pious life of a householder who should turn the material means of pleasure into means of moral and spiritual uplift. The mundane pleasures have no value of their own unless they lead to ethical, aesthetic and spiritual perfection of man. The Pryas or mundane pleasure should, therefore, be subordinated to Sreyas or spiritual bliss.

4. **The fundamental doctrine of the Guru of the Society** was that although spiritual bliss is open to all irrespective of the birth of the individual and accidental circumstances it requires good mental and moral qualification as working basis. These qualifications varied with individual according to the plane of their evolution and the initiation

of the Guru was based upon the innate aptitude of the individual disciple. His teaching was therefore both *general* and individual or *special*. The general teaching was on the common platform of Vedic religion while the individual or special teaching was in the form of special worship, etc. for every individual. The first kind of teaching was open to all and was imparted through works of poetry, dramas, novels etc., while the latter in its highest stage was imparted to the select few who were initiated in the mysteries of religion and philosophy. The open teaching of the Guru is embodied in the voluminous literature of the Society noted in the margin. The series of Bhāminibhusana has been very popular and it has passed through seven editions.

- |    |   |                |
|----|---|----------------|
| 1  | Vānībhāsa in three Vols. (Poems)                                    |                |
| 2  | Bhāminibhusana in five Vols. (Stories)                              |                |
| 3  | Sūdhānt Sindhū in two Vols. (Doctrinal book)                        |                |
| 4  | Panchavarnad Vritānta (Spiritual Novel full of esoteric teachings)  |                |
| 5  | Tribhuvan Vijayikhadga (Novel full of spiritual and secular ideals) |                |
| 6  | Sūrischharitra (Spiritual Drama)                                    |                |
| 7  | Sati Suvarnā (Novel)  |                |
| 8  | The Mahākāl in nine Vols. (Moral, religious & Philosophic essays)   |                |
| 9  | Sammitranu Mitra Prati Patra  | } Letters, etc |
| 10 | Sadbodh Parjātālā   |                |

**5. Occult Teaching.**—The occult teaching imparted to select few was in four forms of Yoga. (1) Hatha Yoga, (2) Laya Yoga, (3) Mantra Yoga and (4) Raja Yoga. The disciples of each school were given practical lessons in chambers and their progress was watched at periodical visits and when they were found well grounded in one practice a higher platform for exercise was given. Oft times one class of disciples co-ordinated their experiences and then after they got the approval of the Guru they reduced them to writing and circulated among the occult members of the same group. There were senior typical disciples of each class who were ideals for the juniors. It can be stated without contradiction that Shreyas Sadhak Adhikarivarga contained adept in all the four forms of Yoga and the late Reverend Chhotalal Jivanlal—who was commonly called Mastersahib being an ideal teacher in the Baroda High School and was the premier disciple of the Guru, had the keys of all the fourfold Yoga in his hands and was the referee of all the juniors in matters of occult practice. His chief works in Gujarati are—

1. Yogini Kumari
2. Dhanā nithā nāmōgh kalā
3. Adhyātma bāḍ pōshak grānth māla—prathama aksha
4. Vidyarthana sacho mitra
5. Mangal premita sandes
6. Sūdhānt srotaswini (in two parts)
7. Bilakone kevalite kelavān
8. Brahma charya
9. Rog tātvyāna upāyō
10. Is'war Bhakti manushya o's'a mātē karvī
11. Shreyas sadhak adhikari varga e sun chhu?
12. Murti puṣṭānā rahasya
13. Vijnāni rasik vādo
14. Plaguthi bāchya mo upāyā
15. Dugdhōpchara

He was the Editor and Chief Contributor of the Mahākālā for 15 years. During his period of literary and religious activities the Mahākālā rose to and occupied a pre eminent position among Gujarati periodicals. He organised the institution of Sadhan Samarambha a weekly session of the Society commencing from Holy Holidays—for the purpose of establishing a habit of concentration of mind with religious devotion in a secluded spot.

**6. Special features of the Society.**—Occult teaching requires two fundamental principles. (1) The initiation by an adept or Guru. (2) Faith and devotion in the teaching and practice. With these pre requisites, the moral and spiritual evolution is as certain as day follows night. The doctrines of the Guru are non sectarian in character, i.e., they do not require that the disciple should believe in a particular form of God or worship. The theistic view of the Guru is more allied to Saguna Brahma Vāda of Sankar's School of Vedanta and tolerates all forms of worship but the object to be achieved is spiritual realisation of identity of the ego with the Supreme Being which involves the cultivation of the thinking powers over and above that of devotion and action. The Guru required devotion and action on the part of his disciple but as subsequent to thought. Leading followers of the Guru are, therefore, not blind worshippers of idols or symbols of the ordinary Shaiva or Vaishnava cult, nor are they mere speculators of the modern Vedantic type but are practical religious men with the spiritual insight of a Yogi or adept, religious fervour of a saint, and dignified peace of a philosopher.



7 Later Activities—Since the death of the late Mr Chhotalal Jivanlal, who carried on the responsibility of educating the eldest son of the Guru, the activities of the Society have suffered materially in consequence of want of full time devotees at the Central Ashrama in Baroda. But the Society has developed a special feature of usefulness in Gujarat in as much as the members thereof meet at least four times in a year to perpetuate the memory of their Guru and senior disciple Mr Chhotalalji, by practical sermons. Shrimad Upendra Bhagwan who occupies the responsible status of Guru has shown conspicuous ability in religious organisation and has led in the cultivation of aesthetics as hand-maid in religious and philosophic education. His poems reveal the working of a high spiritual mind and the rhythm and imagery of some of his lyrics are unsurpassingly admirable. The following books contribute to the literature of the Society under the guidance of Shrimad Upendra Bhagwan —

1. Upendra Girimrita (Poems).
3. Divya Murli (Novel).
4. Siddhi Charita (Poem).

Apart from the aesthetic development of the Society the present Guru takes special interest in social reform movement. Through the instrumentality of his cultured wife he has trained up a large number of women and children in fine arts; and a casual visitor to the periodical sessions of the Society will carry with him very happy reminiscences of what art can achieve in the domain of religion.

8 Conclusion—The institution of the Shreyas Sadhak Adhikarivarga though religious, is not trammelled by rigid rules of succession as in the case of Acharyas of the Shaiva or the Vaishnava cult. Nor is there any compulsory monetary obligation on the part of disciples or followers. Each disciple, follower or member is at liberty to apply for initiation at the hands of the Guru and his subsequent relations with the head of the institution are dependent upon the moral aspect rather than on the ritualistic aspect. The success of the institution up to now is more due to the self-sacrificing spirit of the Guru than to anything else.

# APPENDIX IV

## CENSUS OF LIVESTOCK\*

(SOME INFERENCES)

### Statistical Data

Subject	STATE TABLE
Census of Live Stock by Talukas	XXVI
Variation in Live Stock by Divisions and Censuses	XXVII

**1 Introductory**—This is the first time that a regular cattle census was undertaken in the State. Several causes such as the succession of bad years, scarcity of milk and *ghee* and the consequent effect on people, the rumours about the exportation of cattle and the growth of creameries had produced a great and anxious stir amongst the public in regard to them. Many people honestly desired that it was time the Government should interfere. Under the circumstances it was far from easy to come to any definite conclusion as to the actual state of things without undertaking a regular census of livestock. It is true that an estimate of live-stock is prepared every year by the Agricultural Department through the agency of the Revenue Department but the figures are found to be not very complete and satisfactory. In order, therefore, to lay hold of the true situation and to satisfy the public, the Government of His Highness ordered at my instance a regular census of livestock and agricultural implements along with the general one. The necessary forms were then got printed and attached to the house list, and in October 1920, the first regular cattle census was undertaken along with the work of house-numbering which was then going on. Along with each numbered household, the name of its Head, the number of its cattle, its ploughs and carts were also recorded. It was the completest and the most comprehensive Cattle Census the State has ever undertaken and the results are assuredly satisfactory.

**2 Reference to Statistics**—The figures of cattle—milk and agricultural—as well as those of ploughs and carts are contained in State Table XXVI. These are further compared with those of the revenue estimates of July 1920, 1919, 1918, 1917 in State Table XXVII. The result recorded in this census when compared with the figures of the July estimate undertaken by the Agricultural Department testifies to the accuracy and completeness of the census enumeration. In regard to certain items of the record such as bullocks and calves, no proper comparison is possible with the revenue figures of July 1920, as they were not separately recorded, the departmental census only counted under “cows,” “bulls,” “bullocks” and “buffaloes” such of the young of these animals as were available for agriculture, leaving the rest unenumerated. But wherever a proper comparison is possible there is observable an increase in numbers. Thus the numbers of sheep and goats increased from 301,278 to 379,324, the number of ploughs increased from 137,715 to 199,640, and of carts from 76,669 to 86,541. These increases within three months could not have been actual and their only cause is improved and more accurate enumeration. From the above reasons it is to be regretted that no conclusions can be formed as to whether the export of cattle has been going on to any large extent. The total number of cows is shown to be 194,541 in October 1920. In the July record of the same year, the number under cows is shown to be 248,374, but this number must include a large proportion of the young calves which were separately enumerated in October or else the earlier estimate is entirely erroneous. It could not be that within three months such a large decrease of over 50,000 cows should happen.

**3 Distribution of cattle per inhabited house**—The number of inhabited houses in the State is 512,845, so that for every 100 houses or families, there were in October 1920, 35 cows, 83 bulls and bullocks, 65 buffaloes and 73 sheep and goats, 39 ploughs and 17 carts.

**4 Famine's toll of cattle**—Cattle are censused at the end of every five years in the Bombay Presidency. In this State, the record is annual but as above pointed out, is defective. Assuming however that the margin of error is about equal in each year, we append in the margin comparative figures for the last five yearly estimates. Figures for 1910 are given to show that there has been a progressive increase up to 1918. The famine of that year accounted for the decrease of 4 per cent in 1919. Next year there was a slight increase indicating a tendency towards the normal. The increase in the latest census is of course as pointed out above, due to completer enumeration.

Year	Number of cattle milk and agricul tural	Variation per cent
July 1910	844,227	
“ 1917	969,736	+14.2
“ 1918	1,001,844	+7.3
“ 1919	961,674	-4.0
“ 1920	973,550	+1.2
Oct 1920	1,345,632	+38.2

\* This Appendix has been prepared by my Head Clerk, Mr J T Patel B A, mainly from the materials contained in a Gujarati article on the results of the Cattle Census written by Dr C V Sane, M D, Director of Agriculture, Baroda State, and published in the *Khadut Panchang*.

5 Necessity of a complete quinquennial census of L.I. stock.—Public estimates of the volume of agricultural wealth are notoriously wide of the mark. To enable them to form proper inference, a census of livestock is the best means. Such censuses should be held twice in every decade, each at the end of a five years period. Thus will be brought home to them the real state of things which will stop them from indulging in wild conjectures. It is hoped the Government will give its assent to such quinquennial censuses of livestock.

6. Agricultural cattle.—Non-agricultural cattle too have been censused this year in the general review given above we have indicated the proportional figures regarding them. We shall now confine ourselves more particularly to a discussion of agricultural and milch cattle. As it is not possible to give statistics of cattle per Mahal, only useful classes of cattle will be referred to here. Agricultural cattle as ascertained at the present census are shown per division in the following table —

Kind	Central Gujarat	South Gujarat	North Gujarat	Kathiawad	Total
Cows	27,454	83,978	83,163	28,948	194,543
Bullocks	111,230	78,846	177,423	37,101	404,820
Shee	1,207	4,016	11,246	5,189	21,658
Calves	34,641	87,835	48,749	20,781	192,006
Female Buffaloes	78,228	30,113	190,800	17,403	316,553
Male Buffaloes	4,184	2,982	8,882	878	16,926
Young stock	66,153	20,498	128,678	18,580	233,909
T. tal.	326,120	248,019	610,729	121,807	1,306,675

The total number of agricultural cattle is thus 1,310,093. These if divided into classes

Division	Agricultural	Milch-giving	Young stock
Central Gujarat	116,641	106,881	107,794
South Gujarat	83,944	84,089	78,086
North Gujarat	197,222	272,983	178,434
Kathiawad	42,086	47,329	31,261
Total.	442,923	512,004	399,583

like agricultural, milk-giving and young stock will be by divisions as shown in the margin. The analysis shows us that 33 per cent. of the total number of cattle belong to the agricultural class 33 per cent. belong to the milk-giving class and the remaining 34 per cent. cover the young stock. Looking from an another point of view we find on the whole, that the milch cattle exceed in number the agricultural ones but in the Central and to some extent in Southern divisions agricultural cattle outnumber the milch ones while the reverse is the case in regard to North Gujarat and to some extent Kathiawad. The conclusion is that the Central division requires more cattle for purposes of cultivation or that it cannot maintain more milch cattle. The statistics of young stock also clearly point out that the Central and to some extent Southern divisions have proportionately a greater number of the young stock than the other two divisions. This increase may possibly be ascribed to the custom of breeding bullocks out of calves prevalent in these two divisions. This kind of animals being largely exported from North Gujarat there

Division	Cows	Calves	Increase	Decrease
Central Gujarat	27,454	34,641	7,187	
South Gujarat	83,978	87,299	3,321	
North Gujarat	83,163	48,749		34,414
Kathiawad	28,948	20,781		8,167

tion to the first two

7 Decrease in the number of agricultural cattle.—It is commonly believed that agricultural cattle have been decreasing in number day by day. How far do statistics support this belief? On what does the scarcity of bullocks depend? Neither the cultivated land alone nor the number of cattle alone can lead us to any conclusion. Both these factors should be considered together before we arrive at any comparison. For purposes of such a comparison, the following table giving the area of cultivated land and the number of agricultural cattle recorded at the past three quinquennial censuses will be useful.

Natural Division	Agricultural Cattle and Cultivated land (in Bighas)	Census of the Year			
		1906	1911	1916	1921
Central Gujarat	Cultivated land	1,204,995	1,210,617	1,384,292	1,420,916
	Agricultural Cattle	83,899	88,657	100,038	116,641
South Gujarat	Cultivated land	672,809	668,069	714,871	774,716
	Agricultural Cattle	64,626	69,392	75,852	83,944
North Gujarat	Cultivated land	1,808,070	1,568,639	1,258,462	2,269,137
	Agricultural Cattle	139,634	143,758	153,096	197,352
Kathiawad	Cultivated land	727,424	562,637	649,872	690,507
	Agricultural Cattle	27,544	32,994	37,596	43,096
Total	Cultivated Area	4,413,208	4,000,953	4,007,497	5,155,276
	Agricultural Cattle	315,431	334,801	367,482	442,933

It is apparent from the above table that there has been a continuously steady increase both in the area cultivated and the number of agricultural cattle. Any inference based on these statistics alone will not help to explain this variation. But if we find out the proportion of average land cultivated in those years, per every pair of bullocks, the *bona fide* situation in respect of these agricultural cattle will be understood. The marginal table shows that

	Year	Central	South	North	Kathia	Baroda
		Gujarat	Gujarat	Gujarat	wad	State
	1906	28.7	20.8	25.9	52.8	27.0
	1911	27.3	19.2	21.8	34.1	23.9
	1916	27.4	18.8	16.4	34.5	21.8
	1921	24.3	18.0	23.0	31.6	23.2

Kathiawad has the largest area cultivated per every pair of agricultural cattle while the pair in South Gujarat has the least to till. On the whole since 1916 the present condition of all other divisions except North Gujarat appears to be satisfactory. The higher average of cultivated area in the North Gujarat in this census is accounted for by the fact that there has been a considerable increase in the cultivated area, unaccompanied by, of course, a corresponding increase in the number of its cattle. This means that North Gujarat requires more agricultural cattle (besides bullocks, the agricultural cattle include bulls and he-buffaloes also for comparison with figures of past censuses). Taking only the bullocks as recorded in the present census into consideration, the average land cultivated per Mahal per pair is as given below —

Name of Mahal	Area cultivated per pair of bullocks	Name of Mahal	Area cultivated per pair of bullocks
CENTRAL GUJARAT		NORTH GUJARAT	
Tilakwada	18.2	Vijapur	13.2
Baroda	20.5	Atarumba	16.8
Savli	21.2	Kheralu	20.8
Sankheda	23.1	Vismagar	22.1
Padra	23.6	Mehsana	22.2
Dabhoi	23.9	Kadi	22.8
Bhadran	25.7	Patan	23.7
Petlad	26.0	Sidhpur	24.5
Vaghodia	26.3	Kalol	25.1
Sunor	31.8	Chanasma	27.0
Karjan	31.9	Harj	28.6
		Dabegams	27.4
SOUTH GUJARAT		KATHIAWAD	
Gandevi	6.8	Bert	16.8
Vynra	14.7	Kodinar	17.3
Mahura	15.0	Ratanpur	31.7
Songhad	18.1	Olhamandal	22.2
Narsari	18.5	Dvari	35.1
Mangrol	21.2	Khambha	38.6
Palsana	24.4	Bhumlatta	38.9
Kamrej	25.5	Amreli	43.2
		Damnagar	45.4

The above table clearly demonstrates where there is a heavy burden of cultivation on a pair of bullocks. Although it is true that more land could be cultivated by good cattle in cotton and non-irriguous cultivation, a bird's-eye-view of the above statistics will convince us that Karijan, Kamrej, Sidhpur, Chanasma, Amreli and Damanagar Mahals of the State stand in greater need of a better supply of bullocks.

8. Adequacy or otherwise of Agricultural cattle considered.—The Statistical Atlas gives the total number of *Khatodars* (registered landholders) in the year 1916-17 in the Baroda State. From this we can find out the average number of agricultural cattle per *khat*. Now if there has been a change since then in the number of registered cultivators it ought to tend towards an increase in their number and hence the average deduced from the last census figures ought to be higher than the present figure of *khatas*. If,

Division	Khatodars (registered landholders)	Bullocks	Average number of bullocks per <i>khat</i>
Central Gujarat	107,638	111,200	1.0
South Gujarat	6,439	78,848	1.6
North Gujarat	141,143	177,423	1.8
Kathiawad	17,14	37,101	3.1
Total	318,810	404,270	1.3

therefore from the above calculation we find that agricultural cattle are not to be found in sufficient stock, it goes without proof that the present situation is worse than the past one. The marginal table shows that there is a little more than one bullock per *khat* in the Central division. When the average is so low it can be safely surmised that many of the cultivators must go without enough cattle for cultivation. That this is the situation in regard to the supply of cattle is further supported by the fact that the land is more fragmented in Central Gujarat than in any other division. In Kathiawad though the land cultivated by a pair of bullocks is as appears from para. 7 the largest in extent the *khatodars* there have a greater proportion of bullocks than other divisions. It can further be inferred that in this division the custom of engaging cattle labour for tilling must be less prevalent than in North and Central Gujarat. It is no easy matter to get benefit out of cultivation by engaging labour for tilling, etc. That cultivation in Central division is expensive can also be inferred from the above statistics and the experience amply bears out the inference.

9. Agricultural Implements (ploughs).—The marginal table shows that Central

Division	Bullocks	Number of ploughs	Average number of bullocks per plough
Central Gujarat	111,200	82,412	1.8
South Gujarat	78,848	35,808	2
North Gujarat	117,423	87,437	1.4
Kathiawad	37,101	18,837	3

Gujarat has sufficient supply of agricultural implements (ploughs) but not of bullocks. South Gujarat and Kathiawad have less ploughs than are essential while North Gujarat has just the amount required of ploughs and bullocks. Another reason why there is a less

supply of ploughs in the black-soil divisions is possibly the custom prevalent in these parts to till land by *karab* (Harrow) rather than a plough. This alleviates anxiety for these divisions. Central Gujarat has not a sufficient supply of bullocks and having regard to other conclusions the situation seems to be natural.

10. Milch Cattle.—There has been a progressive increase in the total number of milch

Year	Cows	Buffaloes
1906	182,963	227,922
1911	220,871	275,711
1916	32,910	317,109
1921	191,541	317,533

cattle. In the number of agricultural cattle compared to the 1916 figures cows show a great decrease. That this is due cannot be exactly stated but 1916 figures are not more reliable than the present ones as the enumeration at the time of the last quinquennial census was not so exact as the present one. The figures of cows supplied by the Revenue Department 18,371 which compared with 1916 shows an increase by 401. The present stock of cows appears to be less because as already pointed out some of the small calves which had been counted along with

cows in the Revenue Census were reckoned separately in the present census. The marginal

Division	Cows	Buffaloes	Total
Central Gujarat	71,134	79,234	150,368
South Gujarat	33,574	3,113	36,687
North Gujarat	81,163	1,107	82,270
Kathiawad	77.9	17,917	17,994
Total	186,511	317,533	504,044

table shows the number of cows and buffaloes by division. These statistics show that people in the Central division are less inclined to ward breeding of cows while those in Kathiawad and South Gujarat have more than one cow per *khat*. In Kathiawad the number of cows exceeds the number of buffaloes while North Gujarat has the largest



seers of milk per day per each head of cattle one person in the different divisions gets per day milk as shown below —

Division	Population	Daily supply of milk in the State	Average seers of milk per individual
Central Gujarat	707,512	337,429	0.54
South Gujarat	340,372	256,361	0.75
North Gujarat	900,578	658,690	0.83
Kathiawad	178,600	188,400	1.06

The only object in presenting these statistics is for purposes of comparison with different divisions. If these figures reveal any sufficiency of nourishment it ought to be gauged from the healthiness of the agriculturists of those divisions. These statistics show that the inhabitants of the Central, Southern, Northern and Kathiawad divisions are in an ascending order of healthiness. Thus the population of Central Gujarat is the weakest. On the other hand the scarcity of milk must be in a reverse order. How far do these statistics confirm the exact state of things is left to the reader to think for himself. If he finds the situation deplorable he should strive to improve it.

3. **Conclusion** —This being the first regular cattle census, its statistics are neither of much use for purposes of comparison nor of help for gauging the real condition of agricultural cattle in the State. The Census will be invaluable both to the Government and the subjects as an index of the real condition of cattle if the principle of a quinquennial census is accepted as recommended above.

